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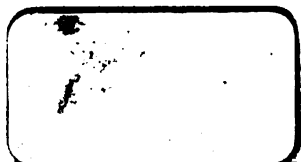
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THE
JEWISH HERALD;

AND
RECORD OF CHRISTIAN EFFORT

FOR THE
Spiritual Good of God's Ancient People.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF
ISRAEL."

VOL. X.—NEW SERIES, VOL. I.

LONDON:
PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.
OFFICE: No 1, CRESCENT PLACE, BLACKFRIARS,
BY
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—
1855.

CONTENTS.

ANNIVERSARY.

| | PAGE |
|-----------------------------|------|
| Twelfth Annual Report | 65 |
| Annual Sermon | 82 |
| Public Meeting | 93 |

ESSAYS, &c.

| | |
|---|---------|
| To Our Readers | 1 |
| The War and its Teachings | 3 |
| Death of a Christian Jew | 5 |
| A Self-baptised Jew refused Christian and Jewish Burial | 6 |
| Death, and after Death | 17 |
| Baptism of Three Sisters | 18 |
| Early Notices of Preaching to the Jews .. | 21 |
| Beginning at Jerusalem | 33 |
| The Anniversary | 49 |
| The Jews converted a blessing to the World | 50 |
| Arise, let us go hence | 81 |
| From the Committee | 97 |
| The Samaritans | 99 |
| Our Creditors | 102 |
| To the Committee | 113 |
| The Passover in Spain | 116 |
| The Jewish New Year | 145 |
| The Cause of the Society | 149 |
| A Plea for Prayer | 150 |
| Discourse at Baptism of J. Koppel .. | 161 |
| Appeal of Associated Churches | 165 |
| Special Fund | 167 |
| Replies to Inquiries | 44 |
| Financial Position of the Society | 143 |
| Jewish Form of Prayer | 174 |
| Column for the Young | 61, 175 |
| The Tears of St. Paul | 177 |

MISSIONARY INTELLIGENCE.

| | PAGE |
|---|---------------------------------|
| Beyrout | 7, 61, 127 |
| Wurtemberg | 8, 119, 190 |
| Breslau | 9, 24, 59, 126, 153 |
| Marseilles | 10, 58, 123, 137, 154, 174, 182 |
| Paris | 11, 122, 172 |
| Mulhouse | 12, 57, 137 |
| Home | 14, 27, 55, 179 |
| A Carait Sage | 15 |
| Lyons | 23, 124 |
| Brussels and Belgium | 26, 41, 60, 125 |
| North Africa,—Tunis | 42 |
| Frankfort | 59, 172 |
| Baptismal Confession of a young Jewish Believer | 77 |
| The Metropolis | 105, 139, 154, 171 |
| The Provinces | 107, 139 |
| Passover in France | 109 |
| Karlsruhe | 128 |
| Constantinople | 156 |
| Baptism of J. Koppel | 167 |

POETRY.

| | |
|---------------------------------------|-----|
| The Synagogue | 46 |
| The Jewish Pilgrim at Jerusalem | 64 |
| Hymn | 112 |
| Whom Seekest Thou? | 144 |
| Bright Prospects | 160 |

REVIEWS.

| | |
|------------------------------|-----|
| Voices of Many Waters | 51 |
| Life Spiritual | 104 |
| The Missionary's Wife | 109 |
| Procrastination | 178 |
| How to Succeed in Life | 179 |

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Contents.

| ESSAYS, ETC. | PAGE. | MISSIONARY INTELLIGENCE: | PAGE. | Intelligence (<i>continued</i>):— | PAGE. |
|--|-------|--------------------------|-------|-------------------------------------|-------|
| To our Readers | 1 | Beyrout | 7 | Mulhouse | 12 |
| The War and its Teachings | 3 | Wurtemberg | 8 | Home | 14 |
| Death of a Christian Jew | 5 | Breslau | 9 | A Caraité Sage | 15 |
| A Self-baptised Jew re- fused Christian and Jew- ish Burial..... | 6 | Marseilles | 10 | Notices, &c. | 16 |
| | | Paris | 11 | | |

To our Readers.

ON recommencing our work of revision and selection for each month's coming "Herald," we find that we have already incurred an offence of omission. Other serials are wont to supplement the close of one year by professions and promises for its successor. We can only promise to pursue our onward way, grateful for the past, hopeful for the future, and dependent for needful supplies on Him who orders the course of events, and moves the hearts of men, according to His own will. A few words for the listening minds of our readers, in the spirit of Christian brotherhood, we should like to record.

I. We have among our casual readers those of Abraham's seed who as yet have no definite views of the religion on which to embark their hopes for eternity. We ask them seriously to ponder the arguments with which they will occasionally meet in the reported conversations of missionaries and inquirers, and to test them by the Word of God. We ask them, on the ground of Old Testament Scripture, to ascertain their own actual condition in the sight of Him who searcheth the hearts and the reins, and who is of purer eyes than to behold iniquity. And if, with Job, they are compelled to say, "Behold, I am vile: what shall I answer thee?" we entreat them to consider whether, in the absence of priest, and sacrifice, and altar, they have anything on which to found a plea for mercy with a just and holy God. And we ask them dispassionately to consider the character and life and death of Jesus; to mark their entire correspondence with the predictions of the prophets;

and to judge whether this is not indeed "the Lamb of God that taketh away the sins of the world." We do not ask you in an instant to subscribe to our views (which we firmly believe to be scriptural) as to the Deity of Jesus. That you are sinners and need a Saviour,—this is the first step; that Jesus Christ is a Saviour,—this is the second. Then will you be prepared to welcome the truth that He is God as well as man: that will beam upon you from both the Old and New Testaments, on your attentive and prayerful perusal.

II. To our friends of the chosen people who by grace have been enthralled from rabbinical Judaism, and introduced into the glorious liberty of the sons of God, we address the note of fraternal welcome, and ask them to reciprocate with us the grateful, hopeful joys of Christian fellowship. Stand not at a distance. Come with us to the Table of the Lord. Unite with us in our Sabbath schools. The words of eternal truth will fall like honey from the rock, on the hearts of the dear young ones, at the lips of sons and daughters of Abraham. Associate with us in endeavouring to awaken sinners to a sense of their danger, and in pointing them to Jesus. Do not let the apparent coldness or distance of any deter you; but come and win their confidence and attract their love, by the meekness, and decision, and consistency of your Christian life. And, oh, let that love and zeal which have been inspired at the Cross, flow out in earnest prayer and devoted effort for the salvation of your brethren after the flesh. Let them see, by your holy cheerfulness, that your Christianity has made you happy; let them feel, by your offices of love, that your religion is from above; and let it be known in heaven that you are the friends and followers of Jesus, by the fervour of your prayers for Israel, and your unwavering devotion to Israel's Redeemer.

III. We appeal to the candour, the sympathy, and the prayerful co-operation of those united with us in the labour of love for Israel. Strike with us the note of praise for mercies that have tracked the path of the Society from its outset. Dwell in grateful thought on the joys of some in heaven, whose wandering steps were first led to the Cross by the agency of this Society. Reflect on others who, by the Divine blessing on the same agency, are now faithfully preaching the Gospel, or teaching it in humbler form by the wayside, or in the family circle. Follow, in happy meditation, the many copies of the living Word, which you have sent forth, as winged seeds, throughout the Jewish world. And assure us of your prayers—believing, wrestling, and expecting prayers. As the Lord prospers you, without withdrawing aught from other services, lay by a portion for the elder brother, and leave not a suspicion on his mind that, while you care for the heathen, you either think not of him, or, if thinking, feel not his value or his claims. All have influence on a wider or a narrower sphere. Use a portion of it faithfully in this cause. Some could render our pages interesting by the pen: we crave their help for our readers' sakes. Were we thus assisted, the flight of our little messenger would be wider and stronger. From its wing there might be caught more of the droppings of love, and its course might be traced by the outgoings of many a heart for Israel, and by the sighings of many a spirit softened and subdued in answer to prayer.

If we adhere to the course hitherto pursued by the "Jewish Herald," in reference to prophetic indication as to Israel's future as a nation, let it not be supposed that we are indifferent to the mighty theme of "the sure word

of prophecy." Our special province is, to awaken, guide, encourage, every endeavour for the spiritual good of the Jews, as they live and die around us. In this we unite, hand and heart, with all engaged in the same enterprise, in dependence on the One Spirit; while, as to the future, our desire is, with the prophet,—“I will stand upon my watch, and will set me upon the tower, and will watch to see what He will say unto me;” “for the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”

It is our earnest desire to render our pages more attractive to *the young*, whose hearts, for their own and for Israel's sake, we long to unite with us. The enterprise does not admit so much of graphic illustration as that for the conversion of heathen nations; but it shall be our endeavour to present such notices of Jewish customs and sentiments, and, above all, of Jewish piety under the influence of Christian principle, as shall gratify youthful inquiry, and stimulate early devotion.

In conclusion, our plea is for remembrance in prayer; for such communications as will promote the piety and usefulness of the publication; and for vigorous exertions in securing a sale of the “Jewish Herald” that shall at least cover the expenditure, while it more extensively diffuses a memento of Israel and his claims.

The War and its Teachings.

For some time we have been engaged in a terrible conflict. The portentous cloud, which for months has been hanging over us, has burst into a storm of substantial and awful reality. Much has already been sacrificed to its fury; and how much more shall be, ere the tempest shall be swept away, and bright peace again smile upon our world? During the months that are past, the thoughts of men's minds were more and more turned to war as a *probability*; now, as a grand and terrible *reality*, it possesses the power of an almost invincible fascination, attracting the attention of a world. Politics, arts, sciences, literature, are drawn towards it: the Church of Christ itself does not escape the all-pervading influence. While such must necessarily be the case to some considerable extent, it behoves Christians to be watchful lest they should be tempted to forget that they are engaged in a still grander contest than the one alluded to—a battle with principalities and powers of spiritual wickedness, and that over them, however protracted the conflict, they have the promise of signal victory and triumph. Let not the world's war be instrumental to render them oblivious of the other, or to stay the use of those means—the spiritual weapons placed in our hands by our Divine Leader, with which to fight His battles. Rather let us devoutly seek to make it our auxiliary. As we mentally survey the blood-stained field,—the smitten, mutilated, dying and dead, the anguish of bereaved relatives, and other consequences, many and evil,—the prayer should arise more fervent and frequent than ever, that the time may soon come when “war shall cease to the ends of the earth.” We may derive instruction from the devotion and conduct of the army in an enterprise so

much inferior to our own. Who has not admired the patience of our soldiers under protracted cold, nakedness, and hunger, and their spirits, undepressed by these combined trials, carrying them, with marvellous boldness, to meet an enemy far superior in numerical strength? How much more should we be patient under our lesser trials, and always prepared to stand in the evil day and battle with our enemies! Consider our many privileges and advantages. Think of *Him* who has called us to be soldiers, and that we are fighting to establish His kingdom, and what that kingdom is—the spectators who are beholding us (Heb. xii. 1)—the great ones, with the Greatest at their head, who are allied with us—the certainty of victory—its blessed consequences, flowing through all eternity! *They* can do no more than strive and *hope* for victory; *we* are *assured* of it. Their arms have been nerved with strength, although they cannot be sure that the cry, “Sebastopol is fallen!” shall ever be uttered: We are solemnly assured, by Him that cannot lie, that **BABYLON THE GREAT SHALL FALL**. So we trust and believe it shall be with Sebastopol. We cannot but think that there is connexion between them: the one may be regarded as a strongly fortified out-post of the other: the earthly despotism, to a very great extent, involves religious and spiritual despotism: it bars out the river of water of life from perishing millions. At present, it affords much consolation to know that this war has not been an unmitigated evil. The softer, as well as the sterner, passions of human nature have been excited; the former in sympathy and substantial aid; and, in a religious sense, the word of God has had more free course. It has entered where, until now, it has been sedulously excluded. The firman which banished it from the Turkish empire has been removed, and Missionaries to the Jews, as well as to the Gentiles, are diligently sowing the incorruptible seed in this newly-opened ground. And again, many will regard it as the noblest act of Louis Napoleon, that, according to the published account, he “has presented each of the soldiers in the East with a copy of the New Testament, which is the diamond edition published in London by the British and Foreign Bible Society.”

Among the “all things” which “work together for good to them that love God,” this war must be considered. There is a passage in one of John Foster’s lectures, entitled “Beneficial co-operation of all things for the Christian,” which seems so applicable to this subject that it may be well to quote it: “The proud and mighty ones of the earth are exerting their utmost power and devices to make ‘all things’ serve their interests,—their aggrandisement, fame, or luxury; never dreaming that the Almighty Potentate is making ‘all things,’ and *them* among the rest, co-operate for the advantage of His friends; and many of these being such as they would disdain to look upon. Monarchs are thus unconsciously tributaries to their subjects; tyrant lords are performing service to their slaves. And when these lofty and arrogant beings are working with all their might against one another, in prodigious contests and conflicts, little do they suspect that they are all the while co-operating, ‘*working together*,’ for the benefit of another class. Would not *that*, if it could suddenly come on their perception, pacify them at once? ‘What!’ they would say, on both sides,—‘what! working, with all this strife, and tumult, and cost, for the advantage of those people they call *saints*!’ The very pride that raised the contest would still it!”

But what is all this to the Jews, with whom we have chiefly to do? Much, every way. How the war may effect their temporal prospects we

leave to others to say. Their spiritual condition is our one grand point to ponder. To relieve *that* is our constant aim. We have spoken of the battle in which Christians are engaged. Too late has attention been directed to that point which may be called "the key of the enemy's fortress," concerning which express charge was given by our Great Captain, the conquest of which would mainly contribute to the conquest of all. What though delay has added now to the difficulties of taking it: it is but what might be expected. It should not surprise that centuries of neglect, and worse even than that, should, when at length the assault is made, require very much wisdom, patience, watchfulness, strategy, and perseverance. But what if weakness, dissatisfaction, and division are manifested among those we are striving to subdue? should we slacken effort? rather should we not, more diligently than ever, use every means at command to improve the golden opportunity? Such symptoms are plainly exhibited by those we are seeking to subdue into the obedience of the faith. Surely it is not fitting to withdraw when the besieged appear inclined to surrender. May those who are foremost in this fight be sustained by the sympathy and prayers of all interested in the advancement of the kingdom of our Lord and Saviour Jesus Christ!

A. D. S.

Death of a Christian Jew.

(COMMUNICATED BY A LADY.)

NATHAN NATHAN was born in the year 1798, at Godmanchester, of Jewish parents, who brought him up in the strict observance of their religious rites and ceremonies. His father's being the only Jewish family in the neighbourhood, Nathan's companions were chiefly amongst Gentiles, and with them he occasionally (notwithstanding the prohibition of his parents) attended a Christian place of worship, but apparently without any good effect. In the year 1822 he came to reside at Nottingham, where for about three years he lived amongst his brethren according to the flesh, attending the synagogue, observing holy days, &c.; but marrying a Gentile woman, he was excluded from the Jewish community, and for some time lived in the total neglect of the service and worship of God, "without God and without hope in the world." In the course of years he was blessed with three daughters. They were led by the children of neighbours to a Christian Sabbath school, and were ultimately the means of inducing their parents to attend Divine service with them. From 1837 to 1839, our friend resided as porter at the Union-house, and here the Christian example and exhortations of the master and matron, together with the regular observance of family worship, made an impression on his mind. It pleased our Heavenly Father, at this time, to lay upon him His afflicting hand, and he was obliged, in consequence of paralysis, to leave his situation. "This," to use his own words, "gave me more time to search the Scriptures, and in them I found the way to eternal life; they were 'a lamp unto my feet, and a light unto my path.'" The ninth verse of the tenth chapter of St. Paul's epistle to the Romans powerfully affected his mind: he felt his own

deficiency,—that he had not as yet confessed Christ before man. “About this time,” he says, “I witnessed a Missionary ordinance of the Lord’s supper. The preacher who addressed the spectators, referring to those who thought they were believers and yet were not seated at the table, said they were guilty of four robberies,—they were robbing the Church of a member, the minister of encouragement, the world of an example, and themselves of comfort.” These remarks sank deep into the mind of our friend, and he made “joining the Church” a subject for earnest prayer and serious thought. In the summer of 1841 he received a visit from a pious clergyman (one of the seed of Abraham), who wished him to be baptised according to the rites of the Church of England. Nathan told him, after some conversation, that as the ministry of the Rev. Joseph Gilbert (Independent) had been so greatly blessed to him, he would, from his hands only, receive the ordinance of baptism. This privilege he enjoyed in October of the same year, and was received into fellowship with the Church under Mr. Gilbert’s care. My acquaintance with Nathan commenced more than six years ago. Though in deep poverty, and unable, from his paralytic affliction, to walk without the assistance of two persons, I always found him cheerful and happy, *rejoicing* in God his Saviour, and anxious that others should have the same “*joy and peace* in believing.” He was truly a “happy Christian.” The visits of pious friends, and especially of some of the house of Israel (the Rev. R. H. Herschell and Dr. Schulhof), were thankfully received, and appreciated by him. A few months prior to his death, feeling that he was a burden upon his daughters which they had scarcely the means of sustaining, he was, by his own desire, removed to the Union-house. Here he was visited by a clergyman, and another Christian friend, who described him as in “a *delightful* state of mind,” ready and waiting for his change. He died in November, at the age of fifty-six; and received, we doubt not, from our Saviour the welcome:—

“Come in, thou blessed, sit by me;
With my own blood I ransomed thee.”

A Self-baptised Jew

REFUSED CHRISTIAN AND JEWISH BURIAL.

MR. STERN, at Frankfort, relates the following :—During last month, died at Würzburg one of my former acquaintances, Mr. —, with whom I had spoken some time ago about the truth in Christ. Not long before his death he made his will, and ordered that it should be opened before his burial. The magistrates did so, and found that — desired to be buried, not in the Jewish burying place and in the Jewish manner, but in the Christian burying-place in the Christian order of service. He said further in his last will, that he had been for a long time convinced of the truth in Christ, and had baptised himself. He devised by will 1500 florins to the poor among the Christians.

This, his last will, was presented to the bishop, who declared that the last will of the testator could not be fulfilled, because he was not baptised.

The rabbin of Würzburg declared, on his part, that the dead body could not be buried in the Jewish burying-place, because in Judaism the last will must be respected. After a long dispute, some of ——'s relations took him and buried him secretly in a remote place in the Jewish burying-place at Heidingsfeld, one mile from Würzburg.

I propose the question:—Is now the dead —— not to be considered as converted, even though he was unbaptised?

Missionary Intelligence.

THIS does not embrace any instance of a peculiarly marked character, but entirely sustains the opinion, often expressed, that Divine light is penetrating the abodes and the hearts of Jews very extensively, and that the way of the Lord is being *prepared* where it has not yet been developed. We have decided testimony to the expression of earnest desires to know the truth, and of a high appreciation of the moral excellence of Christianity; and, by all that meets our observation, we are more than ever impressed with the importance of an earnest, straight-forward dealing with the Jew as a sinner, to be saved or lost as he receives or rejects Christ and Him crucified. The reply of the Rev. Legh Richmond, to the inquiry, "What is the scriptural and right way to preach to the Jew?" presents the rule for missionary action, and we hope it will be every where adopted:—"I know of no scriptural way," he replied, "of preaching to men, otherwise than as sinners; and why the Jews, whose sins are of so aggravated a nature, should be dealt with in a different way, I do not see. I would address the Jew as I would any other man—that is, as a sinner; and till he is convinced of his sin, he will never believe in a Saviour. Christ crucified is declared to be 'to the Greeks foolishness, and to the Jews a stumbling-block; but to them that believe, Christ the power of God, and the wisdom of God.' No man will ever feel the power of God, whether he be Jew or Gentile, till he learns it at the foot of the Cross."

Mr. MANNING's communications were interrupted by severe pain and the heat of the weather. In a letter, dated BEYROUT, Nov. 22, he writes:

I am thankful to say, our Mission continues prosperous, especially in numbers; for I have been obliged to hire another room for our accommodation. Nor are we without encouragement that our labours are attended with the Divine blessing—the evident change in several of the youths under our instruction affording this hope. The present stir amongst the Jews, occasioned by the Jewish party in London, has caused three of the sons of Israel to leave us; but as they have left their desks and books behind them, we conclude that they do not contemplate being long absent.

An interesting young Jew, a native of Smyrna, called on me to-day, and expressed a wish to receive instruction, and to read the Bible with me; for, he said, he was anxious to know with whom the truth was to be found; and he would embrace it, he said, let it cost him what it would.

Since I last wrote, I have heard of the safe arrival in Jerusalem of our venerable and valued friend, Mr. Herschell, and his sons, who are, no doubt, by this time, in Egypt, enjoying the sublime wonders in that delightful country at this season of the year; and now I regret sincerely that

it did not occur to me, when they were here, to make the arrangement to meet them at Cairo, which I could easily have reached by water, and have joined their party to go up the Nile, where I have not yet been, and which, it is possible, might have benefited me, and spared me the trouble of a longer voyage, and a longer absence from my sphere of labour.

What awful doings at the seat of war! We have been so long accustomed to peace, that we can hardly conceive of thousands of our fellow-creatures being sent into eternity in two or three hours, at the mere caprice of one man. How much I regret not being strong enough to go to Constantinople, to nurse and take care of the poor sick and wounded, and supply, in a small measure, that want of forethought—I will

not call it neglect—on the part of my country, in making the necessary provisions for the health and restoration of those who might be affected by the casualties of contending armies. We are just at this time in a great fever of excitement, looking out for the packet that is to take this, and which, it is hoped, will confirm the expectation that Sebastopol is fallen into the hands of the Allies. Great preparations are also making by the Pasha and consuls to demonstrate their joy on the occasion, after the usual way—burning oil and exploding gunpowder. I could wish it were more rational, and more after the old fashion, instituted by Esther and Mordecai, of sending gifts to the poor. We are anxiously looking out for a box of school-apparatus, promised us by Rev. Mr. Aveling.*

WURTEMBERG.

Mr. GOTTHEIL's references to the late Dr. Kitto and his family may, perhaps, strengthen the appeal already before the Christian public. It is therefore inserted in connexion with intelligence of his Missionary work :

Again *death* has cast a gloom into our circle; and, awful to say, in the same family in which it has made entrance before. I wrote to you of Miss Kitto's death, and now I have to inform you of the death of her father, who was taken ill about ten days ago, and whom, on Monday, we followed to his last resting-place. It is believed that the departure of his beloved children, especially of the eldest, a most hopeful and promising young lady, has much hastened the father's death. How woful this is! Only about three months the family have resided here, and three graves already there are to tell a tale of sorrow, which the Lord, the wise Father and Master, has seen good to send to that house. What are His purposes in doing so, we cannot tell; but we may be sure that they are meant for wise and good reasons, and for the eventual good and spiritual welfare of the surviving widow and the dear little orphans. And to us all, what a lesson of submission under the Divine will is this! We must learn to *adore* where we cannot *understand*. This sudden removal, and several occasions for preaching and missionary meetings, have almost altogether filled up my spare time during the last week. As the Protestant clergy of this country are so exceedingly kind to me, I am glad and thankful to have an opportunity of shewing my gratitude by now and then taking a sermon or holding a service for them—a circumstance

which, I am sure, you will approve of, the more so as it always gives me an opportunity to plead and pray for Israel. Now and then a Jew or two, if they happen to know the time when I preach, come and attend.

In my Mission-work, the most striking feature of my labours, in the course of this month, is a visit I paid to my Jewish friend, the teacher at I—. At his own request, I spent the whole of Saturday with him, to give us full time for conversation. I wish I had the memory sufficient to be able to record the whole contents of our long and affectionate intercourse; but to attempt this is vain. The flow of his thoughts is very rapid, and requires one to be constantly on the watch, and to be ready to give an answer or to explain a difficulty. Yet there is no levity, nor idle questioning for mere questioning's sake. That brother's case, often as it is to me a cause of gratitude to Almighty God, for having advanced him thus far in the right appreciation of the Bible and an earnest longing for better things, very often also perplexes me. I believe the one great essential requisite to true and lasting conversion is yet wanting in him—that which our Saviour lays down in the words: "If any man will come after me, let him *deny* himself, and take up his cross and follow me;" and when He declares that they who will not bear their cross after Him, as He has done, is not worthy of Him. It is a difficult lesson,

* We regret that our friend Mr. Aveling's appeal has not yet been responded to. We have received but one donation of ten shillings.

this bearing the cross; it is difficult to master. Man's proud heart is apt to revolt against the thought—his love of ease ready to shrink from the work. And yet, unless the hand be laid to the plough, and there be no more lookings back and no more regrets, no more desirings and longing after the things that are of this earth, and that vanish like the cloud and the early dew, there can be no following Christ. Let us pray much for him, my dear friend, that, in order to be exalted and raised to the heavenly calling in Christ Jesus, he may be humbled and laid low. His wife is a very affectionate person, and of gentle disposition; and Mr. E. tells me, that while she is always impatient at other Missionaries, she feels kindly disposed towards me; but I fear she is a great hindrance to his stepping out and boldly searching and confessing. One striking observation I remember he made, and which may be worth mentioning: "We preachers and teachers in Israel have this disadvantage, that all our teaching and instruction in religious matters moves in a circle of abstract ideas, which to the mind of our hearers are like as many phantoms, without form—mere shadows, with nothing for the understanding to lay hold of and retain. Hence all our teaching seems to be in vain, and forgotten almost as soon as heard. But with the Christian teacher and preacher, things are quite different: with them, moral and religious lessons have a reality, a concrete existence, an exemplification and embodiment, accessible to the plainest compre-

hension, every child being able to realise it. If you," he added, "desire to impress a child with the idea that it ought to speak the truth and avoid telling untruth, you point him to Jesus, who spoke the truth, though at the danger of His life. If you want to promote love and forbearance, you point to Jesus, who, when He was reviled, reviled not again; yea, even prayed for His enemies, &c. With such living examples before them, how much easier is it for Christians to follow after righteousness and peace!" What a testimony to the practical value of Christianity this is, as a benefit to the human race! Coming from the mouth of a Jew, it shames many a Christian philosopher, who despises the Gospel as foolishness, and made only for children and weak understandings. Mr. E—— also went with me to the rabbi of the community, who gave me a kindly reception. It appears that my Jewish friend, Mr. E——, of S——, had been with him some time ago, and spoken kindly of me, so as to incline the rabbi friendly towards my person, at all events. As another mark of confidence, I may mention that Mrs. E—— requested our advice and counsel, when about to send her eldest daughter abroad for perfecting her education; and when she had left, the mother requested us to write to her daughter, to admonish her to persevere in the ways of godliness and virtue. Oh, that she would but learn, not to trust to her own heart, but to the life of Christ, which He is so ready and willing to kindle within her!

BRESLAU.

Mr. SCHWARTZ presents a very interesting recital relative to a family who have gone to America, bearing, it is believed, in their hearts seeds of life to be fostered in a clime more genial than that forsaken:—

Considering the peculiar state of the Jewish mind in the present day, the work of the Mission in general is assuming a more encouraging aspect. In the absence of prejudices formerly common to the Jew, now to be found only among the votaries of the old school, our quiet and unostentatious labour gains a silent influence, which will, with the blessing of God, be of great importance. It is, indeed, most gratifying to see that, amidst the all-absorbing questions of the day, amidst rumours of war, and the distress and misery that surround us, the messenger of the glad tidings is still enabled to draw the attention of many to things which belong to their everlasting peace. There is a something in the Jewish mind, irrespective of the party to which individuals may be attached, and even influencing those who have little serious

thought, so that the Jew cannot be altogether insensible to the claims which religion has upon him. An instance of this kind may be mentioned: Mr. C——. Though very gradually, I rejoice that the work of grace is being carried on in his heart. When I first made his acquaintance, twelve months ago, he was ignorant and careless of religion, yet not entirely destitute of knowledge. He afterwards informed me, that Mr. Berling, also a converted Jew, who many years ago acted as a Missionary to the Berlin Society, in his native town of this Province, and who has since entered his rest, instructed him in the best things. The seed which the Lord's servant had sown to his Master's glory in so many hearts, took root also in his. He was, as before remarked, on our first acquaintance, careless, but never totally given up to the mind of the

world. He owns that he wished, but could not entirely shake off the influence of that which had been deposited within him.

"O'er hidden grain the dim tide flows,
The bread was on the waters cast,
Many a sun and moon arose,
But in its fruit 'twas found at last.

Anxious labourer, sow your all,
And think not that the seed is lost,
For they will never reap at all
Who dare compare the crown with cost."

Is the Missionary weary with the contradictions and gainsayings of mankind? does he grow fatigued when he reflects that he toils over wastes of barrenness? Yet in a single fact there is substance for hope; and the burdened spirit, anxiously contending for its Author's glory, may know that, although the body be laid in the tomb, the work of the Lord shall not fail. But to return. As Mr. C—— had imbibed impressions favourable to religion, I had not to oppose the prejudice which we meet in the unenlightened. Nevertheless, he was entangled in the snares of earth, needing still further warning of his danger. When he recognised the words which he had heard in youth—when he recollected former aspirations—it was well-pleasing to his ear, and he inquired more earnestly for Gospel-truth.

For many months he attended my instructions in the New Testament, until Christ possessed his soul, and he believed in Him as his Redeemer. He soon became solicitous for his wife's salvation—how should her bigotry be overcome—her ignorance be removed? I advised him to lay his case before the Lord, who would assuredly assist him. Yet what could we

expect? He was violently opposed, not only by the wife, but by her relations also. Dejected and discouraged, he intended to desist. I was very much troubled on his account, and repeatedly sought an interview with her, in order, if possible, to give her mind another bias. All was in vain—she refused to converse, and reproached her husband for my attempted introduction. Thus matters stood for some time; but our prayers were heard—her heart was touched, and her conduct towards us was suddenly altered. "Leila Ada" was the book which she so greatly desired to peruse, that she asked her husband if he still had it in his possession; and, from the day that she inquired for it, she promoted our intercourse rather than hindered it, lamenting her previous behaviour. Nothing affected her more than the history of the conversion of Paul in the Acts; she was gradually strengthened, till harmony in her household was established; for discord and contention were supplanted by faith. They were now both willing to confess Christ openly, but hindrances of a most unusual nature interfered afresh with their noble resolution. Her bigotted relations used every means to dissuade them, and when this was of no avail, to annoy and persecute them. Mr. C——, weary with the constant clamour of his persecutors, resolved to emigrate. He therefore, one month ago, in company with his wife and family, took leave of Germany for the New World. So may God spare their lives, and bring them in safety to the desired haven; very soon may they confess His Son in the midst of the congregation, and commune with those who worship Him in spirit and in truth.

MARSEILLES.

Mr. COHEN gives an instance of Talmudical perversion retained by an aged Jew, which should awaken our sympathy and prayer for those whose eyes are thus blinded, and their hearts alienated from the God of the Bible; and mentions other incidents of lively interest:—

What an awful fact it is, that a people like the Jews, who once were the light of the world, should have sunk into such a state of infidelity as they are to be found in at present,—teaching us, who are following the Lamb of God, "not to be high-minded, but to fear," and to "work out our own salvation with fear and trembling, knowing it is God who worketh in us, both to will and to do, of His good pleasure." To-day I met with a great Talmudist, who came hither from Wallachia *en route* to India, where he expected to be appointed rabbi; with whom I had a long conversation. Our subject was

prayer. He said: "You Christians cannot be in the right, because, when you pray, you do not put on the *tephilin* and the *talith*, which God Himself wears when He prays." I said: "Do you mean to say that God prays?" He said: "Are you so ignorant in the Talmud that you do not know even that?" He continued: "We read in the 56th of Isaiah: 'Even them will I bring to my holy mountain, and make them joyful in my house of prayer.'" He went on to say: "Rabbi — (he gave me the names of so many rabbis, and so many chapters and verses from the Talmud, that he quite con-

fulled me), on this passage, says: 'It is *not* said of *their* prayer, but of *my* prayer:' this shows that God prays. But how do we know that God puts on the tephilin? Rabbi — says, we find in the 22d ch. of Isaiah, 'the Lord hath sworn by His right hand, and by the arm of His strength.' By the 'right hand' is understood the law; and by the 'strength of His arm' is understood the tephilin." He said: "It is written in the Talmud that one rabbi asked another rabbi, 'What is written in the tephilin of the Lord of the great world?' The latter replied in these words: 'And what nation on earth is like thy people Israel?'" Concerning the talith, he said: "Rabbi — tells us that at the time that God said to Moses, 'get thee down,' his sight became dim, like a blind man, so that he did not know his way to descend. The angels, seeing that, said, 'Now is the proper time to kill him.' But God well knew what they were about; and God opened for him a door beneath His majestic throne; and the Lord said unto me, 'Arise, get thee down quickly from hence.' Another rabbi tells us, when Moses was about to descend, the angels came to slay him; but what did he? He laid hold of God's throne, and God spread His talith over him; as it is written in Job xxvi. 9: 'He holdeth back the face of his throne, and spreadeth His cloud upon him.'" But as I listened to him without interrupting him, he said: "You do not say anything. Do you think I have not spoken the truth?" I told him that he had spoken blasphemy against the holy God. He said, "Blasphemy!" and began to make use of very loose language towards me and my Saviour; but I told him, as I listened to what he said without interrupting him, I expected he would give me the same privilege, or I would leave him altogether. He said, "Eh bien—I will hear what you have to say." I reminded him that God was a Spirit, and those who worship Him must worship Him in spirit and in truth, and earnestly called on him no longer to study infidelity and blasphemy, but to study the pure word of God, which is able to make him wise unto salvation, and preached to him the Gospel of Christ,—to which I was glad to see him listening; and at the close he said, "What you have told me is quite new to me; and

as I hope to remain here a few days, I hope to be able to speak to you again on the subject." He asked me for my address, which I gave him, and he left me; but I could not help lifting my heart to God, and saying, "O Lord, when will that happy period come, when thine ancient people, the Jews, shall cast away every fable, and believe the testimony of their own prophets concerning the Messiah?" I have seen him since, and persuaded him to buy a Bible, which he did, and promised me to read it, saying, "Hitherto I have only read verses or parts of the Bible, but now I hope to study it as a whole."

On Saturdays I always meet a goodly number of Jews walking about, with whom I converse about the religion of Jesus. Yesterday I met a Jewish soldier, whom I had seen at Lyons. He told me that he was on his way to the East, and seemed to feel his position, and appeared to be very much impressed with the uncertainty of life. He said: "Perhaps this is the last time you will see me alive." I spoke a few words of comfort to him, and told him that now was the time to give his heart to God, and to believe in Christ as his Saviour, and then he need not fear the cannon-ball, for death would be gain to him. I gave him a French Bible, for which he was very thankful, and promised me to read it.

There were twice as many Jewish shops closed on All Saints' Day as there were on the Day of Atonement, which shows what real love the Jews here have for their own religion, and quite confirms a remark which was the other day made to me by a Jew, with whom I had a conversation about the religious state of the Jews in France. He said: "I have now been fifteen years in France, and during that time I have watched the Jews very narrowly as to their religious observances, and I can assure you that the most of them have no religion whatever, and very few believe in God. Commerce is their religion, and *l'argent* their god;" which, I am sorry to say, is too true. But let us pray for them, that even in France, where infidelity and rationalism, and many other -isms, reign so powerfully in the hearts of the Jews, we may ere long see a shaking in the dry bones of the house of Israel, and not a few led to believe in God and His Christ.

Mr. BRUNNER continues to afford an encouraging view of the Mission in PARIS:—

I have daily opportunity to observe that the Gospel of Christ is making progress among my Jewish acquaintance, which is manifested by a growing familiarity with the

principal doctrines of Christianity, as well as an acquiescence in their authority, founded upon Moses and the prophets. It is most encouraging for me to find, instead

of prejudice, a readiness on the part of the Jew to listen to the claims of Christ, and His work of mercy and love. This moral metamorphosis is in most cases the result of serious inquiry, and diligent examination of God's word, of prophecy in connection with its past and future fulfilment, of which passing events remind them. The Jewish mind in general is not only becoming reconciled to Christianity, but is evidently in an advanced state of preparation for its adoption, which is hastened by persevering Christian efforts, as well as by certain indirect causes of which the most palpable is the progressive dissolution of the structure of Judaism. The literate and illiterate Jews feel and acknowledge this fact. One of their learned men told me the other day, that he believed the time not far distant when the whole Jewish people will acknowledge Christ as their Messiah. He said that, for his part, he had always believed in the divine mission of Jesus; and that to him not only the claims of Jesus were proved by prophecy, but, moreover, that he thought the life and work of Jesus calculated to establish the authority of prophecy. "It requires," said he, "only to read attentively the predictions of Daniel, to see whether an event could be more distinctly foretold." Such sentiments show the progress of Christianity among the Jews, whose obstacle in embracing it is created only by temporal considerations, which it must be owned are, in the peculiar relative and dependant position of the Jews to each others, of quite a distinct and powerful nature. I am aware that this is a point of old discussion; its impediment, however, is felt by every Missionary.

Mr. G —, a most intelligent Jew, whom one might consider almost a Christian, speaking with me of the character of Jesus, in terms of the highest veneration, remarked that, when reading the New Testament, he could not at first understand in what sense Jesus meant the commandment: "Love thy neighbour like thyself," in Matt. xxii. 39. He said he could not take it in the sense of the general Jewish acceptance, because it would then have been only a mere repetition of a thing universally known and admitted. If so, what new doctrine did Christ then advance? But, said he, he found a passage in the Talmud, with reference to this point, which solved the question most satisfactorily to his mind. In a dispute upon this point, wishing to

establish the limits of love to the neighbour, the Talmud made the following propositions:—Two people were reduced in the desert to the last extremity, having no more but one little pot of water, which was only sufficient to save one of them from starvation, but if divided between them they were both to perish. The Talmud asked then: What was to be done? Rabbi Akiva answered, that one of them should partake of it that they might not both perish; but the Talmud said no, they should both partake of it, and added: *so Ben-Pendere had taught it.* "Ben-Pendere," said Mr. G —, "was no other but Jesus Christ, who was ignominiously so called on account of his having been hanged or crucified, which is evident from the Latin word *pendere*. It is evident now," said Mr. G —, "in what manner Jesus understood the love to thy neighbour, which attributes to Him a more than human nature."

Another learned Jew, who was present at our conversations, remarked that, in the old edition of Maimonides' work, called "Zad Hachaka," there is a passage (obliterated in the new editions) where Maimonides expressly acknowledges, that Jesus was indeed commissioned by God to prepare the heathen to the knowledge of the true God. "Well," interrupted Mr. G —, "if Maimonides could have said this eight hundred years ago, I am sure had he lived now, and seen Protestant Christianity, he would have said that it is pure Judaism, and that Jesus is the true Messiah announced by God through the prophets."

I had several interesting conversations with Mr. R —, a very intelligent young man, who had lately come over from London. He is a countryman of Mr. Levy, the Missionary, with whom, he said, he had often united when in London. He is unfortunately rather imbued with the current dubious spirit of Germany, where he had studied for some time. When I proved to him the evidences of Christianity apart from Scripture, he made a remark which I think worthy of noticing. He said that, to his mind, that which speaks most in favour of Christianity, were the very instances of conversions, because, he says, it is to him the greatest moral impossibility to believe that such eminent men like Neander and others were not in earnest. May the Lord also enlighten his mind, and cause him to adorn the doctrine of Christ our Saviour.

Mr. GINSBURG, at MULHOUSE, writes:—

The conversion of the brothers Lemann to the Romish Church, which was pub-

lished in the "Gazette de Lyon" and "l'Univers Catholique," and also communi-

cated to you, has produced a great sensation on the Jewish mind, through the whole of France; because these brothers, they say, are of the most opulent Jews in Alsace, and because, as the Rabbi T— expressed, they have made “une attaque directe contre la charité Israelite et les ministres de notre culte.” But, being from Mulhouse, and now residing here, they have caused much opposition among those who know little how to discern between nominal and true Christians, but an inquiring spirit among others. The present state of the Jews under my observation requires more than ever the prayers, consideration, and sympathy, of those, “who make mention of the Lord.” And, I am persuaded, had the means used for the conversion of the heathen been employed in the same manner for the Jews, the *passive* mass of Christians would be greatly disappointed in looking for a miraculous agency, of which the Holy Writ makes no mention, as a means of conversion. However, they who eagerly wait for the manifestation of the Lord may hope that this, with the ingathering of His people, is *not at a great distance*. The vociferous cries and open confessions from the synagogues, which are so numerous, and, in the Jewish publications, remarks of individuals, rabbinical and laical Jews, confirm my hope. Rabbi T—, who, though being incited by the above conversion, inserted an article in the “l’Univers Israelite,” pretending to defend his religion and to attack the Romish, seemed at my last visit more friendly and accessible than ever. He greatly complained of the state of his co-religionists, who, said he, “live now without God, and without religion.” This was in the presence of Rabbi S—, of R—. When introduced to the latter, I asked him what he thought of Christ and His doctrines? To which he replied, “that the schism in the Christian Church is sufficient to prove her institution human; for the Spirit of God,” added he, “whom both the principal sects profess to follow as their guide and guard, could not admit the enmity existing between them.” But I reminded him of the two great divisions in the Jewish synagogue, namely, “Methnagdim” and “Chasidim,” and the numerous lesser ones among the latter; adding, “the divisions are human, but the Church is Christ’s, and Christ is God’s.” No essential objections were made by either; they are both of opinion, that the present political crisis will have a great effect on the religious state of the Jews. Before parting, Rabbi T— said, he hoped we shall, as in the past winter, be able to meet frequently, for the sake of reading the Bible;

whilst Mr. S— gave me a friendly invitation to his place, promising me some introductions to Jews.

One morning I was addressed by a respectable Jew in the street, who, after a friendly conversation, asked me, whether I really believe that I shall come into paradise by converting people to my faith? “I believe I shall be there,” I replied, “not through my endeavours, but through *faith* in Him who has heard my words and saved my soul.” “I understand,” he rejoined, “that your message is from God, and yet you do not expect heaven through delivering it?” “I have been *commanded* to preach the Gospel, and when I have done it, I am but an unprofitable servant, who did what was his duty; we are bound to serve God, but He is giving us all freely,” referring him to Luke xvii., to which he replied, he had no Testament. And when I asked him, for the second time, his address, that I may bring him a New Testament, he politely bowed, and went, seeing another Jew coming. This, though a stranger like the former, did not pass by without addressing me friendly, saying, he often wished to see me when confined. He gave me his address, and an invitation. Two days after, I visited him, and was surprised at the kindness of his respectable family. I need not repeat the long and interesting conversation with these new acquaintances. The inquiries and remarks of the head of this family were weighty, and expressed in a most serious manner. The attention of his wife and brother-in-law to the history of Christ was very encouraging indeed; ridicule and blasphemy were out of the question, which emboldened me to testify of the truth in Jesus with more energy than when questions and observations are put merely to satisfy curiosity, and the attention shown is but a compliment. One Jew, to whom I lent a Bible last year, when I asked him the result of his biblical studies, said: “After becoming more acquainted with the Old Testament, and reading the New, I come to the conclusion that he who rejects Christ not only disbelieves the prophets, but rejects also that God by whose Spirit the latter have prophesied.” Regarding himself, he said that temporal causes compelled him to live as he did, and to be the victim of indifferentism. An old pharisee, who was quite inaccessible some months ago, speaking openly, said: “Do not judge me: I know all my reading in our prayer-book, observing the ceremonies, fasting, &c., will not avail to attain peace and reconciliation to God, which *Messiah alone* who should stand as Mediator between the sovereign

Creator and offending mankind, could effect. But, alas! He does not come!" Another Jew told me that he believes the divine origin of the Talmud, yet he must acknowledge this has never delivered its followers from temporal misery and spiritual darkness. Another asked me: "What, do you think, will rescue the Jew from the narrow bounds of rabbinism, which *all have got tired of!*"—Time prevents me from forwarding extracts of a sermon delivered by one of the consistorial rabbis, which greatly encourages *the hope that Israel's return is at hand.* But, till the

spirit of grace and supplication is poured out on the house of Israel, that they may look on Him whom they have pierced,—there are many, I regret to say, who, notwithstanding their consciousness of the failure of their worship, the defect and insipidity of their tradition, the groundlessness of their hope, and even the veracity of the Gospel, have their hearts stiffened and obdurate, and wilfully disobey Moses and the prophets, and will rather worship Baal and look for the golden calf of their ancestors, than to embrace the truth as it is in Jesus.

At BRUSSELS, as well as at MARSEILLES, considerable interest on behalf of the Society has been awakened. An Auxiliary Society has been formed at the former; and contributions have been forwarded from the latter.

In reference to HOME intelligence, it may be observed that—

The Missionaries, in the performance of duty and privilege, speak both of hope and of hope disappointed, and yet, on the whole, are encouraged and rewarded.

Mr. LEVY, of Liverpool, finds it hard to account for the great antipathy which the English Jews have toward the truth, unless it be laid to their gross ignorance; and then mentions, that though roughly handled by his English brethren, his heart has been gladdened by his intercourse with those from foreign climes. There are young men who are interested in the controversy, and some have been brought occasionally to attend divine service; last Sunday two came to my house, with whom I read several portions of the Scriptures. One of them has in particular attracted my attention. I see him often, and set the truth of the New Covenant before him; and am in hopes that my future communications concerning him may be still brighter. In some of the German Emigrant Homes, I met with many Jews—have conversed with and presented them with papers, which in the solitary hours of their voyage may be read, and, if attended by the Divine blessing, may become the harbingers of the Gospel beyond the Atlantic. I must also mention, that an Israelite, whom I visited when in the metropolis, has opened a correspondence with me, and requests that I should write and communicate to him those things which I think it desirable for him to know.

LONDON.—MRS. ELDRED continues her labours, both with her Bible classes, and in visiting God's ancient people. She has had the pleasure of seeing some of those once more whom she instructed nine years ago, and who have lately introduced five of their friends, who have attended her Scripture readings from that time. There are now sixty-three members in the Bible-class, twenty-five of whom are parents. In all, a hundred and ninety-seven Bibles have been sold, and seven more are now subscribing.

Mr. GELLERT is much tried by the conduct of the superstitious Jews of the metropolis. He had been thwarted in his visits to two young men, whom he regarded with much favour. "Thus I am filled with grief, because that in two instances they have turned me from sowing the ground which promised so fair. Yet is there consolation in the Lord; and we think that many of the young will come out from the families of their heritage, to bask in the smiles of the Father of spirits, and to inherit His incorruptible kingdom."

Mr. SCHONBERG, Hull, describes the poverty of the Jews as unparalleled. Whilst selling their articles they even beg bread. He also mentions an intelligent Israelite who is receiving instructions from him in the English, but of whom he has great hopes in regard to the highest and best attainments.

A Caraité Sage.

(FROM "ARCHIVES ISRAÉLITES.")

BEFORE bidding adieu to Bagtché-Sérai (this was the place where Prince Menschikoff and his army lay for some time encamped), we went, accompanied by our philosopher, to pay a visit to the valley of Josaphat, and the famous mountain of Tchoufout-Kalé,* which has been, for many centuries, the exclusive property of a Jewish sect called the Caraites.† At six o'clock in the morning, mounted on little Tartar horses, we commenced clambering a steep and intricate path, traversing an immense field of the dead which covers the entire back of the mountain. The melancholy aspect of the gravestones, on all of which are Hebrew inscriptions, is in perfect accordance with the sad, still, desolated character of the place. Of all the population which for so many ages has survived on this rock, there remain only tombs and a dozen families, who are determined by a religious spirit to live in the midst of ruins.

The Caraites of Tchoufout-Kalé, whilst under the dominion of the Khans, were rigorously compelled to inhabit this rock, being allowed only to pass one day in the Tartar capital for business purposes. Each evening they were to be seen painfully ascending their mountain, and, when arrived at the end of their journey, striving to forget, in the bosom of their family, the humiliating despotism which weighed so heavily on them. This was so great that a Caraité, on approaching on horseback the palace, was obliged to dismount, and continue walking until it was out of sight.

Since the conquest of the place by the Russians, the Jews are no longer forbidden to reside in Bagtché-Sérai, so that they have by degrees almost abandoned their mountain, with the exception, as I have before observed, of a few families, who consider it as a sacred duty not to desert the spot where their ancestors lived.

On looking at the almost inaccessible position of the town, its want of water, the

sterility of the soil, and the isolation of its inhabitants, one cannot help being struck with astonishment that there should ever have been such a want of toleration as to make the Caraites in old times choose such a place of retreat, and the constancy of the families who yet inhabit it. Tchoufout-Kalé is entirely built on the naked rock, the steepness of the mountain is such, even where it is accessible, that steps, for several hundred feet, have been dug. As you ascend, large masses of rock, like fortresses or gigantic walls, tower above your head, and seem to threaten you with instant destruction. It is with this impression that one enters this desolated city, the ruins of which, full of rubbish, the funereal silence, and the dreary aspect, completely depress and terrify the mind. Not a person appears at the doors of the houses; no one presses forward to welcome the stranger and to show him his way. The only living things which crossed our path, were some almost-furnished dogs, the dreadful cries of which caused us to shudder with horror.

Besides the interest with which the sight of this Acropolis of the middle ages inspired us, we were stimulated by a still stronger desire,—the sight of a poet who from his youth has lived upon this sad rock. Mr. T. de Marigny had awakened our curiosity in speaking of this old rabbin; and Major Vanderschbrug had only confirmed what the Dutch consul had told us. Our first care, on arriving, was to direct our steps to the house of the rabbi, built, like the eyrie of the eagle, upon the edge of a rock. Introduced into a small room, filled with books and geographical maps, we found ourselves in the presence of a little old man with a long white beard, who received us with that gravity of demeanour and noble dignity which so peculiarly characterise Orientals. His countenance presented the Israelitish type in its purest form. By the

* Tchoufout-Kalé formerly known as the Kirkor, was for many years the residence of the Khans. It was in 1475 that Menglé-Greraï abandoned it, to reside in a palace which soon became the centre of the town of Bagtché-Sérai.

† The Caraites, according to the opinion of some, separated themselves from the rest of the Jews several centuries before Christ—according to others, their separation was much later—indeed, not till the year 750 after Christ. The Caraites are different from other Jews: they are to this day still obedient to the law of Moses. The simplicity of their manners, their probity, their love of work, make them a very interesting people; and the astonished traveller finds in them many of those primitive virtues peculiar to some Oriental nations.

assistance of Major W., who interpreted for us, we were able to talk with and to admire the profound knowledge of the different sciences, which this man, a complete stranger to the world, possessed. Can any body comprehend how, in such a retreat as his, away from all the resources so indispensable to the work on which he is engaged, he could undertake the task of writing the history of the Caraites from Moses to this time. This has, however, been the occupation of our rabbi for many years, without allowing himself to be at all discouraged by the innumerable difficulties which have been continually presenting themselves.

More than twenty years have gone by since he first commenced to write this History in Hebrew. How can we but express our astonishment at seeing a man of such intel-

ligence, of such profound erudition, and of such a poetical imagination, spending on a rock the remainder of a life which could be so useful to, and which would shine so brilliantly in, society! He showed us several MSS.,—sacred poems composed in his youth. How I regretted I could not read the inspirations of such a poet!

A true patriarch, he lives in the midst of his ten children of all ages, who enliven and adorn his solitude. Several little rooms, communicating with each other by interior galleries, form his habitation. It is very humble, very modest; but the fine physiognomy of the rabbi, and the Oriental costume of his wife and children, throw such a charm over this sad dwelling, that one could not remain insensible. He himself took us to the synagogue, in which solitude has reigned for a long time.

The MONTHLY PRAYER MEETING of Jewish and Gentile Christians for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, January 17th, at Seven o'Clock.

The Meeting is open to all Friends of Israel.

The Rev. C. M. BIRRELL, of Liverpool, has kindly engaged (D.v.) to preach the ANNUAL SERMON in London, during April.

To Treasurers of Associations, Collectors, and other Friends.

THE Committee will be thankful to have any sums received for the Society, remitted to the Resident Secretary as early as possible, as the Treasurer is very considerably in advance, and it will be impossible to sustain the Agency at present employed without an accession of pecuniary resources. Respectfully and earnestly do the Committee plead for the exertion of effort and influence, that the Society may be enabled not only to pursue, but to extend its course of usefulness. The blessing of the God of Abraham has attended it, and the Divine promise assures ultimate and abundant success. Do not suffer the withdrawal of one Missionary to be necessary, but aid us to add to their number; and while the breathing of prayer becomes more fervent, let Christian sympathy and liberality be more fully accorded. Pressing need dictates an earnest appeal: may it be cordially and promptly responded to. Contributions will be thankfully received by the Treasurer, SIR JOHN DEAN PAUL, Bart., 217, Strand; and at the Office, No. 1, Crescent Place, Blackfriars. Money Orders to be made payable to Mr. GEORGE YONGE, Resident Secretary.

THE ACCOUNTS FOR THE YEAR WILL BE POSITIVELY CLOSED ON THE
31ST OF MARCH.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| ESSAYS, ETC. | PAGE. | MISSIONARY INTELLIGENCE: | PAGE. | INTELLIGENCE (continued):— | PAGE. |
|---|-------|--------------------------|-------|----------------------------|-------|
| Death—and after Death.. | 17 | Lyons | 23 | Home | 37 |
| Baptism of three Sisters.. | 18 | Breslau | 24 | Notices, &c. | 32 |
| Early Notices of Preaching to the Jews | 21 | Brussels | 26 | | |

Death—and after Death.

"THESE all died in faith,"—this is the inspired testimonial concerning the father of the Jewish race, and those who walked with God in the first days of this world's history. Their faith rested on the sure Word of God; it was to them the confidence of that which gave life and energy to the hope that cheered their pilgrim path, and gilded with light from heaven their dying moments, as they gained a nearer view of the "city which hath foundations," and fell asleep in the arms of Him who was "not ashamed to be called their God." The glorious MEDIUM, through which they believed that this blessedness would be theirs, was the divinely appointed Sacrifice to be offered "in the fulness of the times," typified by the sacrifice of the innocent for the guilty from the date of man's fall. Wherever the pen of unerring truth inscribes this epitaph on the tomb of those we love, we may well rejoice; for "through faith and patience they inherit the promises," and the Voice from heaven proclaims them "blessed." "But without faith it is (on the same Divine Authority) impossible to please God." Our Jewish brethren possess it not, and yet they die; and "after death is the judgment"—a judgment not according to human tradition, but according to the Word of God. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." But "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Can we unreprieved think of the gloom that invests the chamber of the dying Jew? or listen to the fearful subterfuges to which the mourners

cling, as to the Afterwards of the separate spirit? We pass no judgment, we would not inflict one pang on the riven breast; but knowing that "the redemption of the soul is precious," and that in Jesus alone are redemption and eternal life to be found, let us wake up each other to our duty, and, with death and *after death* in full view, sustain every effort by which the Gospel may be preached or presented to the Jew of every clime and every rank.

A foreign Jewish periodical thus records the recent decease of an eminently charitable and excellent female, of the seed of him who lived and died in faith:—

"She is no more, this great and pious woman in Israel, who was the happiness of her husband, the joy and light of her children, the guardian angel of her family, the benefactress and blessing of her co-religionists. Her soul ascended to heaven at the time when they were reading in the synagogue these words of the Holy Book: 'She went to inquire after the Lord.' . . . But the hour of divine reward has struck for her. She was doomed to death, in order to ascend on high; she was doomed to be taken from this world, where she had suffered much, where she had bestowed innumerable blessings, and dried many tears, in order to receive, at the throne of the Most High, the palm of immortal glory. It was with gentle and holy resignation that she saw the cruel moment of separation from her adored family approach, and but a few minutes before (Friday, Nov. 25) she asked to light the Sabbath lights. She was on the point of becoming an immortal light in the Sabbath of celestial rest; she whom the angels were already saluting with the divine Canticle, "Come in peace, crown of thy husband! come in joy and peace, among the chosen of the Lord. . . .

"Eternal God, receive this pious Israelite, thy holy and faithful servant, in Thy blessed abode, where Thy divine Majesty is glorified; receive into Thy bosom this soul, purified by all the trials of grief, and ennobled by the greatest virtues. May she be in eternity the protection and the breath of life of a family of which she was, during her lifetime, the charm, the light, and the gentle inspiration! Reward her good deeds in heaven, as we praise them on earth."

We offer no reflections, but would gladly tell of "the foundation which God has laid in Zion," and the blessedness of those who, departing in the faith of Jesus, need no prayers of men, but are "for ever with the Lord."

Baptism of Three Sisters.

WE have been favoured by the following extract from a letter by our much-loved friend, Dr. Capadose, to Dr. Da Costa—brethren whose praise is in the Churches, and whose names are affectionately cherished by all who love Israel:—

"I have to communicate to you news of a day of blessing, which the Lord, in His great mercy, has been pleased to vouchsafe unto His unworthy servant. I believe I once told you of three Jewish sisters who are living in one of our villages, and to whom the God of Jacob has revealed the

mystery of salvation through the blood of the innocent and spotless Lamb. They were awakened more than three years ago. Having strong doubts as to the truth of (modern) Judaism, perceiving its utter want as to spiritual comfort—which want they were more especially made aware of when they became conscious of their state of sinfulness, for which they found no balm in the vain and barren ceremonials of the synagogue—they were gradually brought to direct their eyes to the Gospel. They managed to procure a copy of it; and through a careful perusal of its contents, and a diligent comparison of the promises to our fathers with their fulfilment in the New Testament, as well as through a confidential correspondence with a believing Israelite, who boldly confesses his belief in the Messiah, they were at last brought, by the adorable guidance of the Good Shepherd, who had compassion on these poor sheep, to be thoroughly convinced that He is not only the promised Messiah, but also the Saviour of their undying souls. Yes, humbled at the foot of the cross of the Son of David, they have found in this Immanuel, who was pierced for their transgressions, the life of their souls. They worshipped Him in the quiet hours of their devotions, whilst all along they earned an honest living with the labour of their own hands. Residing under the roof of their parents, they were able only to occupy themselves during the quiet of the night with reading and the study of God's Word.

“At last some suspicion arose in the minds of their friends, when it was found that they scarcely ever went to the synagogue, which hitherto they had visited very regularly. The family, after some time, resolved, in order to discover what was really the state of their minds, to celebrate Easter with some of their relatives, when a large concourse of Jews was to be expected. The girls were informed by their father that he desired them to be of the party; they looked at each other, but gave no reply; they retired to seek counsel from the presence of the Lord, and then returned with the declaration that they could no more join in the celebration of Easter, as they had become believers in Jesus, as the true Messiah and the Lamb of God, which had been slain to obtain pardon of sins and life eternal. This declaration created great emotion and excitement; and after divers attempts to change their views, they were told that if they persevered in this evil (!) course, they would have to leave their parents' house. This they had intended doing some time since; but, unwilling to take so important a step rashly, they had waited in patience for the Lord their God to open a way of escape for them. O Lord, how unspeakably great is the love which Thou hast shewn unto them! and what a glorious testimony for the truth of Thy holy Word, and the faithfulness of Thy comforting promises, they have received from Thy hands! Only think, dear brother, on the very morning that their father told them to leave the house, they had been reading the twelfth chapter of the prophet Ezekiel, and hence also these precious words: ‘Prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place in their sight,’ &c.; and in these words they found a clear command of God their Saviour, and were thus enabled, through His strong power, to leave the parental roof, and take up their lodging in an humble abode. This, however, they left very soon, being invited to the house of a faithful minister of the Gospel, who, after having instructed them for several months, and thoroughly convinced himself of their serious disposition and the conversion of their hearts, which were filled with love

to the Saviour, determined to receive them into the Church of Christ by baptism. I received a pressing invitation to visit that minister, and to be present on that solemn occasion. Oh, what a precious day it was! My heart beats even now for joy in thinking of it, and I fervently desired you to be with me, that you might enjoy with me such moments, during which we are transported into the feelings of the Apostles, when they exclaimed, 'It is good to be here.'

"Though the weather was very unfavourable, especially as I had to cross the water in order to reach the minister's residence, I yet went, and thank God that I did go. At nine in the morning there was a preparatory service, and at two in the afternoon we all went together to church. The three sisters—these dear children after the flesh and the faith of Abraham—had joined us, plainly clothed, in the minister's house. Here I prayed with them, after a conversation which had convinced me that they were 'epistles of Christ, written by the Spirit of God, known of all men.' The church was so crowded that it was with difficulty we could make our way in, and a large number of people could get no entrance at all. Some got up on the outside, to look in at the windows. There were amongst them, of course, many that came merely from curiosity, such as are found everywhere. At different intervals we sang several hymns, such as Psalms cxviii. and cv., followed by fervent prayer. The minister then preached an excellent sermon on Acts x. 47, 'Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?' He then communicated some particulars of the history of the conversion of these three sisters, and referred to the bold confession they had been enabled to testify before the elders of the synagogue. Then the three knelt down, just below the pulpit, with their faces turned towards the audience, who all rose simultaneously. Upon which the minister, taking his place near them, addressed a few words of exhortation to them, and then baptised them in the name of the Thrice-Holy God, giving to each a few admonitory and encouraging words in particular. But when, after having done this, he said, 'Arise, beloved sisters in Christ our Saviour, and receive the welcome of the whole Church,' a great emotion became visible in the whole assembly; many eyes were seen filled with tears, and as to myself, my heart rejoiced within me, and, with a tearful eye, I adored the goodness of God. With visible emotion we sang Psalm cxxxiv.; for, dear brother, I must also tell you, that there were present not only these dear daughters of Abraham, but also five more brethren in Christ, descended from Israel; thus forming, in the midst of those called from among the Gentiles, a little Church of Jewish believers in Christ. The minister then again ascended the pulpit, and publicly confessed that the Church of Holland, and he himself especially, had great reason to humble themselves before God, and to acknowledge that they had done wrong hitherto in overlooking the cause of Israel. Then he turned to me, praised the Lord for having put it into my heart to organise prayer-meetings all over the country, and for His having blessed them in more than one case, of which the present occasion was a pleasant instance: 'I conjure you before God,' he then said to his hearers, with raised voice, 'do not any longer forget this people Israel; pray for their conversion, do them good. Let us deeply repent the evil we have committed against them, by overlooking the holy duty that is incumbent upon us, of being a blessing to them. Shew them kindness, and shew to these three sisters,

who are henceforth to dwell amongst us, that those who have been called from among the Gentiles fully acknowledge the unspeakable benefits they have received of Israel. Be sure that if you do good to these descendants of Abraham, Abraham's God will become a blessing to you.' But I must conclude. It is impossible to give you anything like a full description of that solemn occasion. Yes, the God of Israel was there. He filled our souls with heavenly joy, and I may say that for years I have not experienced such deep emotions, nor enjoyed so close a communion with my God and Saviour. The conclusion of the solemnity was equally touching: after a fervent prayer, we sang a hallelujah to the Lord. Then the minister left the church, passing, as he proceeded to his house, through a crowd of people gathered on both sides of the way; then came the three sisters, and then the believing Israelites. We all went to the minister's house, where we knelt down again to thank the Lord. The names of the Sisters are, Rebecca, Leah, and Belia Hartz; the first thirty-seven, the second thirty-three, and the third thirty years old.

O Lord God of Israel, in Thy great love, add, we beseech Thee, many hundreds and thousands to Thy Church, to the honour of Thy holy name; and come speedily, O King of the Jews, to establish Thy kingdom.

Early Notices of Preaching to the Jews.

(FROM "THE JEWISH EXPOSITOR.")

THE oldest account which I have met with, of preaching to the Jews, is contained in a precept of Edward the First, in the year 1281, directing the sheriffs and bailiffs, under whose care the Jews were placed, to cause them to attend the preaching of the Dominican friars. Some other hints of similar proceedings appear in the early history of England; but I have never been able to find anything more than the mere fact. No account remains, I believe, of the manner in which the service was conducted, the subjects discussed, or the effect produced upon the hearers. I fear it did more harm than good. Similar measures were pursued at Rome, of which we have a fuller account.

Gregory XIII., who became Pope in 1572, issued an order enjoining the Jewish community at Rome to send one hundred men and fifty women every Saturday evening during Lent, to hear sermons on the evidence of Christianity. I presume that all the travellers who speak of the sermons preached to the Jews at Rome refer to those which were preached under this order, though the place in which they were delivered seems to have varied; not, I am afraid, on account of any increase in the congregation. Anthony Munday, who published his "English Romaine Life," in 1590, after speaking of the little chapels near St. John Lateran's Church, adds: "From thence we go to a fayre large place, in the midst whereof standeth a font, wherein they say Constantinus Magnus was christened. In this font, every yeere on Easter even they doo christen Jewes, such as do change to their religion. For there is a certaine place appointed for sermons, wherent the Jewes, whether they will or no, must be present,

because one of their own rabines preacheth to them, to convert them, as himself hath been a great while.

"In Rome the Jewes have a dwelling-place within themselves, being locked in their streets by gates on either side, and the Romayners every night keepeth the keyes. All the day time they go abroad in the cittie, and will buie the oldest apparell, or hose, that a man would think not worth a penny,—of the Jewes you may have the quantity of four or five shillings for them.

"Now, that the Jewes may be known from any other people, every one weareth a yellow cap or hatte; and if he go abroad without it, they use him very yll favouredly.

"In this order they come to the sermon, and when any of them doth change his faith, he taketh his yellow cap or hatte off from his head, and throws it away with great violence; then will a hundred offer him a black cap or hatte, and greatly rejoyce that they have so wun him. All his riches he then must forsake; that goes to the Pope's use, being one of his shifts. And to this aforesayed font he is brought, clothed all in white—a white cap, a white cloke, and everything white about him; and a holie candle burning, that he beareth in his hand. Then is he there baptised by an Englishman, who is named Bishop Goldwell, some time the Bishop of St. Asaph, who maketh all the English priests in the colledge, and liveth there very pontifically.

"After the Jewes be thus baptised, they be brought into the church, and there they see the hallowing of the paschall, which is a mightie greate wax taper: and then a devise, wherein is enclosed a number of squibs, is shotte off, when thorowe all the church they crye, 'Sic transit gloria mundi.' From thence they goe to a colledge, which the Pope hath erected for such Jewes as in this manner turn to his religion: there they staye a certaine time; and after, they be turned out to gette their living as they can. None of their former riches must they have again, for that goes to the maintenance of the Pope's pontificalitie."

The next writer who seems to have been present at this preaching was Evelyn, who makes this entry in his diary, Jan. 7, 1645:—"A sermon was preached by the Jewes at Ponte Sisto, who are constrained to sit till the houre is don; but it is with so much malice in their countenances, spitting, humming, coughing, and motion, that it is almost impossible they should hear a word from the preacher. A conversion is very rare." (Memoirs, vol. i. p. 124.)

From the account of Skippon, who was at Rome about twenty years after Evelyn, it appears that not only a fixed number, but one out of each family, was obliged to attend. He says: "One Saturday we heard (about four in the afternoon) a Dominican friar preach to the Jews at S. Trunta Pellagrini—a Jew out of every family being obliged to be present every Saturday; and when any of them sleep, a sbirro, or officer with a wand, wakens them. The Jewes are divided into six classes; and we were informed by some, that a certaine number out of these classes, whose turn it is, must come, and every one that is present have their names written by officers: if any are absent that are expected, they are punished with a pecuniary mulct, and the class whose turn it is must pay for those that are poor and unable to pay. A hundred men and fifty women must be present. The preacher hath his stipend out of the Camera Apostolica."

Keysler, who was there in 1730, has the following notice:—"This

present Lent the subjects were, Christ's incarnation and death, the union of the two natures in His person, and the doctrine of the Trinity; but these subjects were handled with such fine-spun and metaphysical subtleties, that I could have wished the matter had been less abstruse, or the method better accommodated to the capacities of the persons who were to be instructed."

Missionary Intelligence.

LYONS.

WE are unwilling to abridge the following from Mr. FRANKEL :—

My mission for the last few weeks has been chiefly amongst the sick and dying; we have escaped the cholera, but there has been a great deal of sickness and distress lately in this city. Distressing as it is to witness the miserable condition of the poor, who are wasting with sickness, without possessing any of the comforts of life to alleviate their sufferings, still it is a season when the conscience is more awakened, and the heart more susceptible of Divine truth, than at any other time.

I was informed that a Jew was lying ill in the hospital. I visited him without delay, and found him a very pious young man, strictly adhering to all the rites of Judaism, but at the same time very liberal in his views, and not at all prejudiced against Christianity. I lent him a New Testament and other Christian books, which he read with great interest; the last time I saw him, he told me that, in theory, Christianity is superior to Judaism, inasmuch as it brings man nearer to God, deprives death of all its terror, and holds out comfort and consolation to the tried and distressed; but (he added) for a Jew to embrace it without believing it with his whole heart would be monstrous, for not only could it never make him happy, but it would increase his misery a thousand-fold. I told him that faith was the gift of God, and that neither Jew nor Gentile could believe the Gospel without the aid of the Holy Spirit. I prayed with him before parting. When I visited the hospital again, I found his bed occupied by another patient, and heard, to my great regret, that he died two days after my last interview with him, and that a priest conversed with him for nearly two hours on the day that he died. Shortly after, I heard of the death of another Jew, to whom I had often preached the Gospel. He always listened with great attention, but would never express his views on the subject, always pleading ignorance whenever I urged him to give me his opinion.

One morning he went on business to St. Etienne; in the evening he fell down a flight of stairs, and in less than three hours he was a corpse.

I was very much affected in visiting the sick bed of Madame B——. I have often mentioned her in my journals. She is the most bigoted Jewess I have ever met with; when in health, she always boasted of her piety, and often told me that she considered her admittance to heaven, not as a grace and favour, but as a right; now that the doctor has expressed his doubts about her recovery, her mind is filled with despair. I asked her the cause of her anxiety. "Ah," she replied, "should I not tremble when death with all its horrors is before me? It is terrible to think of all I shall have to undergo—to face the angel of death; the sufferings in the grave; but, worst of all, I have no son to say the Kadish for me, by which my soul might be released from the torments of hell, and gain my admission into Paradise." Oh, how thankful should we be for the blessings of the Gospel, by which life and immortality have been brought to light! how ought we to pity the Jew, and proclaim to him the Saviour, who alone can deprive death of its sting, and the grave of its victory.

Calling on Mr. E——, I found him in company with several other Jews; as usual, they were busily engaged talking about the probable results of the war; they asked my opinion; I told them that I could say very little about the present war in particular, but as for wars in general, I could tell them precisely how they would terminate. I read to them the first four verses of the 2nd of Isaiah, and other portions which speak of the glorious and peaceful reign of the Messiah. Having once gained their attention, I spoke to them freely about the first coming of Christ, explained to them the object of His mission, and proved from the Old Testament, the doctrine of original sin and

the necessity of a Saviour. Mr. N— remarked, that he does not feel at all inclined to admit the fact that we are all sinners, because Adam sinned by breaking God's command. I replied, that nothing was less in accordance with man's pride, and man's incontinence, than that doctrine, still we are bound to believe it, as it is plainly and repeatedly taught in the Bible, and by that book alone shall we be judged for the rejection or acceptance of any doctrine. He begged me not to press the point, as he has reasons for being averse to this doctrine, which he will one day explain to me in private. Calling on him, he produced a New Testament, and said, "I have been reading this book very carefully; it contains many things that command our admiration, but I find that the foundation of Christianity is this, that the first Adam has involved the whole human race in his guilt, and that Jesus Christ was the second Adam, who came to redeem mankind from the effects of Adam's sin. Now if I admit the first proposition, I must accept the second as a matter of course; but as I am born a Jew, and wish to die one, I must on no account agree to that doctrine." I pointed out to him those passages that bear on the subject, and he promised to give them his serious consideration.

On the 8th inst., the fête of the Immaculate Conception was celebrated with unusual magnificence; this city being consecrated to the Virgin, was most brilliantly illuminated with designs of the following description:—"Mary, queen of heaven," "Mary, conceived without sin," "Mary, intercede for us," "Lyons is grateful to you," &c.; and the immense gilded statue of the Virgin, on the top of Notre Dame des Fourmieres, was lit up with Bengal-lights, that the faithful might be able to see it at a great distance, and obtain many days' absolution by repeating an "Ave-Maria," whilst perceiving it. The Jew, who tests Christianity rather by its professors than by the New Testament, can form but a very ill notion of the Christian religion in witnessing these

munmeries of the Church of Rome. I am thankful to say, that those whom I am in the habit of visiting understand perfectly well that we do not at all participate in these practices, and that we accept the Bible as the only standard of our faith. There are, however, many who think that Romanism is a perfect model of Christianity. A few days ago, I met Mr. I—, a very bigoted Polish Jew; he asked me, whether I do not in my heart agree with him, that no Jew in his right senses can forsake the religion of his forefathers, and embrace a religion that teaches such absurdities, and told me that if I would call upon him, he would show me in the "Univers Israelite," a fine specimen of the practices of Christianity in a country that is eminently Christian; the following is its translation—"On the 18th of October, there died in the town of Sinigaglia (in the Roman states), a Jewish boy, three years old; the bishop sent to the parents to give up to him the body of the child, on the plea that their Catholic servant made a declaration, that a few days before the death of the child, she had baptized it when giving it a glass of barley-water. All the arguments and tears of the unhappy family were of no avail; and being threatened with most terrible punishments, they were obliged to give up the body to the priest, who carried it into the public square, where an immense concourse of people were assembled to witness the glorious triumph of the Church, and the body was afterwards buried in the vaults of the cathedral."

I cannot close this without expressing my thankfulness to Almighty God for the many mercies we have enjoyed during the year that is now closing, and pray that the coming year may be a happy one to every member of the Committee and its Agents—may the love of the Saviour be shed abroad in our hearts more abundantly! May our zeal for winning souls be doubled! and may we begin the new year with fresh determination to know nothing among men save Christ and Him crucified.

BRESLAU.

Mr. SCHWARTZ's communication deserves special attention, not only for the incidents narrated, but because of the view he takes in the close, of the position of the Society, and of the duty of its friends:—

It may be some twelve months ago that I came in contact with my relations, who live at no great distance, with whom I have since stood in frequent communication. The first of these individuals, and the chief medium of intercourse with my

numerous relatives, was Mr. W—, well educated and very intelligent. Our first meeting after the long separation of sixteen years—during which period everything about me, especially as regards my religious views, was so completely altered—

made a most powerful impression upon him; and though, at the time, far from being favourable towards the truth, he did not resist it, and was full of attention when I proclaimed to him the unsearchable riches of Christ. This was not without influence upon him, for he became the bearer and propagator of the truth among those dearest to me; and moreover the truth had taken such hold of his mind, that whenever business led him hither, and this is very often, he never failed to call and speak about the things that belong to our everlasting peace. It was on such an errand that he called about a week ago, when he unfolded his mind to me, and manifested such a spirit of inquiry as I had not before witnessed in him. He seemed to be really in earnest, and evinced a longing after the inestimable riches of truth, which could only have been the result of much previous meditation, and of an awakened conscience. I had a plain proof before me, that the Word of the Cross, like a two-edged sword, had wounded his spirit, and that the Gospel of Christ had not been preached in vain to him. By the help of God, I was enabled to make good use of such precious opportunities, and declared to him afresh the whole counsel of God, pointing him to Jesus as the only refuge from the wrath to come. I urged upon him, the necessity of faith in the great redemption wrought by the Divine Redeemer; to which he listened with undivided attention: and I had the satisfaction, for the first time, to see him bend his knee with me before the throne of grace, and very earnestly joining with us in adoring and praising the Redeemer. During three successive days that he remained here, he continued to call upon me, and earnestly pursued his inquiries; and on the last day, before taking leave of me, he expressed a wish with which he long struggled, and most assuredly would not have uttered it, were he not fully persuaded of the truth, and believed in the same. He has a son of about seventeen years of age in London, which I knew before, but could never persuade him to give me his address, for fear, as he said, of my being the means of bringing him into contact with the elements of the Gospel; but now he voluntarily came forward himself, and not only gave me the address which I enclose, but begged of me, if possible, to bring him under the influence of Christianity, as he sees in it, as he expressed it, the only safeguard against the enticements and allurements of sin, and the best means of fitting and preparing us for a future life. This is in itself as cheering as it is full

of importance, inasmuch as it shews that our endeavours to save some of the lost sheep of the house of Israel are owned and blessed by the Lord. I would, therefore, beg you, dear sir, to send some of our brethren to this youth, and make inquiries about him, and, peradventure, the Lord may grant that he too may be brought within the fold of the great and good Shepherd.

Your last very kind letter has, in several respects, been weighing heavily upon my mind, and your kind admonitions came like a prophetic warning to me. "Oh, be free from the blood of souls!" This is a solemn consideration for all of us, but especially so to the Missionary of the Cross. Oh, for more faith, more self-denial, and more perseverance! The spirit is willing, but the flesh, this clog of our souls, is weak. We are often by adverse circumstances, and when hostile feelings manifest themselves, so easily drawn away from our duty. Henceforth let this your warning be my motto and watchword, and stimulate my zeal for the better fulfilment of our highest and noblest duties, at the same time, begging you to intercede with the Lord for me to give me strength, and, above all, a large measure of faith and grace, in order to do His work more completely, and more in accordance with His holy will. I have been deeply afflicted with the intelligence of the state of the Society's finances. This is always a source of grief to the labourer, when he sees that the love of the people of God waxes cold towards a nation from whom they received their greatest benefits. But it is especially so in the present time, when no exertion ought to be spared to bring the Jew to the Gospel; for I firmly maintain, and many others with me, that never was a time so favourable for the preaching of the Gospel to the Jew, wherever practicable, as it now is. Let not inexperienced people say that the result of our undertaking has not been corresponding to our exertions. In the first place, I would say that such language is utterly unworthy of true Christians; and it is as if we were not entirely dependent upon the Spirit of God, but calculate and measure out our success like any other ordinary undertaking, by cause and effect. But, on the other hand, is it true that the result has not been corresponding to the exertion? The mission to Israel, comparatively of modern date, has done more than people know or think of. In a short space of years, the preaching of the Gospel, notwithstanding numerous and insurmountable difficulties, has effected a change in the minds of the Jewish people

of very great extent, and of the utmost importance for future times. Thousands have flocked to the standard of the Cross, and have declared their faith openly in the crucified Redeemer; and there is every reason to believe that many have entered the covenant of grace of whom the Christian world knows nothing; thus souls are saved by our humble instrumentality, who, according to human calculation, must have been left to perish, without God and hope in the world. And in the meantime, there is a silent work going on in the hearts of the Jewish people, of which we are now perceiving only dim shadows; but let once the fiat of the mighty Spirit of God go forth and bid these dry bones live; let once the obstructions and difficulties, which are in the way of the Jew to lead him to Christ, be removed, then indeed we shall see that every word spoken has not been in vain, but has, in some way or another, contributed towards the preparation of the heart for the reception of the everlasting Gospel, and thus been the means of hastening and developing the glory of the Kingdom of God and His Anointed. Oh, that I had the tongue of the learned and the eloquent given me! I would wander through the length and breadth of the British Isles,

where there are still many who are praying and waiting for the Kingdom of God, and remind them of their duty to Israel. The people of England stood up as one man to avenge a wrong done them by an unjust and oppressive power, and are spending their wealth, and shedding their blood in streams, for the attainment of their object, and to defend a nation from further encroachments; and shall they withhold the message of *peace* from a nation of whom they received their best and dearest hopes? Oh, let not the clang and tumult of the war-cry suppress and stifle the gentle voice of the message of peace! Let not those to whom the management of our undertaking is intrusted, faint under their arduous labour for want of pecuniary assistance; but rather may British Christians likewise stand up as one man, and redouble their zeal in the cause of mercy and truth; for assuredly, the blessing of the Prince of Peace will not be long withheld; and a blessing will rest also on their own souls. That this my feeble voice may reach the hearts of *many* of the people of God, that their hearts may be opened and devise liberally towards the cause of the Redeemer's kingdom, is the prayer of your humble and obedient servant.

BRUSSELS.

We thankfully record the Christian co-operation given to our Missionary at Brussels, who presents us the following minutes:—

On the 30th of last month I started for Antwerp, to attend the meeting of the Young Men's Christian Association, and then to seek opportunities to deliver my message to my benighted kinsmen. Suffering from a slight indisposition, I should have deferred my journey, did I not fear to disturb previous arrangement; yet I was able to attend the meeting held at the house of Mr. Pieterzen. Besides myself, there were present, the French and German national pastor, Rev. Mr. Spürlein, and the English clergyman, Mr. Byron; as well as fourteen lay friends—Germans, Dutch, English, and French. The Rev. Mr. Spürlein read and prayed in German; after which, I gave an address on Missions in general, and ours in particular; recommending the cause at large, and myself individually, to the prayers of the pious few. Messrs. Spürlein and Byron followed, and the meeting was closed by prayer and hymns. The addresses were listened to with deep interest, and solemn promises given not to forget us in prayer.

I ventured to go on my errand of love, accompanied by colporteur Voscamp. The Jews we met in the streets were either engaged in business, or professed not to cherish religious conversation in the streets; and when offering to call upon them at their homes, they could not fix a time. At the houses we called: we were received with anything but kindness—the doors slapped into our faces as soon as seen—at other times told to walk out, as soon as I commenced to speak of the Messiah. One only, a large tobacco-manufacturer, entered into conversation, and bought several of my tracts for his children. Though he was perfectly aware of the contents of these tracts, he seemed not to hesitate to put them into the hands of his children, who, as I afterwards heard, attend the national school in connexion with Mr. Spürlein's church; and who but He alone that teacheth our hands to war and our fingers to fight knows what effect such words may have on the minds and souls of those little ones?

three hours, and my pain increasing very fast, I thought it advisable to start for home, as the climate of Antwerp is not at all favourable to colds, producing ague in a short time; and thus, to my regret, was obliged to curtail my labours. I have not left my room for several days; but I hope, by taking care, I shall be soon fit for my usual work.

On Tuesday, the —, we had a committee-meeting at the house of the Rev. G. P. Keogh: present, besides Mr. Keogh, Mr. Panchaud, Dr. Scheler, Mr. Kirkpatrick, and myself; Mr. Kirkpatrick in the chair. The following resolutions were passed:—1st. To employ a colporteur for a fortnight or three weeks; 2nd. To deliver a discourse to the Jews; 3rd. To prepare an appeal for the support of the Society.

The Rev. Mr. Marzials, who returned last week, brought me a parcel of tracts, and told me he had seen you twice.

On Saturday last, the 23rd, the Rev. E. Panchaud delivered an address for the Jews, being invited by placards and handbills, which I partly distributed, partly sent by post, and of which I enclose one for a pattern. I scarcely expected any Jews, as I am sorry to say, the greater part, if not the greatest, are so in-

different with respect to religion. The different Protestant congregations being invited as well, we had a full church (about 150), forty of whom at least were Jews, who listened most eagerly and attentively to what Mr. P. said, making sometimes their remarks to one another if they did not agree. As I was purposely sitting behind to watch them, I had some of the Scripture selections in Hebrew, German, and other French tracts, which I gave to those near me, others coming afterwards to fetch more. At the end of the discourse, Mr. P. wished them to make their observations on the subject. One Jew came up to me, whispering that he would like to say something; but when I told him to do it in the presence of the congregation, he said he would rather wait and speak afterwards, privately. He then gave me his address, and wished me to call upon him to look more closely on the passages quoted.

This attempt of ours, by the grace of God, has, I think, so far succeeded. I am sure if even none would have come forward, we may rest assured that God's gracious promises are yea and amen; that the Word shall not return empty; and though it is as yet all opposition, the time will come—nay, must come—when all Israel will be saved.

HOME.

Mr. JAFFÉ's statement will repay the attention of those especially who are anxious as to the Jews in London:—

My work, I am thankful to say, is continuing, though against much that is hostile and adverse, to win its way to many a home, and, I trust, to many an Israelitish heart. I am beginning to experience again some of God's former mercies, and to realise some of the past tokens of His love and faithfulness.

One evening, at rather a late hour, as I was intently meditating over the hopeless and comfortless state of my beloved nation, and in prayer was led to inquire: "O Lord, how long?" an Israelite entered my room. I immediately recognised him as Mr. W—, at whose house I was accustomed to visit, and where I always met with a pleasing reception. After a precursory conversation, Mr. W—, with a trembling voice and deeply agitated mind, said to me: Mr. Jaffé, I have come to you on a rather important errand: I want to know something of Jesus, and to know how far the Christian religion does harmonise and agree with the religion of Moses?" I entered into a very lengthened discussion

with him, shewing him that Christianity is only the completion and fuller development of Judaism; that it is founded upon it, and in every respect coincides with it; that the one (viz. Judaism) is the type, and the other, (viz. Christianity) is the antitype; the one the shadow, the other the substance; the one the shell, the other the kernel; the one the letter, the other the spirit; the one imperfect and insufficient, but the other all-perfect and all-sufficient. Mr. W— listened to these things in silence, and with apparently deep emotion. At the close I presented him with the Epistle of Paul to the Hebrews, and two other tracts, which he very gratefully accepted, and promised to read them. On the following Saturday, I called upon him, and I confess that I did so with a feeling of fear and trembling, for Mr. W— being married to an English Jewess, I feared that his bringing home the tracts I gave him might have roused her indignation, and that she would revenge herself when I came; but I found her even more friendly than on any pre-

vious occasion; and, to my still greater astonishment, she told me that she had read the tracts her husband had brought home with him, and that she felt very much interested in them; she thought that they contained much that is true and beautiful. This unexpected circumstance at once opened the way of preaching Christ to her; and from the very marked attention which she paid, I was encouraged to address her for nearly two hours on the great things that make for peace, and I believe I did so successfully, for she appeared deeply interested. The following day, being the Lord's day, Mr. W—— called again upon me; but this time he was accompanied by his brother, an equally pleasing and interesting young man; and we spent nearly three hours in delightful, and, I trust, profitable conversation together.

One day I met an Israelite named K——, and as soon as I broached to him the Christian subject, he seemed so affected, that tears rolled down his cheeks; and when I inquired into the cause of it, he said, "Oh, sir, there was a time when I found much pleasure in hearing of that Saviour whom you now preach to me—when I thought that I could love and serve Him, and endure reproach for His sake; but, oh! 'tis otherwise now; some trifling persecution and contempt so frightened me, that I have not dared to think anything more of Him; and the consequence is, that I have been destitute of peace and comfort ever since." I earnestly and affectionately urged him to commence once more, not in his own strength, as he had done before, but in the strength of God, a search after the truth, and he will find that, instead of being frightened from Christ by some trivial matter, he will feel that he can endure reproach, shame, and persecution for His name. When I had imparted to him some counsel and encouragement, he left me with the assurance that he will diligently attend upon the things I recommended to his serious and prayerful attention. I have met with him several times since, and have reason to believe that he is faithfully following out the advice I gave him.

Another Israelite whom I met, named S——, felt so deeply interested in what I said about the Gospel remedy for all the evils and consequences of sin, that after I had spoken to him for upwards of two hours, he was still reluctant to part from me, and still desirous to hear more. He felt that the salvation which I preached to him, was that which his soul longed for, and he felt anxious to lay hold upon it

at once; he knew not whether he might have the opportunity of hearing it again, and therefore, felt concerned to make the most of it. I gave him the Epistle of Paul to the Hebrews, and so eager was he to know its contents, that he read nearly half through it on the place where I met him; and we parted in the hope of soon meeting again. This was ere long realised, for two days after another interview took place between us. He told me that he had read the tract I gave him, and that he felt much delighted with its contents. I presented him likewise with the Saviour's Sermon on the Mount, in Hebrew, which he has since read, and cannot sufficiently admire the "gracious words that proceeded out of His mouth." I hope, that some "good thing" is formed in the heart of this Israelite "toward the Lord God of Israel," and that he will, in due time, be brought to rejoice in the saving mercy of our God.

At Mr. P——'s house, I met, on several occasions, a very interesting young man, named G——, whose attention was, from the first, arrested by hearing me dispute with some of his brethren about the true Messiahship of Jesus, and to whose mind the arguments which I then employed came home with such irresistible force, that he defended my views, whenever assailed, with a power and skill that astonished all who were present; and it was soon whispered by some, that he was a secret disciple of Christ, which, when he knew, he plainly told them that he had long since regarded Judaism as a system which has well-nigh fallen into decay, whose power and glory has departed, whose rites and ceremonies have been rendered null and void, and the continuance of whose existence depends only on the arbitrary will of a few crafty and designing men;—that there was great need of a reform, and such a reform as Christianity alone can produce. I have since entered into a friendly correspondence with Mr. G——, and hope that, through frequent intercourse, his heart and soul will become thoroughly penetrated and imbued with the spirit of the Gospel.

Of families I have visited, during the month, more than thirty-five, and spoken to above ninety individuals on religious subjects. Also of tracts and other religious works I have distributed nearly forty, and in many instances they have been read, and great benefit derived from them. Thus has the seed of the kingdom been extensively scattered, and my earnest prayer is, that great glory and honour may accrue to God from and by it.

Mr. GELLERT's simple narrative will interest, and awaken prayer :—

Some cases of the past month, however insignificant they may appear in regard to their immediate results, are sufficient to strengthen my own faith in those glorious and sacred promises which are still to be fulfilled, as well as to confirm the highly and often reiterated assertion of the present favourable disposition of our elder brethren towards the truth as it is in Jesus, indicating to me that not only rabbinical systems cease to be considered as a satisfactory religion, but even infidelity, which prevailed upon their minds for a long time, loses its ground by little and little, and seems now no more able to lull their conscience to sleep, and that they are soon disposed to substitute that solid and divine security which is only to be found in the living book with which they have been acquainted from their earliest youth.

Since I have laboured in London, I have heard more than once a desire expressed by many a young man belonging to the latter class, to be able to believe in the doctrine of the Gospel. I was deeply impressed by such a desire uttered by one of my Jewish friends in the course of this month. He is a very respectable merchant, who employed his youth in rabbinical studies, and seems to be endued with some very estimable talents. I used to visit him regularly, in order to converse with him on different religious topics. He admitted the superiority of the Gospel in every respect, comparing it to Judaism; he acknowledged also the claims of our Saviour as unquestionable, in as far as they refer to Moses and the Prophets. I use his own expression, viz. "It would be Jewish obstinacy to oppose this, and every Jew who believes in the Old Testament must confirm it." In this he was supported by his son. Notwithstanding the unbelief, which often betrayed itself in his conversation, in spite of his endeavouring to conceal it, he always feels a lively interest in religious discourses. For a short time I did not visit him, being quite out of my way,

by his removal from his former lodging. Lately, I was urged strongly by his son, to call upon them, as his father longed to see me. I did so accordingly. After a very brotherly reception, and invitation to supper, he conducted me to his own room, and soon turned our conversation to a religious one, telling me, in a very solemn manner, that he confided to me a secret, with which no one besides is acquainted as yet, viz. that he could not believe that God ever spoke to Moses, though he anxiously wished for it, and he envied every one whom he believes faithful in this matter. He continued to say that if he could, then he would pay to the Christian religion (having its basis in the former) all the due reverence.

If I am not sure that I have succeeded in convincing him that God alone is, and must be, the author of the whole Bible, at least I am sure that his earnest desire is to be convinced of it. For which, as well as for the confidence he places in me, I am thankful to my Lord and Saviour. I consider all these things as among those signs of the times, to which our Saviour exhorts us to pay attention. But nothing, alas! seems so unprofitable and strange to a sinful heart, estranged from God, than to make use of prayer, and to give up reasoning even for a little while, and to come to God as a sinful child, which I advised him to do.

The honest family of M—, whose acquaintance I recently made, though of a meek disposition and mild temper, were at first not very much inclined to listen to me, on account of depressed circumstances. But now, having got military work, they receive me with gladness, and listen to the Word of God with attention, as these are not only glad tidings for them, but actually quite new, confessing to me their being entirely distant from any religion. They also made good use of the tracts I gave them, sending some to their relations.

Mr. WILKINSON has been laboriously and usefully engaged during the month, as he thus describes :—

My labours, during the past month, have been chiefly, though not exclusively, devoted to the object of diffusing information, and exciting sympathy among Christians respecting God's ancient people, the Jews. While pursuing these labours in one of the large towns in the provinces, I was much encouraged by the deep and practical

interest manifested by the various ministers in whose chapels I gave addresses. The fervent supplications of the ministers on behalf of Israel's spiritual and speedy restoration, together with the relation of facts from missionary efforts, appeared to awaken a general sympathy which promise to be of a permanent character. My la-

hours of a public character consisted in preaching five times; addressing church meetings, or week-night congregations, five times; addressing six Sunday-schools; besides organising a ladies' association and committee, as well as a gentlemen's committee. Besides these public labours, I engaged in those of a more private character; having paid between fifty and sixty visits to private houses, and spending in each case from half an hour to two hours in attempting to interest in the great object of my mission all with whom I came in contact. Although the above labours have occupied a considerable portion of my time during the past month, I am happy to say they have not occupied the whole of it. I attended synagogue service on two Saturday mornings in succession. On the former morning there were about fifteen Jews and five Jewesses present; and on the latter, about twenty Jews and eight Jewesses. Upon inquiry I found there were not more than about twenty families in the town. I commenced my visitations by calling upon the rabbi, who resides in the synagogue house, and was by him most kindly received. As soon as he heard my name, he said, "Oh! I have heard of you." I asked, "What have you heard?" The rabbi replied, "I have heard that you were addressing the Wesleyan schools last Sunday for the purpose of teaching Christian children to love the Jews." I answered, "It is true, and, if I am well, I shall address another large school in the town on Sunday next, and for the same purpose." He grasped my hand and warmly said, "I pray God may bless your work." After a considerable time had been spent in conversation on some of the leading Messianic passages, we walked into the synagogue, and continued the conversation about an hour in the hearing of his children, who were peeping through the railing from the gallery. The conversation then turned upon the Divine institution of the Mosaic economy. Here I asked the rabbi if the following were not the principles on which the sacrificial rites were explained;—viz. that God manifested His displeasure against sin by appointing the sacrifice of life—the shedding of blood; but at the same time He manifested His love to the sinner by allowing a substitute—another than the sinner. He admitted the sacrifices could be explained on no other ground. I then stated that these are the very principles on which we Christians receive the death of Jesus as an atonement for sin; so that, in fact, true Christians are only perpetuating the essential principles of Judaism, and in that sense are strictly Jews; while those

who are called Jews are no Jews. Although I left him apparently indifferent to the great subject which had occupied our attention, yet I was happy in having the opportunity of dealing with him in the most faithful manner; and on my taking leave, he shook me by the hand most warmly, requesting me to call and see him again if at any future period I should re-visit that town. When I first offered him a tract, he refused to take it, but afterwards accepted it on account of my taking so much interest in the Jews. I also called upon, and had interesting conversations with, other Jews, principally of a very respectable class, one of whom was evidently a man of deep thought and penetration. He told me he had frequently conversed with clergymen on the subject of Christianity. He certainly manifests in his conversation the greatest courtesy, as well as the absence of bigotry. I found him to be an advocate for reform in the synagogue service. In the course of conversation on the subject of Christianity, he observed: "Well, we must improve the gifts and advantages God has given to us, remembering that where much is given much will be required." I looked at him, when he quoted the Testament. "Oh, yes," said he, "I am not afraid to quote your New Testament. I believe the sentiment I have just uttered as a quotation to be perfectly true in principle. Mr. L—— is looking for and expecting a Messiah, but he expects, as the immediate consequence of his appearance, the universal spread of peace. The conversation was interrupted by the call of another visitor; so Mr. L—— invited me to call again on the Monday or Tuesday following. I did so, and renewed a conversation which appeared as agreeable to Mr. L—— as to myself. On my taking leave of him, he, pressing my hand, said, "I shall be very happy to see you at any time when you again visit this town.

Another Jew upon whom I called is a very respectable man, and one who takes considerable interest in the general weal of the town. When I entered the shop, I saw two young men—sons of Mr. L——, one about sixteen and the other about twenty years of age. I asked the elder one if he had any objection to accept at the hand of a Christian a Christian tract; at the same time holding one out to him enclosed in an envelope addressed in Hebrew. The young man looked amazed and half afraid to touch it. He said, "I will go and call my father." I waited a short time, and the father came, a gentlemanly man in appearance, but especially in manners. He declined to accept my tract, stating that he was a Jew, had been born a Jew, and wished to die a

Jew: forgetting that, so far from Christianity taking away from the Jew the Jewish origin or the Jewish religion, it simply made him an "Israelite indeed." Mr. L—— said that as he lived on very friendly terms with Christians, he would rather not converse on the subject of religion at all. I reminded him that he and I were equally on probation for another state of existence, and should soon be gone. How reasonable and profitable, then, it might be for us occasionally to speak of what constitutes the foundation of our hopes of happiness in the next world, and to see to it that our foundation bear the test of God's holy Word! The conversation, which lasted nearly an hour, was, as it were, gained as though each succeeding minute would be the last. The doctrine of the divinity of the Lord Jesus Christ he could not understand, yet he admitted that the Scriptures taught him to expect a Messiah who should be no less divine than human. He evidently felt the difficulty of his position without a sacrifice, since God had declared that blood constituted the atonement for the soul. He readily acknowledged it to be a fact deserving of notice, that the Jews were able to offer their sacrifices according to the Mosaic code until He came and died, who professed to "put away sin by the sacrifice of Himself." I urged upon Mr. L——'s attention the passage in Dan. ix. 26, in which, concerning the Messiah, it is stated, He "shall be cut off" prior to the destruction of the city and temple of Jerusalem. I asked, "Does it not appear even a greater marvel that Christ should not have been the Messiah than that He should?" At the same time reminding him of the astonishing changes which had taken place in the world since the advent of Christ, — heathen temples demolished, idolatry destroyed, in proportion to the spread of Christianity. "In fact, wherever the name of Jesus has been made known, and His gospel preached in its simplicity, the blessings of civilisation and the worship of the one true God have invariably followed. Does this not appear inexplicable on any other ground than that Jesus was indeed the Christ?" Mr. L—— looked thoughtful for a short time, as he gazed on the floor of his shop, and then, raising his

head, answered, "It is indeed astonishing!" I exhorted him earnestly to examine this subject, inasmuch as the eternal interests of the soul stand so intimately connected with its proper investigation. I was glad that the two sons, whom I found in the shop on entering, were present during the entire conversation. They appeared to pay very great attention. Mr. L—— was decidedly opposed to any one of his nine children reading anything upon the subject of Christianity; this he had recently shewn, by prohibiting his eldest son from reading "Judah's Lion," a copy of which had been presented to him by a Christian friend. Oh, that God may bless the seed thus sown! I called upon the principal portion of the families in the town, and only in two instances were my tracts refused: in one out of these two I was marched out of doors, but did not fail to urge the Jew, while I was standing just outside his door, to look after the interests of his soul, as this life would soon terminate. He heard without making any reply; but he must hear, for his shop was only a small one, and the door being open and covered with clothes, he was not able to close it against me. In another case, where I was received rather indifferently on the first call, I was received very kindly on a second call, and even invited to come again at an appointed time, and I should meet a learned Jew at his house. I went to Mr. A——'s house at the time appointed, but did not meet with the friend.

Though we may not be permitted to see much fruit at present, in the form of immediate conversion, yet we have encouragement in the fact that the Jew, in numbers of instances, will listen for an hour or two at a time to the plain exposition of the gospel of our Lord Jesus Christ. God will most assuredly bless the prayerful, persevering efforts of His servants. I am fully persuaded that thousands of secret ones, dissatisfied with Judaism, are reading the New Testament, and examining the claims of the Lord Jesus Christ. This state of things evidently indicates a shaking among the dry bones, and encourages the Missionary to labour more incessantly, and to pray more fervently for the promised outpouring of the Holy Ghost.

QUESTIONS.

What views of Israel are most adapted to excite healthful and useful action for them, and what shall that action be?

In what respects may action in the cause of the Jews promote our own spiritual progress?

What are the declarations in the Word of God which most plainly indicate His mind and will as to Israel's spiritual recovery?

What are the points in which Jews and Christians are agreed, and in defence of which they should unite against the common foe?

The above have been handed to us in the hope of eliciting views adapted to promote the objects of the Society. Brief, pointed, and scriptural replies will be very acceptable.

Notices, &c.

BAZAAR FOR THE SOCIETY.—The ladies of Bath have made to the Society an unsolicited present of forty pounds, the result of a sale in December.

Very thankfully will the Committee receive similar proofs of interest in the good cause from those who have been their most active coadjutors, and whose aid at the present moment might go far to remove debt and to stimulate exertion.

THE LADIES OF THE CAMBRIDGE AUXILIARY have devoted the amount of gatherings at a working society towards the support of our female Scripture reader.

The **MONTHLY MEETING** of Jewish and Gentile Christians for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on **WEDNESDAY EVENING**, February 21st, at Seven o'Clock.

The Meeting is open to all Friends of Israel.

According to present arrangements, the **ANNUAL MEETING** of the Society will be held in Freemasons' Hall, on Friday the 27th of April; and the **ANNUAL SERMON** will be preached in Bloomsbury Chapel, by the Rev. C. M. BIRRELL.

To Treasurers of Associations, Collectors, and other Friends.

THE Accounts of the current year will be closed on the 31st of March, and all sums received after that date will be carried to the next year's account. The Committee entreat, therefore, that all sums received may be remitted on, or as much before that date as possible, to Mr. GEORGE YONGE, at No. 1, Crescent Place, Blackfriars: all orders to be made payable to him. He will be thankful to receive with each final remittance a list of the Office-Bearers and Contributors as it is wished that it should appear in the Report, and also a statement of the dates and amounts of the several remittances since March 31, 1854. Where no objection is felt, it would lessen expense to include sums under five shillings in one line.

The Committee earnestly request the kind influence and exertions of the Society's friends during the present and following month, that it may be relieved from debt, and at liberty to pursue its way, under the Divine blessing, with less of difficulty and anxiety. The disbursements of this year have been considerably less than those of the former; but hitherto the amount received has not nearly equalled them.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| ESSAYS, ETC. | PAGE. | INTELLIGENCE (continued):— | PAGE | POETRY: | PAGE. |
|------------------------|-------|----------------------------|------|-----------------------|-------|
| Beginning at Jerusalem | 33 | Brussels | 41 | The Synagogue | 46 |
| MEMORARY INTELLIGENCE: | | North Africa.—Tunis | 42 | Quarterly Minute | 46 |
| Jerusalem | 36 | Notices of Publications | 43 | List of Contributions | 47 |
| Lyons | 37 | Replies to Inquiries | 44 | Notices, &c. | 48 |
| Paris | 38 | | | | |
| Mulhouse | 39 | | | | |

"Beginning at Jerusalem."

As if our Lord had said, It is true my sufferings are an universal remedy, and I have given my life a ransom for many, that the Gentiles afar off might be brought nigh, and that all the ends of the earth might see the salvation of God. Therefore go unto all nations, and offer this salvation as you go: but, lest the poor house of Israel should think themselves abandoned to despair,—the seed of Abraham mine ancient friend, as cruel and unkind as they have been,—go make them the first offer of grace; let them have the first refusal of Gospel mercy, let them that struck the rock drink first of its refreshing streams, and they that drew my blood be welcome to its healing virtue. Tell them, that as I sent to the lost sheep of the House of Israel, so, if they will be gathered, I will be their Shepherd still. Though they despised my tears, which I shed over them, and imprecated my blood to be upon them, tell them it was for their sakes I shed both; that by my tears I might soften their hearts towards God; and by my blood I might reconcile God to them. Tell them I live; and because I am alive again, my death shall not be their damnation; nor is my murder an unpardonable sin, but that the blood of Jesus cleanseth from all sin, even the sin by which that blood was shed. Tell them you have seen the prints of the nails upon my hands and feet, and the wound of the spear in my side; and that those marks of their cruelty are so far from giving me vindictive thoughts, if they will but repent, that every wound they have given me speaks on their behalf, pleads with the Father

for the remission of their sins, and enables me to bestow it; and by those sufferings, which they may be ready to think have exasperated me against them, by those very wounds, court and persuade them to receive the salvation they have procured. Say, "Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts iii. 19). Nay, if you meet that poor wretch that thrust the spear into my side, tell him there is another way, a better way, of coming at my heart. If he will repent and look upon Him whom he has pierced, and will mourn, I will cherish him in that very bosom he has wounded; he shall find the blood he shed an ample atonement for the sin of shedding it. And tell him for me, he will put me to more pain and displeasure by refusing this offer of my blood than when he drew it forth. In short, though they have gainsayed my doctrine, blasphemed my divinity, and abused and tormented my person, taken away my life, and, what is next valuable to every honest man, endeavoured to murder my reputation too, by making me an impostor, and imputing my miracles to a combination with Beelzebub,—nevertheless, go to Jerusalem, and by beginning there, shew them such a miracle of goodness and grace that they themselves must confess, too good for the Devil to have had any hand in, too godlike for him to be assisting in, that may convince them of their sin, and, at the same time, that nothing can be greater than their sin, except this mercy and grace of mine, which where their sin has abounded does thus much more abound,—“beginning at Jerusalem.”

DR. B. GROSVENOR.

Missionary Intelligence.

OUR space is limited this month by the promised insertion of a Quarterly Minute of Meetings held and Remittances received. We are therefore obliged to postpone communications which we should have gladly presented, and to confine the *Missionary Intelligence* to that derived from the agents of this Society. We may state, however, that in glancing over the periodicals of kindred institutions for the last month, we do not perceive evidence of any very powerful impression on the minds of the Jewish community, although instances of individual inquiry and spiritual solicitude meet the eye in each of these records. We have, indeed, to mourn, with our brethren of the London Society, over the expulsion of their missionaries from the kingdom of Poland, not, so far as we are informed, for any fault of their own, but solely at the will of a despot, who having troubled the peace of the world, incurs the fearful guilt of particular enmity against the people of the God of Abraham. It is also affecting to learn how soon impressions made on the Jewish mind, during seasons of peculiar sorrow, have died beneath the frown or the smile of the world. "Now if I was asked," writes the Bishop at Jerusalem, "what has been the moral effects of these calamities on the people at large, I should be obliged to answer, None at all, as far as I can judge.

The word of God alone, applied to individuals, is able to enlighten their minds, to soften their hearts, to quicken their consciences, and to lead them, as lost sinners, to the Lamb of God, that taketh away the sins of the world." In another instance, too, notwithstanding the hopeful feelings awakened by the late fire at Constantinople, we find the Missionaries of the Free Church of Scotland thus writing: "You will easily comprehend how the present political crisis has to a great extent changed the aspect of our field in Galata. It is not individuals alone, as I mentioned some time ago, who have exchanged their trades and ordinary pursuits for a camp life, but the prospect of speedy and enormous gain in the camp, combined with the unsettled condition of most of our Jews, has removed large portions of this community out of our reach. A very numerous class of young Jews, the oft-referred-to *shoebrushers*, from whom we drew most of our hearers, has completely disappeared from the streets of this city. Consequently, both our *colporteurs'* work has become greatly circumscribed, and we have not been able to resume the ordinary winter-evening classes and meetings, with the exception of the weekly congregational prayer-meeting. Vast numbers of these tradesmen and mechanics are continually journeying between this and Sebastopol, purchasing here and selling there, and whilst thus engaged they naturally are less disposed than ever to listen to the Gospel message: 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.' Thus, in the mean time, our difficulties are increased by the war, and our opportunities lessened, and we can but earnestly wait on the Lord, whose prerogative it is to bring order out of confusion, that, along with the gift of peace to the nations, He may make His ancient people willing to be at peace with God."

There is nothing in these disappointments really to induce despondency: rather should they be viewed as a needful discipline of Missionary zeal—as an incentive to more earnest prayer, while hope may well be sustained as to those who for a time are withdrawn from our influence. The Mission at Pesth was broken up; but instances frequently present themselves of individuals who owe their spiritual life to the instructions there received. It is not with the Jew as with the heathen, who perhaps, in a moment of deep impression, casts away his idols and avows himself a Christian. The Jew yields not but to powerful and long arguments, and the appeal is to the Book he believes to be divine. He cannot forget the argument although for a time he resists its force. It will come afresh to his mind when far away from his instructor. Under the pressure of severe affliction he will repair to that Book, there find Messiah foretold; and will probably, by some Christian friend, be heard saying, "Sir, I would see Jesus."

In the following extracts from reports by the Missionaries of *this Society*, we invite particular and prayerful attention to Mr. Cohen's recital in reference to an aged daughter of Abraham, most respectably related, who has taken the name and reproach of Christ. All the accounts from the Continent are suggestive of our duty in respect of the present state of the Jews. If we may not yet preach publicly, we may not stealthily, but with individuals, confer of the salvation by faith—and the leaven must spread—and one and another will stand up for the truth—and an influence

will be felt, at least preparing the people for days of national awakening and recovery. The advent of those days is secured by "two immutable things," the oath and the promise of Jehovah (Heb. vi. 13. 14; viii, 10). These remarks are borne out by the papers of Mr. J. Brunner, Mr. Frankel, Mr. Ginsburg, and Mr. Schwartz, and those at home indicate the same hopeful progress.

MARSEILLES.

I have watched, with much pleasure, the progress of Miss M—— in the religion of Jesus Christ. Her faith in the Messiah is simple but firm, and I believe she has received Him into her heart as her Saviour, and relies upon Him for salvation. I have of late visited her very often and have had many most interesting conversations with her. Her mode of speaking of the Saviour has been so mild, and her anxiety for the truth so great, that it was really good to be with her. About ten weeks ago she expressed a wish to be baptised, provided it could be done very secretly, on account of her position. She said, "I should not even like my servant to know it," who has been with her four years. I did not much like such secrecy, as I feared it was the fear of man predominating over the fear of God; therefore I advised her to defer it until she could divest her mind of the fear of man, as it might eventually tempt her to deny her Saviour. I told her to remember that "the fear of man bringeth a snare," and that Jesus Christ tells us, that "whosoever shall deny Him before men, him will He also deny before His Father which is in heaven," and advised her to read the 10th of Matt.; at the same time I told her to make it matter of serious prayer before God, and that I would do the same. Her desire became daily stronger; and at a subsequent visit, she said, "I shall not be happy until I am baptised." I again told her seriously to consider the step she was about to take in declaring that she was not ashamed of Jesus, and asked her whether she had made up her mind to endure persecution for Christ's sake. She said, "My confidence is in God, and He will not lay more upon me than I am able to bear." The conversation that day was more about faith in God, but less of man, which I was very glad to hear. At another visit, in speaking about baptism, I said, "Now, suppose you are baptised, and your friends should ask you whether it was true,—what would you say?" She said, "I would tell them that it was quite true, and that I felt assured that if they searched

the Scriptures prayerfully, as I have done, God would remove the veil from their eyes, as it has pleased Him to remove it from mine, and then they would also behold in Jesus the true Messiah, and believe in Him and in the power of His resurrection, as I have done." It was truly delightful to see how gradually the fear of man subsided, and her confidence in God grew daily stronger. I accordingly introduced the Rev. J. Monod, who very kindly visited her several times, and his visits were much blessed to her; and having been satisfied with her faith in Christ, he proposed baptising her on Thursday (18th). The evening previous to her baptism we spent with her, and I read to her of St. Paul's conversion, and the sufferings of our Saviour, which affected her much, and I earnestly asked God to be with us on the coming day. She said, "How thankful do I feel that the fear of man is entirely removed from my mind, so much so that I have not only told my intentions to my servant, but have given her leave to publish it abroad, and told her, should she met my relations, how to tell them of it; in fact, I wish all my relations to know it, and I pray God that they may be brought to the knowledge of the truth ere they die." I cannot tell you how encouraged I felt in thus seeing an aged daughter of Abraham full of the love of Christ, and ready to make every sacrifice for His name-sake.

Would to God that every Jew and Jewess who secretly believes in Jesus (of whom there are not a few) would thus come forward, and shew to the world that they are on Christ's side. But for them we must pray a little longer.

The following lines Miss M—— has committed to memory notwithstanding her age, and it is her daily prayer to realise them:

"Give me, I pray, the Spirit's seal—
A heart more raised above;
A firmer trust, a warmer zeal,
A faith that works by love.

Bind me to Thee, sole Source of rest,
Closer and closer still;
Till every feeling of my heart
Be moulded to Thy will.

Let every grace combine to prove,
Thy spirit seals me from on high;
Faith, meekness, resignation, love,
Let each adorn me, ere I die."

Yesterday (Thursday 18th) the baptism of Miss M—— took place, and it was a most delightful service, which Rev. Jean Monod commenced by reading Psalm ciii., and part of 3rd chapter of John's Gospel. He said, "I have read what David says, and what Christ says, and now I will read to you what Paul says;" and he read part of 3rd chapter in Galatians, after which he addressed the candidate in a most solemn and touching manner. He then proposed to her the following questions:—

Question 1st.—Why do you desire to be baptised?

Answer.—I desire baptism as a sign of my entrance into the Church of Jesus Christ which He has redeemed.

Q. 2nd.—What is the hope within you?

A.—I firmly believe that all men, Jews and Gentiles, are plunged into sin; that they are incapable of redeeming themselves, and that the wages of sin is death. I believe that God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him, Jew or Gentile, shall have everlasting life. I believe that Jesus of Nazareth is the Messiah announced by the prophets, and waited for by our fathers—that this divine Redeemer has reconciled us with God the Father—that He has made a new covenant with us, not to abolish

the old covenant made with Abraham, Isaac, and Jacob, but to fulfil it.

Q. 3rd.—Do you desire to be baptised in this faith?

A.—In this faith I desire to be baptised, to finish my pilgrimage upon earth, and to die in the Lord, when it pleases Him to call me. May God give me grace to accomplish the resolution which I have formed to-day, and be faithful unto my life's end! Amen.—After which Mr. Monod administered the rite of baptism, and closed with prayer. I believe every one present felt the solemnity of the service. It is very remarkable that a sister of Miss M——, who also believed in Christ, was baptised at a late period of life. Thus is the prophecy fulfilled: "And I will take you *one* of a *city*, and *two* of a *family*, and I will bring you to Zion" (Jer. iii. 14.)

To-day (Saturday) Mrs. Cohen called on Miss M——, and found her in a most happy frame of mind. She said, "I am very happy: bless the Lord, O my soul, and all that is within me, bless His holy name! I feel as though some heavy burden had been taken away. I have now no wish to live any longer; but if it should be God's will to spare me a little longer, I pray that I may become more like Jesus, who has redeemed me." And she added, with great emphasis, "Oh, that I may see the veil removed from the eyes of my relations ere I die. This is the only desire of my heart."

P. S.—I enclose you a list of a few additional subscribers, and a note of 50 francs.

LYONS.

Visited two rabbis from Algiers: when I acquainted them with the object of my visit, one of them shewed me a New Testament that he had received at Algiers from a French minister; he carries it always with him, and seems well conversant with its contents. I asked him to give me his views about Christianity. If by Christianity, he replied, I meant the New Testament, he must confess that, with few exceptions, he considered it a most excellent book, calculated to improve the heart and mind of the reader, but Christianity as practised by Christians he regarded, not only as senseless in its forms and ceremonies, but as directly opposed to the Old Testament, and as an exaggeration of the New Testament; for, he continued, the author of the New Testament himself adhered to the law of Moses, and said, "I am not come to destroy the law, but to fulfil it," but his followers have abolished

it all; and whilst Jesus never claimed for himself more than the Messiahship, and he was born like a man, lived and died like a man,—his disciples were not satisfied with that, but went so far as to deify him; and Christians of the present day exclude from paradise all those that deny that doctrine. His companion said that he felt no prejudice against Christians, but he considered it criminal for a Jew to embrace the doctrines of the New Testament, and even wrong to read it; for however just Jesus might have been in his life and conduct, and however great the amount of good he had done, still he deserved to be excommunicated from the commonwealth of Israel, and the death he suffered was perhaps not too great a punishment for despising the teachings of the elders and the rabbis of blessed memory, and rebelling against their authority. According to promise, I visited them

before leaving Lyons, to give them my views on Christianity; and we spent several hours very pleasantly, in explaining to them how the New Testament was not only in harmony with the Old Testament, but the fulfilment and antitype of Moses and the prophets; and proved to them from the Scriptures and the writings of the ancient Jews, that Jesus of Nazareth had not only appeared at the appointed time, but had also accomplished all that was written concerning Him.

During the past month I had several occasions of meeting little groups of Jews and preaching the Gospel to them; but, as is too often the case, I was the only speaking party, not being able to elicit any remarks from my hearers. This is owing partly to ignorance in matters of religion, and partly to mere politeness, of which the French Jew is not a little proud.

Mr. N— asked me to lend him a Bible for a few days, to investigate some prophecies that refer to the coming of the Messiah and the final end of the world; for he felt quite sure that these events were very near at hand, because, according to tradition, these periods were closely connected with the defeat and overthrow of the Russian power. I persuaded him to buy a Bible, and arranged to read those portions with him.

I felt very much encouraged in my last visit to Mr. A—. I am thankful to find that the Gospel has made a deep impression on his heart; he has for a long time been reading the New Testament, inquir-

ing after the truth. He only spends about four or five months in Lyons, the rest of his time he is travelling about for a large house of business. He has just returned from one of his journeys, and he assured me that most of his leisure hours were spent in reading the New Testament and other books bearing on Christianity; he feels convinced that he is a sinner in the sight of God, and that the law, instead of saving him, would only rise up in judgment against him. He confessed that he finds the Gospel plan of salvation is the only reasonable one on which a sinner might build his hopes of eternal life, but, he added, he always considered the Christian religion a very easy one, for all that it required was to *believe* and be saved; but now he finds, by his own experience, that it is much easier to do anything, however great the obstacles may be in the way of its performance, than to acquire the possession of that faith which, according to the New Testament, was absolutely necessary for salvation. May the Holy Spirit accomplish the work of grace thus begun in his soul!

The following is an account of the Bibles, New Testaments, &c.:—

| <i>Bibles.</i> | | <i>Testaments.</i> | |
|---------------------|----|--------------------|----|
| Sold . . . | 9 | Sold . . . | 2 |
| Given away . . | 1 | Given away . . | 3 |
| Lent . . . | 6 | Lent . . . | 4 |
| In hand . . . | 4 | In hand . . . | 11 |
| <i>Pentateuchs.</i> | | <i>Psalms.</i> | |
| Sold . . . | 2 | Sold . . . | 3 |
| Given away . . | 2 | Given away . . | 3 |
| Lent . . . | 4 | Lent . . . | 4 |
| In hand . . . | 22 | In hand . . . | 20 |

PARIS.

With feelings of gratitude for past encouragements, and prayerful hope for vouchsafed grace and usefulness in the future, I entered upon my new year's labour. A minute though rapid glance of my past operations fills my heart with joy that my labour has not been spent in vain. I encounter, here and there, cases of salutary impression produced upon many a dubious mind, some of which present an aspect of serious interest, which, with just reason, inspire me with hope that they will surely be brought to a happy issue.

Viewing our work as Christians, in the light of positive command and promise, there is no room for us to stagger through unbelief at its apparently slow process; but, on the contrary, being strong in faith, we must persevere and redouble our efforts, in humble submission to Him who is able to perform His promise. The Missionary,

however, who has daily opportunity to study the mind of the Jew with respect to Christianity, has the advantage of a two-fold stimulus,—one founded upon faith, and the other upon facts. Indeed, nothing is more palpable to the diligent observer than a progressive reconciliation of Jewish prejudice, which admits candid investigation, to the claims of Christ. Familiarity with the New Testament and Christian doctrines has of late become almost a matter of emulation with the better-educated Jews, which entitles them to the coveted appellation of *des Gens d'esprit*. This inducement, however ignoble in itself, is, nevertheless, indirectly productive of effects favourable to Missionary enterprise, inasmuch as an acquaintance with the divine character of Christ is never failing to produce an internal conflict, easily to be turned to good account.

The following instance may, perhaps, afford an example :—Calling upon Mr. H—, I found him sitting at the table with two other Jews (one of them quite a stranger to me), the Hebrew Bible and the Hebrew New Testament, and some other books open before them, and engaged in a most animated conversation, as the confusion of their voices struck my ear before I entered the room. My entrance interrupted them for a moment, but as I perceived the topic of their conversation, I sat down with the mistress of the house, leaving them to continue their subject undisturbed. I heard the stranger, who betrayed a thorough knowledge of the New Testament and all that was written *pro* and *con*, defending it against the others. I thought immediately that he was a Christian Jew, but Mrs. H— told me that he was not. He proved at first that Shiloh, which the others would not admit to mean Messiah, was inapplicable to any other person or thing except the Messiah; then entered in detail upon all the Messianic passages, not, however, as a determined disciple of Christ, but rather as one whose mind was about to yield to the overwhelming proofs, and yet placing his affirmations interrogatively, as if he wished to intrench his sentiments under an extorted assent. I approached immediately the table, and took part in the discussion, of course as a decided Christian. He started for a moment at my remarks, turned then to the next seated, to ask who I was, and it was evident from the expression of his countenance, that he was not pleased to learn who I was. He remained silent for a little while, and then, as if he had collected himself, said, "Yes, although I am far from being a Christian, yet, as a fact, independent of my moral participation in it, I think Christianity to be unshakably founded upon Scripture, and of course," added he,

whilst he stood up to go, "other foundations it never claimed."

Such, with few exceptions, are the sentiments generally to be noticed now among the better-informed Jews, which, far from discouraging, provoke fervent prayers for a due enlightenment of God's Spirit upon their minds.

In a conversation with a talmudical Jew, Rabbi B—, a native of Russia, which I had imperceptibly diverted to the topic of Christian truth, I was at first rather surprised at his serious attention, without shewing the least displeasure, as I expected. His answers, however, were so monotonous and timid that I began to think them dictated or restrained by fear to displeasure. I desired him to give me his decided opinion on the subject; he smiled, and took out from his pocket a Hebrew New Testament in octavo, which was much used, and without binding, and said, "I have had this book in my possession for many years; it was given to me by a Missionary in Berlin. I have read it through numberless times;" and placing it open before me, he added, pointing at the margin, "Read, please, my remarks which I have placed here and there, and you will know my sentiments." The remarks on the margin were references to passages in the Talmud and other Jewish writings, where he hinted at similar doctrines to those propounded by Jesus and His apostles; but what struck me most in these remarks was, that they revealed his assent to the divinity of Christ, and yet His difficulty in reconciling minor points, such as the words of our Saviour in Matthew v. 19, and similar passages. In my subsequent conversations with him I tried to remove this difficulty, but he still persisted in his defective appreciation, with all the tenacity of a talmudical Jew.

MULHOUSE.

The entire perusal of Mr. GINSBURG's letter will amply repay our readers. It may excite the tear—it will undoubtedly awaken prayer and praise.

I mentioned in a previous letter that I expected to get the Russian boy into a Christian institution, but having failed, I had no other alternative for the present than to place him in a Christian family at Colmar, till an institution can be found. Pastor Bernoulli, of Basle, and Dr. Schuré, of Strasbourg, are greatly assisting me towards the expenses. It was the last Sabbath of the past year, when Jacob was

to leave his paternal home, nation, and religion; but being only eleven years of age, he of course felt very little of the great importance and consequences this change would produce; but his father, with mingled tears of regret at parting, and joy for the future, expressed his sincerest hope that his son might become a good Christian, and, embracing him, asked him to pray earnestly, that his parents might be brought

to the faith of the Bible. The boy is, I hear, doing well, and that he refused to breakfast the first morning till some one had prayed with him.

When I visited Rabbin D——last Friday, I had to address several foreign Jews in his presence. He was silent and attentive, while I spoke of Christ to them, and seemed to wait for their answers, while they naturally looked to him as the head of the synagogue. But when I said, "Why do you look to your rabbin? look unto Him who is mighty to save, and be ye saved, for He is God, and none else," he broke his silence, and began his usual objections, so that I was compelled to exclaim with Elijah, "'How long halt ye between two opinions? If the Lord be God, follow Him; if the rabbins are gods, follow them.' You have turned your back," continued I, "to the Talmud, and have not turned your face to God. Your social circles, your school arrangements, and your synagogal assemblies express your approbation of Christianity: why should you reject its author? Why hesitate to embrace Christ, whilst you desire to imitate Christians? Have not your plagues been wonderful and continuous, because of unbelief? And the Lord's anger does not turn away, and I am afraid will not, until you look on Him whom you have pierced." In conclusion, I begged them to search the Scriptures. I also referred to Isaiah liii., and related the sufferings of our Saviour.

Mr. B. H——, who had been visiting me for more than a year, has lately taken the serious step of studying the Bible (this is certainly the first and surest way to Christ). When he bought a French Bible, his father declared that he should not visit me any more. I accordingly received a letter from him, informing me of this sad prohibition; but, soon after this interdiction, hearing that his father himself visited me, he was much grieved, and after some wrangling, again obtained permission to come to me, provided we did not discuss religion, and the Bible he was not to read. "Father," asked he, filially, in the presence of his relatives and friends, "is the Bible a Christian or a Jewish book?" The father answered: "The Torah (Pentateuch) has been given to us by Moses." "But Moses was a Jew, father?" "Certainly!" "Then why dost thou not permit me to read the Bible?" "The five books of Moses you may read." "Were the prophets Christians?" "No: they were all religious and holy men." "Why may I not read their lives?" "No, Benjamin; I must not allow you to study the Bible." "Well, father, if you forbid me to read the Bible,

I must think your religion is wrong, and that of Mr. Ginsburg right!" "You may read the *Old Testament*," at last responded the bigoted father, after some remarks of his wife and relatives; "but I forbid you reading the *New Testament*." Thus the simple and open-hearted young man has made his parents yield to his aspiring resolution of searching the Word of life, and of visiting me. I have been told that he reads his Bible with real delight, and meditates upon it. He also frequents me more than before. I have heard from several quarters that he defends Christ with such energy and sincerity when his parents attack him, that "they are fearful for their only son!" One morning he unexpectedly met his brother-in-law, Mr. B——, at my house; after speaking of the difficulties they severally met with, I asked them to kneel down with me and pray, through Jesus, who is alone able to overcome all things. They both felt dejected after prayer; and when I asked for the cause, Mr. B—— answered, that he should be happy if he could feel himself what he is,—a sinner. Much is to be expected when a Jew will humble himself to kneel—and much more, to pray through Jesus.

God's Spirit is, I think, stirring deeply with Mr. B——, and he seems now anxious to make a public confession of Christ, from which he has been hitherto withheld by the fear of man; but last Monday evening he surprised me by a visit. Looking much oppressed, I asked, "What is the matter,—is there anything new?" "Oh, yes!" he replied, with a deep sigh, "*all is new*!" And after a short and mournful pause, he continued: "Last night, when I left you, I was greatly afflicted. I felt as if the burden of my sins was more than I could bear—that a Saviour I *must* have. My mind has been long convinced that Christ is the Messiah, but I never believed it with my heart. And now I feel a guilty wretch, and my need of a Redeemer; and, according to the Scriptures, He is the crucified. I informed my dear wife of God's goodness to me, in revealing to me my own position, and in bringing me to the knowledge of Christ, and begged of her to join me with my little ones in confessing Him publicly. She looked perplexed, and did not answer. I asked her to pray with me for mercy. We prayed to Jesus, and my wife was silent and disturbed the whole evening. Early this morning she said, 'I believe you were right. What is the use of going on as we did, doubting and hesitating? If the Bible be true, Christ must indeed be the Messiah. But my faith is not so great as yours—to deny my dear

parents." He now wished to be introduced into the Church of Christ through baptism, but proposed that he should first go to inform his father-in-law and the rabbin, which I dissuaded him from. He went, nevertheless, and left the latter greatly encouraged in his new faith and hope. His humble voice, sincere manner, and afflicted appearance, formed such a contrast to his usually free and cheerful demeanour, as proved to me that all was indeed new with him, and that the spirit of grace and of supplication has been poured out upon him. May the Lord please to continue His holy work of grace in this son of Abraham! He is receiving now catechetical lessons of me, to be prepared for baptism.

You will be gladly surprised, that not only is Mrs. B—— as *resolute in following Christ* as her husband himself, but that she has *fearlessly* tried to convince her aged mother of the truth as it is in Jesus. The above Mr. B. H——, her only brother, has, after a long and serious discussion, seeing the truthfulness of his sister's arguments, and the earnestness of her new creed, exclaimed: "Sister, sister! you have come to the right point. I have come to it long ago, but was afraid of mentioning it." But this is quite unknown to his father. He

is very anxious to be received into the Church of Christ at once with them. Yet it is to me a matter of *great* consideration. He is only eighteen years of age, and is his father's only joy and support. He is indeed known as a talented, pious, and upright youth. Will you, dear sir, particularly pray for these awakened souls, and that they may be a blessed beginning among their friends and fellow-believers in general; and also for me, that the Lord may grant me more unction and aptness in His work, especially at this time, and that He may guide and protect me, should persecution await me. It will be very natural, should this be known, that the whole Jewish community will be brought into confusion and exasperation (for a while) against me.

Soon after my arrival here, a Bible class of *three* ladies was formed, for the purpose of becoming acquainted with the promises of God towards His ancient people, and to pray for them. Now, thank God, this meeting commenced this year with eighteen members, and I trust it will continually increase. It takes place in my abode, the first Wednesday afternoon of every month. Hitherto, I regret to say, I found no sympathy for the Jews here, but I trust these meetings will awaken it.

BRUSSELS.

My principal conversations during this month were with M—— T——, the gentleman who came forward after Mr. Panchaud's address to the Jews. He, as I said in my last, is, if anything at all, a Deist, having made his own creed, upon which he bases his whole argumentation. If there were any force in his arguments, I would, for instruction's sake repeat them; but they are really so weak and futile that it is not worth mentioning them. Mr. Panchaud, upon whom he called lately, had more than two hours' conversation with him, and comes to the same conclusion as myself; yet Mr. T—— is ready to listen, and I have even prevailed upon him to read tracts and other books I lend him. He is now perusing Chalmers' Evidences, in French, which, I trust, will prove beneficial to him. His wife and children are Christians, at least nominally so; and I have always hope that those who give up one prejudice will, in time, and by the blessing of God, give up another.

The discourse to the Jews having attracted a larger audience than expected, I thought it wise to try the same at Antwerp. I accordingly applied to the English clergyman, the Rev. Robert Byron, to allow

me to hold a service for the Jews, on the 20th, in his church. This he kindly granted. Placards and handbills were posted and distributed, and I started for Antwerp last Saturday. Depending upon the assistance of God and the promise of our blessed Lord to send His Comforter, I entered the church, meeting for the first time such a congregation of Jews in public. Besides six or eight Christian friends, there were more than thirty Jews present. After having read the Church prayers in Hebrew, I gave the text out in Hebrew and German, Gen. xlix. 10, wishing them to make their remarks and objections, either in the middle of the sermon, or reserve them to the end.

I introduced my subject by referring to the 12th Article of their faith, quoting divers passages from Jewish rabbins, to shew the different views they held respecting the person of the Messiah, and the time of His appearance. For correct information on the subject, I took them to the source of truth,—to the law and to the testimony. I then settled the meaning of the text separately; shewed the exact fulfilment of the prophecy in Jesus Christ, and answered, in conclusion, two objections brought in by myself, but usually advanced by Jews:

1st, That the Old Testament knows no suffering and atoning Messiah.—2nd, That Jesus is not the Son of God in any other sense than we ourselves.

Having furnished several pews with Hebrew Bibles, Pentateuchs, &c., some Jews having even their own, reference was made to the various passages quoted; and after the service, desiring them again to make their remarks, one rose and said, that to what I had advanced there was no objection, but he would express his notions on the subject. He entered then in conversation with a German Christian friend of mine, Mr. Bayer, whilst others asked me different questions, which, to the best of my abilities, I answered. On the whole, this public conference has made quite a stir among the community, and given some of them present, who at first fancied me to be a Roman Catholic, to understand that Protestants at least take interest in the spiritual welfare of the Jews. Yea, if these discourses are not followed by other blessings, which to my mind there is no doubt they will, it is a great thing to have thirty

Jews listening for an hour attentively to the truth set forth concerning the Messiah. Some expressing a wish to have a Pentateuch, were warned by others not to take these books, as they all had something about Christ in them; but on my shewing it not to be so, they took the books.

This morning I received a letter from an Antwerp Jew, expressing his regret not to have heard early enough of my being there, to be present at the service. He and a friend of his have for some time, he adds, given themselves to study the Word of God and are searching for truth, wishing to be supplied with books and to have information and instruction. I have, by return of post, answered, offered my advice and instruction, and authorised the colporteur Voskamp, who has tracts and other books of mine, to supply them with such as are found necessary. May God give that in my next I shall have an opportunity to say something more about them! May He touch their hearts, and lead them to find Him! who is the source of our happiness in this life, and our support for that to come.

Did space allow, we should be glad to quote from a spirited address in "Le Glaneur Missionaire," on behalf of this Society, published at Brussels.

NORTH AFRICA.—TUNIS.

We have only space for the following, from the Rev. A. BEN OLIEL :

Distribution of the Sacred Scriptures.—

Since the 30th Sept. I have succeeded to put into circulation the following Scriptures:—121 Old Testaments, 157 Pentateuchs, 35 Psalms, and 3 Testaments, in Hebrew; and 3 copies in Arabic and Italian; also 7 religious books in different languages. Since my arrival in Tunis, or in about twenty months, I have been the honoured instrument to disseminate the following Hebrew Scriptures:—

| | Old Test. | Pent. | Ps. | New Test. | Total. |
|---------|-----------|-------|-----|-----------|--------|
| By Sale | 243 | 500 | 339 | 2 | 1184 |
| Gratis | 22 | 32 | 31 | 62 | 157 |

Making together 1341 copies. By those sold, about 454 have been realised, for which I have accounted to the secretary of the British and Foreign Bible Society, and the Rev. J. Sowndes, their agent at Malta. It is to that noble institution that we are indebted for those liberal supplies of the sacred volume. Besides these, I have distributed gratuitously 15 copies of the Scriptures, and 75 religious books, in Arabic, English, French, Hebrew, and Italian. This is encouraging so far. And while I consider the dissemination of God's holy Word as a very important and interesting branch of Missionary operations,

and think no Missionary, who has his holy calling and work really at heart can be indifferent to it, I nevertheless believe that it is not sufficient encouragement for a Missionary to continue in any particular sphere of labour when the vocal preaching of the word is not attended with equal success, from hindrances which the field of labour presents, or want of support from those who should encourage and strengthen his hands. The distribution of the Word of life may be carried on by a trustworthy colporteur, or under the superintendence of a Missionary; but the Missionary's work is that of proclaiming, *visu vocis*, the unsearchable riches of divine grace, and calling sinners to repentance. If in this work he meets with but little or no encouragement, especially if it be from difficulties which might be overcome but for want of adequate means, he should not long hesitate to follow the course of duty, and remove himself to a more promising field, or to one better tried and known, particularly if those difficulties are not likely to meet him there.

The inquirer H—, I am happy and thankful to report, continues steadfast in the truth. He frequently visits me, but I

dare not encourage him to place himself again under regular instruction. What has happened will happen again, and when he should become an outcast from the parental roof, despised and ridiculed, deprived of employment, and the subject of persecution by his family and the rabbins for conscience' sake, it will not be in my power to afford him relief, and much less to shelter him from severe trials of his faith and consistency.

I am not aware of another case in which it has been my privilege and happiness to see the power of divine grace so beautifully

exemplified, since I began my feeble labours in this regency. He is the only one of whom I can speak with confidence. I believe he has learnt the value of his soul, and has felt the efficacy of redeeming love. If I should eventually have to quit this field, I shall do my utmost for his removal to some place where he may perfect his knowledge of the truth, and be fitted for a life of activity and usefulness. He is an unassuming, humble youth, of a very amiable disposition. I can now commend him to the prayers of Israel's friends.

Mr. Lowitz still continues his occasional visits from Gibraltar to the African coast; and when our hands are strengthened at home, Providence will, we trust, open for us a wider door of usefulness. We have at least one fruit of the African Mission in Mr. Maxwell Ben Oriel, who is completing his studies as a Missionary to the Jews, and to whose piety and assiduity the highest testimony is borne by the principal and governor of the Richmond Theological Institution.

Notice of Publications.

We have received for review a second edition of *A Few Words to the Jews, by One of Themselves*, and are quite willing to renew the commendation of this beautiful legacy of an amiable and talented Jewess, who soon after its publication passed into eternity. (See "Jewish Herald," 1854, p. 11.) The subjects of which it treats are, The Present Age and Judaism—God's Truth and Man's Truth—The Labourer's Sabbath—Thoughts on the Day of Rest—The Passover—The Feast of Weeks—The Jewish Woman—Immortality—The Island of Jewels; and we are glad that, by its reduced price, it is placed within the reach of many who, reading with Christian eyes, and of course differing essentially as to the ground of a sinner's hope, and from some of the views expressed, will find much to refresh the spirit, to reprove languor, and to excite gratitude for yet clearer light and more certain prospects.

We hope to take early notice of a Volume of Sermons by the Rev. Abraham P. Mendes, minister of the Birmingham Hebrew congregation.

Indeed we are glad to introduce to our intelligent readers Jewish literature of this class, not to induce a compromise by lowering the truths and claims of the Gospel, but that the sentiments of our brethren of the seed of Abraham may be really known—how far we go together, and where and how we are to take our stand for the One and "only Name given amongst men whereby we can be saved." It is truly a relief to feel, that while with some we have to thread the meshes of Rabbinism, and with others to contend for the truth of Revelation, there are an increasing number whom we can meet as fellow-believers in the inspiration of the Old Testament. Oh, that on them and on us the Spirit of God may shed His richest influences of light, and love, and purity! Would but our brethren of the House of Israel "inquire" by prayer of the God of their fathers; and were *we* more earnest in prayer, we should not long be sepa-

rated. "Through the One Mediator we should both have access by One Spirit unto the Father," present an impenetrable front to the common foe, and cause the shout to be heard through the earth, "Hallelujah to Him that sitteth on the throne, and to the Lamb for ever and ever!"

The Prison Opened, and the Captive Loosed; or the Life of a Thief, as seen in the Death of a Penitent. By JOSIAH VINEY. London: Snow.

ONE of the most affecting narratives we ever read, and one of the most striking illustrations of the truth, that "the way of transgressors is hard." Yet, while it lays bare the degradation of the sinner, in his reckless disregard of all moral obligations, and the consequent misery of such a course, it at the same time exemplifies, most beautifully and touchingly, the glorious and transcendent power of divine truth, and the subduing influence produced by the clear and simple exhibition of the love of a pitying and pardoning Saviour. It is a book that should be circulated among the poor. Would that it were so by thousands!

Replies to Inquiries.

(See last No., p. 31.)

WE have much pleasure in giving insertion to the following, and shall be thankful to find that the minds of other friends are directed to the subjects referred to :—

Ipswich, Feb. 8, 1855.

Dear Sir,—I always read the "Herald" with pleasurable interest. The number for the present month contains much that is calculated to encourage the "friends of Israel," and to stimulate them in their exertions to promote the spiritual welfare of God's ancient people.

The important "Queries" propounded for the consideration of your readers arrested my attention, and I was reminded of a short conversation, held only last Sabbath with a fellow-teacher, on the most powerful incentives to Christian effort on behalf of the Jews. It was urged that the pointed injunction of the risen Redeemer,—embodied in the great commission that the message of salvation should first be proclaimed in the ears of His murderers—"beginning at Jerusalem," the scene of His severest sufferings,—that this kind command of the compassionate Saviour ought mightily to influence the minds of professing Christians on behalf of the Hebrew race.

Another great inducement and encouragement to labour in this department, it was argued, existed in the fact, that the Jews generally are well versed in the Hebrew Scriptures, and are, for the most part, men of intelligence; and when once, therefore, their unbelief in Jesus as the Messiah is overcome, they are soon fitted to become instructors of others.

I am personally acquainted with one young Jew, who, I believe, is a diligent student of the Hebrew Scriptures, and who regularly attends under a Gospel ministry. He is also connected with a Bible-class, presided over by the pastor. I was brought into contact with another young Hebrew, a few weeks since, and was glad to find he spoke favourably of Mr. Herschell; and on inquiry I found he had a New Testament in his possession.

It afforded me much pleasure to hear the Sabbath-school teacher, to whom I before referred, state that so interested was he in the Jews as a nation, that he would willingly do anything on their behalf, and were he

possessed of an independency he would gladly devote his whole time to the amelioration of their conditions.

Excuse this hastily written note, penned in hope that some slight amount of encouragement might be afforded to those who, amidst much to dishearten them, are labouring in this good and holy cause.—I am, dear sir, yours in the bonds of Christian love.

A SUBSCRIBER.

MR. EDITOR,

Sir,—Allow me to offer some answer to the Queries proposed in your Jewish Herald for February. If I shall have done anything that may be for good, it will be matter of thanksgiving for me to Him who would have us all do good. I am a collector for your Society, and, sir, yours, &c.

Romsey.

B. J. B.

Answers to Queries in Feb. No. of "Jewish Herald." 1855.—1. The most important considerations are to be found in the immortality of the soul, the truth of God's word, and the uncertainty of life; the Jew's case, his blindness and unbelief, make his conversion appear most difficult; his condemnation seems to be heavier, as sinning against law and to be judged by law. If Jesus Christ "had not come, and done the works He did, they had not had sin, but now they have no cloke for their sin" (St. John xv. 22). These things urge to attempts for their conversion, their danger urges, and the seeming difficulty urges also, and the proper action demanded from us is the action of love, to reprove "all sin" in the Jew, which may be done from the Word of God, and not to suffer sin upon him who is our brother, nor hate him in our "heart" (Leviticus xix. 17). This may include preaching the Gospel, since their great sin is rejecting Christ. Christians therefore should, by all loving, friendly means, converse and argue with the Jews, or send Missionaries to do so.

2. Grace grows by use (2 Peter i.), and our love to Jesus Christ may be evidenced, to ourselves and others, if we show love to our brother. "Every one that loveth Him that begat, loveth Him also that is begotten of Him" (1 John v. 1), and if we love Jesus Christ we shall love our brethren, and by this, "we know that we know Him, if we keep His commandments" (1 John ii. 3), and "His commandment is that we should love one another" (1 John iii. 23). Thus we shall have an exercise for our love, for we can love Jesus in His brethren; and by so exercising our love it may be increased.

There is also another argument, that interest in the cause of the Jews may lead to searching of the Scriptures concerning them, and we may be furthered in Divine knowledge.

3. The apostle's argument from Isaiah x. 22, which he quotes (Rom. ix. 27): "There is a remnant according to the election of grace" (Rom. xi. 5); and God has declared that if they "seek Him with all their heart, He will be found of them" (Deut. xxx.); and out of this last-mentioned chapter (as the verses 11-14), even to exhort the Jews to believe in Jesus Christ.

4. Jews and Christians are agreed in the truth of the Bible, and in the necessity of observing the ten commandments in the serving the One God, and in the goodness of works of piety, alms, deeds, and good-will towards men. They should therefore unite against infidelity and profanity, and live as brethren. In which things man's reason ought to be convinced, and prejudices overcome.

The Synagogue.

"But even unto this day, when Moses is read, the veil is upon their heart; nevertheless, when it shall turn to the Lord, the veil shall be taken away."—*St. Paul.*

I saw them in their synagogue,
As in their ancient day,
And never from my memory
The scene will fade away;
For, dazzling on my vision, still
The latticed galleries shine
With Israel's loveliest daughters,
In their beauty half divine!

It is the holy Sabbath eve,—
The solitary light
Sheds, mingled with the hues of day,
A lustre nothing bright;
On swarthy brow and piercing glance
It falls with saddening tinge,
And dimly gilds the Pharisees'
Phylacteries and fringe.

The two-leaved doors slide slow apart
Before the eastern screen,
As rise the Hebrew harmonies,
With chanted prayers between,
And 'mid the tissued veils disclosed,
Of many a gorgeous dye,
Enveloped in their jewell'd scarfs,
The sacred records lie.

Robed in his sacerdotal vest,
A silvery headed man
With voice of solemn cadence o'er
The backward letters ran,
And often yet methinks I see
The glow and power that sat
Upon his face, as forth he spread,
The roll immaculate.

And fervently that hour I pray'd,
That from the mighty scroll
Its light, in burning characters,
Might break on every soul,
That on their harden'd hearts the veil
Might be no longer dark,
But be for ever rent in twain,
Like that before the ark.

For yet the tenfold film shall fall,
O Judah, from thy sight;
And every eye be purged to read
Thy testimonies right,
When thou, with all Messiah's signs
In Christ distinctly seen,
Shall by Jehovah's nameless name,
Invoke the Nazarene.

REV. WM. CARSWELL, New York.

Quarterly Minute of Meetings held, and Contributions received. Ending, February 16th, 1855.

1854.

November 26.—*Bocking*.—Independent Chapel. Sermon by the Rev. A. D. Salmon.
November 26.—*Brantree*.—Independent Chapel. Sermons by the Rev. A. D. Salmon.
November 27.—*Brantree*.—Independent Chapel. Public Meeting. The Revs. Messrs. Craig, Carter, M. Reed, and Mr. Jaffe.
November 28.—*Manchester*.—Grosvenor St. Chapel. The Rev. P. Thomson, A.M. presided. Speakers, the Revs. Dr. Clunie, A. E. Pearce, F. Tucker, W. McCaw, J. Manchester, G. D. Parks, A. D. Salmon, Messrs J. Dilworth, F. Lockyer, and S. Bradley.
December 2.—*Hatfield*.—Independent Chapel. Sermon by the Rev. M. Reed.
December 3.—*Bottesdale*.—Sermon by the Rev. M. Reed.
December 4.—*Clare*.—Independent Chapel. Lecture by the Rev. M. Reed. The Rev. J. Reynolds presided.
December 10.—*Hunehill*.—Independent Chapel. Sermons (Morning and Afternoon) by the Rev. M. Reed.
December 11.—*Needham*.—Independent Chapel. Lecture by the Rev. M. Reed.
December 12.—*Mendlesham*.—Independent Chapel. Lecture by the Rev. M. Reed. The Rev. F. W. Fisher presided.
December 13.—*Stowmarket*.—Independent Chapel. Lecture by the Rev. M. Reed. The Rev. J. H. Browne presided.
December 18.—*Beech*.—Independent Chapel. Lecture by the Rev. M. Reed. The Rev. T. Flower presided.
December 20.—*Haleworth*.—Independent Chapel. Lecture by the Rev. M. Reed. The Rev. D. Carnon presided.
December 21.—*Birmingham*.—Cherry Street Chapel. Dr. Meison presided. Revs. Messrs. McGowan, Swann, Dale, A. D. Salmon, and H. Wright, Esq.
1855.
January 2.—*Doncaster*.— Wesleyan Chapel. Lecture by the Rev. A. D. Salmon. The Rev. P. Samuel conducted the preliminary service.
January 3.—*Rotherham*.—The Court House. G. Taylor, Esq. presided. Lecture by the Rev. A. D. Salmon.
January 4.—*Barnsley*.—Wesleyan Chapel School Room. Lecture by the Rev. A. D. Salmon. Rev. R. M. Willcox conducted the preliminary service.
January 7.—*Lancaster*.—Sermons by the Rev. A. D. Salmon. Wesleyan and Independent Chapels.
January 8.—*Lancaster*.—Wesleyan Chapel. Lecture by the Rev. A. D. Salmon.
January 9.—*Bradford*.—College Chapel. Lecture by the Rev. A. D. Salmon. The Rev. Walter Scott conducted the devotional service.

January 10.—*Huddersfield*.—Ramsden Street Chapel. Lecture by the Rev. A. D. Salmon. The Rev. R. Skinner conducted the preliminary service.
January 11.—*Blackburn*.—Chapel Street Chapel. Public Meeting. The Revs. Messrs. Fraser, Skinner, Scullard, Barker, Cock, D. Williams, and A. D. Salmon.
January 12.—*Preston*.— Wesleyan Chapel. The Revs. Messrs. G. Scott, R. Slate, Binnie, Bugby, and Salmon.
January 14.—*Charley*.—Sermons by the Rev. A. D. Salmon. Wesleyan Chapels, by the Rev. A. D. Salmon.
January 15.—*Sheffield*.—Mount Zion Chapel. Lecture by the Rev. A. D. Salmon. The Rev. Mr. Batchelor conducted preliminary service.
January 16.—*Bolton*.— Wesleyan Chapel. The Revs. Messrs. Wilkinson, Rev. A. D. Salmon.
January 17.—*Bury*.—Bethel Chapel.—The Revs. Messrs. Roseman, Thorburn, Mather, and A. D. Salmon.
January 18.—*Heywood*.—Baptist Chapel. The Revs. Messrs. Britcliffe, Harrison, and A. D. Salmon.
January 21.—*Bowden*.—Independent Chapel. Sermon by the Rev. A. D. Salmon.
January 21.—*Monmouth*.—Independent Chapel. Sermons by the Rev. M. Reed.
January 22.—*Monmouth*.—Borough Court, Public Meeting. Mr. Graham in the chair. The Rev. M. Reed addressed the Meeting.
January 22.—*Higan*.—Independent Chapel. R. Bevan, Esq. in the chair. The Rev. Messrs. Roaf, Stead, Yeaver, Marshall, and A. D. Salmon.
January 23.—*Chepton*.—Independent Chapel. Lecture by the Rev. M. Reed. The Rev. W. Rees presided.
January 23.—*Marclefield*.—Wesleyan Chapel. Lecture by the Rev. A. D. Salmon.
January 24.—*Ross*.—Baptist Chapel. The Rev. J. Buck presided. The Rev. M. Reed addressed the Meeting.
January 26.—*Hareford*.—Countess' Chapel. The Rev. Messrs. Aldridge, Reed, and Davey addressed the Meeting.
February 9.—*Islington Chapel*.—(Juvenile Association) Address by Mr. Wilkinson. The Rev. B. S. Hollis presided.
February 14.—*Chatham*.—Ebenezer Chapel. Lecture by the Rev. A. D. Salmon. The Rev. Mr. Hall conducted the devotional services.
February 18.—*Chatham*.—Address by the Rev. A. D. Salmon.
February 6.—*Liverpool Road Chapel*.—Mr. John Wilkinson was ordained as a Missionary to the Jews, in connection with this Society. The Revs. J. Hall, Hooper, W. C. Yonge, W. H. Rule, A. D. Salmon, and Mr. Yonge took part in the Service.

In addition to the foregoing, devotional meetings have been held in about forty places, in Nottingham and Leicestershire, by Mr. GINSBURG, in all of which was evinced a very encouraging interest in the cause of Israel's conversion.

Mr. WILKINSON has pursued a similar course in other parts of the country; and both these Missionary brethren, while thus pleading the cause of the Society, have sought out and visited the Jews, either passing through or resident in the several localities.

CONTRIBUTIONS.

SUBSCRIPTIONS & DONATIONS

| | £ | s. | d. |
|------------------------------|-----|----|-----|
| A Thankoffering | 4 | 0 | 0 |
| Athens, J. N. Esq. | 10 | 0 | 0 |
| Avonot, by Miss | 1 | 3 | 10 |
| C. M. | 8 | 0 | 0 |
| Bradlow, Mrs. | 1 | 0 | 0 |
| Cohen, by Mr. J. P. | 7 | 1 | 0 |
| Cook, by Miss, Box | 1 | 0 | 11½ |
| Davis, Rev. S. A. | 0 | 10 | 8 |
| Davis, Mrs. | 0 | 10 | 6 |
| Ellis, Mrs. | 0 | 2 | 0 |
| F. F. | 10 | 0 | 0 |
| Gardner, by Miss | 2 | 12 | 10 |
| Gervie, F. S. Esq. | 5 | 0 | 0 |
| Gill, Mr. E. | 1 | 10 | 0 |
| Good, L. | 0 | 6 | 0 |
| Gooding, Miss | 1 | 0 | 0 |
| Gregory, Mrs. | 0 | 8 | 0 |
| G. H. | 0 | 10 | 0 |
| Harris, Richard Esq. | 10 | 0 | 0 |
| Henderson, J. Esq. | 100 | 0 | 0 |
| Helford, J. F. Esq. | 1 | 0 | 0 |
| J. S. E. | 1 | 0 | 0 |
| Kalley, Dr. | 1 | 0 | 0 |
| Lewis, Mr. | 1 | 0 | 0 |
| Martin, M. Esq. Sub. £2 3s | | | |
| Martin, M. Esq. Don. £3 3s | 5 | 5 | 0 |
| Morley, Miss | 1 | 1 | 0 |
| Nathan, Mrs. | 2 | 0 | 0 |
| Parfett, Mr. | 0 | 5 | 0 |
| Piper, Mrs. W. | 2 | 1 | 0 |
| Rodman, Rev. J. | 0 | 14 | 8 |
| Ripley, Miss | 0 | 10 | 6 |
| Ripley, Miss H. | 0 | 10 | 6 |
| Rust, Mrs. | 1 | 4 | 6 |
| Smith, Mrs. E. J. | 1 | 1 | 0 |
| Wren, Miss | 0 | 10 | 0 |

ASSOCIATIONS, COLLECTIONS, ETC.

| | | | |
|------------------------|----|----|---|
| Abney Chapel | 3 | 15 | 0 |
| Abwick | 5 | 7 | 0 |
| Amstham | 3 | 8 | 6 |
| Bradley | 1 | 2 | 6 |
| Bath | 65 | 0 | 0 |
| Blackburn | 7 | 13 | 2 |
| Boston | 3 | 3 | 9 |
| Buton | 2 | 13 | 7 |
| Bewdon | 10 | 11 | 0 |

| | £ | s. | d. | | £ | s. | d. |
|---|----|----|----|-------------------------------|----|----|----|
| Bradford | 0 | 10 | 0 | Milton Mowbray | 9 | 0 | 9 |
| Braintree | 20 | 12 | 9 | Monmouth | 1 | 1 | 3 |
| Brampton | 2 | 9 | 0 | Mosses Road Chapel | 6 | 7 | 6 |
| Bridgewater | 13 | 9 | 2 | Needham | 1 | 3 | 1 |
| Brighton | 4 | 15 | 6 | Newcastle on Tyne | 3 | 1 | 0 |
| Brixton Trinity Chapel | 5 | 5 | 0 | Newbury | 10 | 12 | 1 |
| Bury | 16 | 6 | 6 | New Court Chapel | 1 | 14 | 0 |
| Cam | 4 | 4 | 11 | Norfolk and Norwich | 14 | 0 | 0 |
| Camberwell | 5 | 0 | 0 | Orange St. Chapel | 10 | 0 | 0 |
| Cambridge | 19 | 7 | 9 | Oxford | 3 | 4 | 6 |
| Cherpetow | 31 | 5 | 9 | Park St. Chapel | 1 | 1 | 8 |
| Cheshire | 1 | 17 | 6 | Pembury | 1 | 12 | 6 |
| Chorley | 2 | 6 | 6 | Pinchbeck | 2 | 0 | 0 |
| Clare | 7 | 6 | 1 | Pontypool | 1 | 10 | 6 |
| Clifton | 2 | 10 | 2 | Pool | 3 | 7 | 0 |
| Colchester | 2 | 4 | 8 | Poultry Chapel | 1 | 1 | 0 |
| Darlington | 2 | 13 | 9 | Preston | 3 | 7 | 1 |
| Doncaster | 5 | 12 | 9 | Rogito | 8 | 7 | 0 |
| Edmonton | 1 | 8 | 8 | Rochford | 1 | 15 | 10 |
| Elton | 0 | 4 | 6 | Romey | 2 | 12 | 6 |
| Elton | 1 | 10 | 0 | Rotherham | 21 | 19 | 0 |
| Glasgow, United Presbyterian Church (Glasgow) | 2 | 0 | 0 | Roydon | 3 | 4 | 0 |
| Glasgow, United Presbyterian Church (Glasgow) | 2 | 0 | 0 | Rox | 4 | 2 | 6 |
| Gravesend | 1 | 8 | 0 | Sheffield | 3 | 2 | 1 |
| Greenwich | 3 | 13 | 9 | Stanwick | 1 | 2 | 0 |
| Guildford | 0 | 11 | 1 | Stockwell | 1 | 13 | 0 |
| Halesworth | 4 | 0 | 6 | Stowmarket | 5 | 6 | 2 |
| Halifax | 23 | 7 | 7 | Sudbury | 6 | 7 | 9 |
| Halstead | 2 | 0 | 0 | Taunton | 2 | 0 | 0 |
| Hammer-smith | 9 | 0 | 0 | Tunbridge Wells | 1 | 18 | 3 |
| Hartlepool | 2 | 8 | 11 | Uxbridge | 3 | 12 | 0 |
| Haverhill | 2 | 8 | 11 | Wakfield | 2 | 11 | 0 |
| Hereford | 7 | 1 | 7 | Watfield | 0 | 11 | 0 |
| Hertford | 3 | 19 | 6 | Weigh House Chapel | 10 | 0 | 0 |
| Heywood | 3 | 7 | 0 | Wendover | 2 | 3 | 10 |
| Horncastle | 5 | 8 | 6 | Westbury, Wilts | 8 | 16 | 0 |
| Huddersfield | 2 | 14 | 0 | Westminster Chapel | 6 | 17 | 4 |
| Halesworth | 14 | 15 | 10 | Weymouth | 5 | 0 | 0 |
| Irvine Jewish Missionary Society | 6 | 8 | 0 | Whitby | 1 | 1 | 2 |
| Islington Juvenile Association | 9 | 13 | 1 | Wigan | 6 | 1 | 9 |
| Leek | 4 | 19 | 10 | Wirksworth | 4 | 3 | 5 |
| Leicester | 16 | 13 | 6 | Witham | 2 | 19 | 6 |
| Long Lane Wesleyan Chapel | 2 | 16 | 6 | Woodbridge | 5 | 10 | 0 |
| Lubenham | 0 | 9 | 6 | Woodford | 0 | 13 | 0 |
| Lyme Regis | 1 | 0 | 0 | Worcester | 9 | 27 | 0 |
| Macclesfield | 6 | 17 | 6 | Wycliffe Chapel | 3 | 10 | 4 |
| Margate | 1 | 11 | 6 | York Road Chapel | 6 | 2 | 4 |
| Mandesham | 0 | 10 | 0 | | | | |

A FRIEND, writing to one of our Missionaries, says:—"We have had several deaths in our village since you were with us. Oh! when the Master calls for us, and those dear to us, may we and they have our lamps trimmed with faith, and burning with the oil of Divine love! A dear friend to the Jews, a relative, said one morning, while breakfasting with me: 'L——, I know these feelings are from the Lord (tears rolling down her face). I feel it so keenly I have done so little,—indeed, have neglected the poor Jews so long. Remember, if there is a five-pound note about me at my death, 'tis for them. I shall do what little I can for them while I live, and then I will contrive to leave that when I die.' She expects soon to finish her earthly career. I mentioned these, dear friend, as some of the encouragements with which the Lord is so good as to allow us to be cheered."

Notices, &c.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, March 21st, at Seven o'clock.

The Meeting is open to all Friends of Israel.

To Officers of Associations, Collectors, and other Friends.

THE accounts for the present year will be closed on the 31st inst., and sums received after that date will be carried to the next year.

The Committee beg respectfully to press this on the attention of the Friends of the Society throughout the country, and to urge them kindly to use every effort that the gatherings may be as large and as numerous as possible. At present the debt to the Treasurer is very considerable, but hope is cherished that our Christian brethren and sisters, to whom the cause is so greatly indebted, will, by a timely and strenuous effort, free the Society from this very serious impediment to its progress, and enable its Agents to enter joyfully, as well as prayerfully, on the labours of another year.

It is desirable that all sums should be made payable to the Resident Secretary, special care being taken that his name is written exactly (GEORGE YONGE), as payment is refused at the Post-Office where there occurs the least incorrectness.

The Secretary will also be obliged by a list accompanying the last payment, stating the names of the Office-bearers, and the contributions, precisely as it is wished that they should appear in the Report. Where it can be done without offence, it will save expense to have subscriptions under five shillings so stated without names.

A statement of the several sums paid in since March 31, 1854, with the dates, will also be acceptable.

The ANNUAL SERMON will (D. v.) be preached in Bloomsbury Chapel (REV. WILLIAM BROCK'S), on Monday Evening, April 17, by the REV. C. M. BIRRELL, of Liverpool.

The ANNUAL MEETING will be held in Freemasons' Hall, on Friday Evening, April 27. The chair to be taken by SIR JOHN DEAN PAUL, Bart.

The Committee respectfully suggest to Ministers, to bear the cause in which the Society is engaged on their hearts, in special prayer on the Lord's-day previous to the Annual Meeting, and to commend the Society to the co-operation and prayerful support of their several congregations on that day.

Just Published, 18mo, cloth gilt, price One Shilling,

THE LAST SCENE IN THE JEWISH DRAMA; or the Future of Israel and Judah. The Text of a Conversazione.

London: Simpkin, Marshall, & Co. Leicester: Winks & Son.

London: Published by PARTRIDGE, OAKLEY, and Co., Paternoster Row; and 70, Edgeware Road.

Printed by Charles Frederick Adams, of 28, Middle Street, Cloth Fair, City, and William Gee, of 48, Seward Street, St. Luke, at their Printing Office, 21, Middle Street, Cloth Fair, City.

The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 112.]

APRIL, 1855.

[Price 1d.]

Contents.

| ESSAYS, ETC. | PAGE. | MISSIONARY INTELLIGENCE: | POETRY: | PAGE. |
|----------------------------|-------|--------------------------|---------------------------|-------|
| The Anniversary | 49 | Home | The Jewish Pilgrim at Je- | |
| The Jews Converted, a | | Mulhouse | rusalem | 64 |
| Blessing to the World | 50 | Marseilles | | |
| NOTICE OF PUBLICATIONS: | | Frankfort | A PAGE FOR THE YOUNG: | |
| Voices of Many Waters, &c. | 51 | Breslau | The Chosen People | 61 |
| | | Belgium | NOTICES, &c. | 64 |
| | | Beyrout | | |

The Anniversary.

How pleasant it is to come within the sound of the silver trumpets which are beginning to summon us to the festivals of the Lord, and to invite fellowship and prayer on behalf of a world yet at enmity against God, but destined to present the reality of "New Heavens and a New Earth, wherein dwelleth righteousness!" Among the earliest of these gatherings will be that of the friends of this institution; and yet prior to this, the Jews themselves will keep the Feast of the Lord. The paschal supper will be prepared, the families will be gathered, the unleavened bread will be eaten, and the cup will pass from hand to hand—the voice of prayer will be heard, and the *hallel* will be sung;—but where is the appointed lamb? Ah! where? Well may the children now ask, "What mean ye by this service?" But, oh! were it the will of God suddenly to unveil the hearts of these, how clearly would they perceive that they are retaining the shadow of what in the New Testament is revealed! and who, of all the tribes of man, would enter so fully into the spirit of our enterprise for evangelising the world? whose voices would blend more sweetly in the *hallelujahs* of the Great Assembly? and who would sit more humbly, more joyfully at the feast of love instituted by the Lord Himself, than these our brethren over whose minds the shades of night still hover?

If we may not yet realise this, let the hope of it rekindle our zeal and inspire our devotions. Nor let us doubt that the day will come when side by side we shall stand for Christ and His cause, and when to each other

we shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways; and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

THE ANNUAL SERMON

WILL BE PREACHED

ON TUESDAY EVENING, APRIL 17TH,

IN BLOOMSBURY CHAPEL,

BY THE REV. C. M. BIRRELL, OF LIVERPOOL.

AND

THE ANNUAL MEETING

WILL BE HELD IN

FREEMASONS' HALL,

ON FRIDAY EVENING, APRIL 27TH.

THE CHAIR WILL BE TAKEN BY SIR J. D. PAUL, BART., AT 6 O'CLOCK.

The Jews Converted, a Blessing to the World.

ANOTHER consideration which benevolence presents to your mind is, that the conversion of the Jews will have the happiest effects on the salvation of the heathen nations. The Jewish people have been raised up to hold a distinguished rank in the history of man, and in promoting his most important interests. What blessings the prophets of God, and the apostles of Jesus Christ, and the first preachers of the Gospel were, need not be said. The world never saw such men; the human race never could boast of such benefactors, nor do the annals of nations contain names to be once mentioned with theirs in promoting the highest happiness of mankind. Since the Romans destroyed both their temple and their nation, the Jews have been a burden to the earth. They have done no good. Their former generous and benevolent character has been lost, but when they shall be converted, they will resume their ancient dignified spirit, and become again a blessing to mankind. The Gentile Christian Church will by their means be comforted, revived, and animated to glorify God, and promote the cause of Christ, while the Mohamedan and pagan nations will feel the happy effects of their active zeal, and by their labours be brought, in vast multitudes, to the knowledge of the truth as it is in Jesus. The language of prophetic Scriptures concerning them, fully confirms this assertion,—Rom. xi., 12-13: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, (I magnify mine office). If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The prophet

Zechariah illustrates this prediction, chap. viii., 23: "Thus saith the Lord of Hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Not to multiply quotations, may we not plainly, from these two, conclude that as the Jews who were converted by our Lord's ministry, and commissioned by Him to preach the Gospel to the Gentiles, were the grand instruments in planting the Christian Church in the world, and of founding the kingdom of the Redeemer among the nations, so in the latter days, the Jews, when converted by Gentile believers, will be active, zealous, and successful preachers of the Gospel, and in a very eminent degree contribute their aid in bringing all the Mohamedan and pagan nations into subjection to Christ. Every friend of Missions, then, must be deeply convinced, that in seeking the calling of the Jews we are promoting the conversion of the heathen, and are enlisting fellow-labourers to assist us in the work. Their dispersion in almost every country, and their knowledge of almost every language, give them peculiar advantages for Missionary exertions, and, I doubt not, is designed by Providence for that end. Nothing is wanting but their conversion, of which prophesy has assured us. Let every heart, then, be united to bring to pass that great and blessed change.

DR. BOGUE.

Notice of Publications.

Voices of Many Waters; or, Travels in the Lands of the Tiber, the Jordan, and the Nile: with Notices of Asia Minor, Constantinople, Athens, &c. &c. By Rev. T. W. AVELING. Pp. 508. London: Snow.

THIS book arose out of a painful necessity. A long and severe illness, to a great extent incapacitating the author from public duties, rendered it imperative for him to seek an entire change of scene and occupation, by a sojourn on the shores of the Mediterranean. The book describes what the estimable author saw, felt, and enjoyed; and after deeply pondering its contents, we have risen from the perusal with strong and vivid impressions of that compensating principle so often verified in the arrangement of Heaven, by which some of the most painful events in personal, domestic, or public life, are rendered subservient to highly important and permanently enduring advantages. The whole Christian community may obtain correct and striking ideas of scenes which our esteemed traveller describes: and thus his affliction will work out a rich profit to others. The hotel, the boat, the tent, the hut, and the palace,—all offered him opportunities for observation and reflection: "while the Holy Land especially presented much to a biblical student from which he could not fail to derive invaluable instruction." This reminds us of the desire, many years ago expressed, by one of the most learned, impassioned, and powerful biblical students and evangelical preachers of the day: "Would," said he to a friend, "I had the means: I would start for Rome—Egypt—Palestine—and Constantinople; and after drinking the waters of Jordan, or perhaps bathing in them, return with invigorated powers of mind and body. What

fresh materials should I not collect for a more vigorous devotion to my great work of preaching the Gospel! Oh!" continued he, "what a new soul it would create in a man!" On a soulless man, all these inspiring scenes would be lost: but in one possessed of even the ordinary amount of intelligence and devotion, they could not fail to kindle up strong and hallowed impressions. How much more so in one who, to earnest piety, has joined the most vivid imaginative powers, placed under control by sound sense and accurate perception. The reader will not therefore find in this book, what is often to be found in many other books of travels, even over these lands,—dull descriptions, wire-drawn delineations, and unimpressive disquisitions. All is life; life every where; life in every thing: and, what is more, life of the highest order. Even some of the passing incidents, which might be, and in some instances have been, eked out into mere useless recitals, are here described, not only with graphic effect, but made to tell an interesting lesson of their own.

Our readers, however, will be more likely to be gratified by an extract relating to the wondrous city of God:—

FIRST VIEW OF JERUSALEM.—"There were now two paths, and I hardly knew which to take; so, as there was no one within sight whom I could ask, I passed on, by what appeared the most beaten track, lying between huge fragments of rock. The road itself was composed of porphyry, and gradually wound round the head of the valley I have referred to. This was the road that led to Emmaus, in which the disciples were joined by Jesus, after the resurrection. A little beyond was a Santon, or tomb of some Moslem saint; and a short distance further, on emerging from a depression in the road—Was it a dream? a sunny vision of cloud land? Was it a vivid remembrance of some gorgeous pictures I had once seen of the celestial city, beheld by the shepherds from the delectable mountains, which flashed just then across my excited brain,—or was it a reality? was it JERUSALEM that lay before me? the city so 'beautiful for situation,' and once 'the joy of the whole earth?' Were the white walls, that gleamed like alabaster in the afternoon sun, those for whose possession Moslem and Crusader had, age after age, striven in deadly conflict? Were those the mountains that engirded her as of old, and of which her royal bard had sung, as illustrative of the defence that God was to His people? Was that hill beyond, with its cluster of white buildings, the mount from which the Saviour had ascended, and at whose foot lay Gethsemane, that sacred spot, with its wondrous and solemn history? Were those the mountains of Moab, glowing with purple hues, apparently but three or four miles from the city? and that knoll at my feet just without the walls, was that Calvary, where the Saviour had died?—A rush of feeling, such as I had not known for many years, passed over me; and the pent-up tide of emotions swept across my soul with a torrent's force. That city—that olive-clothed Mount—the garden at its foot—the midnight hour—the unutterable agony; this knoll, outside the walls, where the cross was reared, and the awful scene of the death of the Son of God was beheld—all were there. Trembling with intense and overwhelming excitement, I sat down upon a fragment of rock by the wayside, and looked long and earnestly at the objects before me. My feelings had been wrought to the highest pitch, and, as my head dropped heavily, I burst into tears—I had no power to restrain myself—but wept long and passionately, as if my heart would break.

"The intense and yearning desire of years was accomplished. I had seen JERUSALEM. The remembrance of her past history, with all its thrilling incidents,—from David's days to those of David's greater Son; and from the time when her children had invoked the curse of God upon her, to the present hour,—mingled with more personal reflection I thought of home, and those who made it home to me; of beloved friends, to whom my soul was knit by holiest ties, and over whose eternal welfare I had been called to watch; of brethren in the work of God, with whom I had for years been permitted, in harmony and happiness, to labour; and for all,—for myself, my flock, my family, and my fellow-servants in the Master's vineyard,—my heart sobbed out an earnest and, I hope, accepted prayer, on that low hill side, within sight of Jerusalem. There are moments in one's existence into which the feelings of years is crowded,—and these were such moments passing over me now—the memory of which burns itself into the soul in ineradicable characters. I wished to be alone, and I was; and yet I would have given all I possessed, for loved ones to have been sharers with me in the emotions of that hour.

"As I walked slowly on towards the Jaffa Gate, my companions overtook me. We were all reserved and silent, because no words could have expressed what we all felt; and when we were met by the dragoman, who had come out of the city to escort us to our lodgings, we followed him mechanically along the half-deserted streets. As we passed under the archway, and trod the broken pavement of the street, almost unconsciously our lips exclaimed, 'Our feet shall stand within thy gates, O Jerusalem!' Just as we entered, the Armenian patriarch rode in, attended by his servants; and while he passed to the right, to his splendid palace on Mount Zion, we followed our conductor through narrow and dirty streets, and along a part of the Via Dolorosa, until we found ourselves located in the house of a converted Jew, in the Bezetha quarter, close to the Damascus gate. Dr. Macgowan, the excellent physician to the Mission, happened to be visiting a patient in this very house at the time of our arrival, to whom our letters of introduction were delivered.

"Before sunset we took a stroll along the walls of the city, nearly to St. Stephen's Gate; and weary, more from excitement than physical fatigue, we retired to rest, on the eve of the Lord's-day, reflecting with much delight upon the fact, that the first sun which we should see rise in Jerusalem would be that of the Sabbath. As I undrew the curtains of my room, and looked out of my window, the moon was shining upon the houses on Mount Zion, and lighting up the cupola of the Mosque of Omar, and that of the Holy Sepulchre. It was a perfectly calm, clear night, and all in the city seemed to have retired to rest. There was a soft, gentle night wind sighing around my lattice; and as it came with its low whisperings to my ears, it appeared as if uttering a wail over the city, whose inhabitants were, for the most part, bound by a deeper spiritual slumber than that which had visited their prostrate forms; and to my excited imagination, it seemed as if passing spirits were lingering for a moment there, and breathing the words that, every day and every hour I spent in Jerusalem were ringing in my ears—the words with which Jesus wept over the devoted city.

"I laid down, but could not sleep; and again and again during the night did I seem to hear floating around me the sorrowful utterances of a Saviour's breaking heart, 'O Jerusalem, Jerusalem!'"—(Pp. 327-330.)

Our principal object, in introducing the foregoing extract, is to present the reader with an idea of our author's descriptive powers, and of those hallowed feelings by which, as we read, he seems to awaken within us kindred emotions, and to place our spirits with his amidst the realities of a Saviour's incarnation and the mysteries of redeeming love. Nature, too, in all the beauties of an eastern clime, is described, in many instances, with matchless effect; so that one seems actually to gaze upon the enchanting scenery, or to feel the balmy air. Events of an historic character are succinctly and graphically narrated; works of art appear to stand before you; the eye seems to catch the hues thrown by the painter over a beautiful picture; and the whole soul becomes lighted up as we accompany this traveller in his singularly impressive delineations of the scenes in the Holy Land. To select pieces would be to injure the mass. The whole is too beautiful—too impassioned—too instructive, to be broken up into parts. We do not know any one class of intelligent minds to whom these pages will not afford exquisite delight; while to the Christian student and the Christian Church they cannot fail to call forth some of the most hallowed associations of mental gratification. Most gladly would we transcribe other glowing descriptions given of the places mentioned in Scripture, visited by our author, but our space forbids. Our readers may, however, obtain an outline impression from a few lines of his recapitulation of some of those scenes through which he had passed.

"We have crossed the Mediterranean to the Egyptian shore, and have ascended the river, whose banks are adorned with temples and pyramids that are the wonder of the world. We have crossed the burning sands of the desert, and entered within the gates of Jerusalem; and, startled at the sound of our own footsteps, have stood, awed and silent, within the shadow of the olives of Gethsemane; and thrilled with emotion as our spirit's ear rose to the meek and sorrowful, yet uncomplaining tones of the Saviour's heart.

"Leaving this city of our God, we have rested among the ruins of Jericho; have bent down, and drank of Jordan, and mused on the desolate shores of the Dead Sea. We have climbed the mountains of Israel; and in city, and town, and village—by mouldering stones and broken pillars, by lake and by sea, amid the snows of Lebanon and the groves of Damascus—have held communion with the illustrious dead of many generations. With longing and lingering looks, we have bidden farewell to the shores of Syria; have tracked the footsteps of the great Apostle of the Gentiles in Asia Minor; have flitted along the *Ægean*, skirted the plains of Troy, and gazed at ancient Byzantium, enthroned, like her rival, on seven hills; and have looked sorrowfully at slumbering Athens, where the harp of the poet lies broken, and the school of the philosopher is a ruin, and the stone of the orator is vacant—"tis Greece, but living Greece no more."—p. 504.

This is, however, only one rich grape, plucked from the many luxuriant clusters. And having shown our readers "the fruit of the land," we are confident they will eagerly desire to taste and enjoy for themselves.

It may not be amiss to add, that the author of this volume is no longer officially connected with the "*Herald*;" his illness, and absence from England, having necessitated a change in the editorship.

The Missions.

[UNDER the pressure of various engagements, a few of the Missionary Journals were handed to a young friend, for arrangement and abridgment. They were returned with the accompanying prefatory remarks, which may commend themselves to those who, like himself, are giving their morning thoughts to the cause of Israel.—ED.]

On reading the reports of some of the London Missionaries, and marking the vicissitudes of a Missionary's life, with its hopes and its fears; on reviewing, now his most sanguine hours, and now his seemingly disappointed hopes, our reflections were upon the Divine nature in its competent desire, as it assists and cheers the labourer on; and we heard, as it were, a voice saying to ourselves and in their hearing, "Trust only in God."

"Man's extremity (it has been said, and deserves to be often repeated) is God's opportunity." As we turn our eyes upon the countenances of men, we feel that, though they are often the indices of the hidden nature, there are changes passing over them which nought but a self-consciousness can know; and when we remembered that troubles unseen may be greater than those which are discerned—and that this is especially the case in a Christian's walk—we thought, and truly, how much deeper must be the concern of those whose avocation, from dawn till dusk, is the care of souls, and who, in opposition to the spirit of Cain, strive to be the "keepers of their brethren."

We seem daily to experience, that where there is an unseen burden, there is also an invisible and potent Hand—that God is a present help—that He lightens the darkness of all who trust in Him.

Though the proud may despise it, the work of an evangelist is not a mean one. Though some may make light of a Missionary's labour, still does he deserve a tear, a thought, a smile—a prayer on his behalf from those who otherwise aid him not. In his approaches to the seed of Abraham, does he meet with less difficulty than he would experience with other tongues and tribes? Nevertheless, there are those that seek the Saviour's aid and guidance for him, and who would refresh and do him good; and it is by these and other means that God regards and supplies all his wants, according to his need.

All is not cloud, all is not sun, that spreads above us;
And yet serene we live if God will lead and love us.

How often the Missionary speaks to the "tribes of the wandering foot!" How frequently it is the case that a few interviews are granted, which seem auspicious, and then the sail of the outward-bound emigrant-ship is lost, with its precious freight, on the hazed horizon,—or the pedestrian merchant's feet but for a day echo in the town, and then for years are heard no more. Thus he knows not the end of his labours—and tidings seldom come to tell him of the death or life, the weal or woe, of those with whom he has communed.

As roots of life lie 'neath the drifted snow,
All is not lost that may appear to be so:
Though the whirlwinds sweep the seed afar—
Oh, it is not lost, like yonder star.

And it shall be reaped, though not by you,
The germ of life which the whirlwinds threw;
And earth's Lord, the Lord of all thy days,
Shall have the pure and everlasting praise.

And as we read Mr. GELLETT's report, it made us again reflect upon the light of the countenance of God, and how that when the spirits of His servants may be cast down within them, He has encouragement in store,—and how that by manifestations of Himself which they appreciate, of which the world is unworthy, He revives and cheers them :—

A young Jewess, named Rosy, of whom I made favourable mention last year, from then until the other day, seemed lost to my view. On her first meeting me, she manifested her gratitude for the New Testament and books which on that occasion I gave her, and which she seems to have read very diligently, not regarding the open dislike of her present master and mistress to her so doing. Having no reason to doubt the sincerity of her expressions, as they are not affected by any unworthy motive, I was very satisfied with them. The following deserves mention, as it not only affords me an insight into the spiritual state of her mind, but even evidences to me the influence of this spiritual condition on her daily occupation, which may indeed be considered as the first visible fruit produced by the Gospel, being that of peace and consolation to the mind by the reading of the simple Word of God. I asked her whether she believed the New Testament to be a divine book? if so, what were her reasons for such belief? Upon which she replied, "If it were not a Divine book, it could not certainly

afford me consolation and peace upon the most unlucky and gloomy days," at which time she particularly made use of it. She then poured her heart out to me about her temporal concerns, manifesting at every pause sincerity, patience, and hope in that grace which will surely cause all to work for her best. I learn, that when in Berlin she was persuaded by her cousin, a Christian Jewess, to attend Protestant churches. I trust that the Word to which she has listened, both from my lips and from men of God in the fatherland, will not return until it has pervaded her soul and mind, and made her able to risk all for the unsearchable riches of Christ.

And we would add—

She walks, perchance, as does her guide, within
sequestered ways.—
And no romantic incident this narrative could
raise,—
Truth no adornment needs; the name of God, the
voice of love,
And the thought that angels can rejoice in heaven
above
With us below—that truth, through Christ, makes
constant way,
Shall gladden our heart, shall give us strength beyond
the day.

The following instances derive increased interest from the fact that they have occurred among Jews in London, and of a class not so accessible as those in more dependent circumstances :—

Mr. BRUNNER thus recommends to notice the case of Mr. L——, a merchant from Austria, with whom, he says, "I have been in the habit of intercourse for the last two years, on each occasion of his visit to this country. Being an intelligent and well-educated Jew, his opinions on religion were to a certain degree correct; but, while he was willing to admit all the rabbinical errors of Judaism, he excluded from his faith all those great and positive truths which point to the Gospel as the end and perfection of Judaism. In fact, Mr. L——'s views were rationalistic. He maintained that the moral code of the Bible was the only part by which man can make himself acceptable to his Maker, and secure his future salvation; and he was inclined to believe

that the ceremonial part of the Old Testament—such as sacrifices, &c.—were not instituted by the Lord, as essential at the time, and typical of the great sacrifice which was to take away the sins of the world; but that they were merely customs borrowed from anterior or Egyptian habits, engrafted by Moses into his economy, and rendered subservient to the true service and worship of Jehovah. I often argued with Mr. L—— from the Bible, and appealed to those auxiliary testimonies which history bears to the supernatural mission of Christ, and the divinity of Christianity; but, above all, I endeavoured always to awaken within him a sense of his guilty and depraved nature, and of the only remedy provided in the Gospel. Mr. L——

was never inclined to accord to our Saviour such a character as we claim for Him, and did not think that we needed a reconciliation or atonement, as the Gospel admonishes every one to believe. However, his state of mind did not discourage me from preaching to him on every occasion until I succeeded in awakening some degree of earnestness within him about those things that appertain to his eternal peace, and he began to read the New Testament, and the other books I supplied him with, in a different spirit, not as one who would merely seek something for cavilling, but with a sincere desire to ascertain whether those things be so, and to arrive at the truth, whatever it may be, that his soul may be settled and quieted therein. From this period I had no more to combat disbelief and rationalism, but rather to do to him the part of Philip to the eunuch, and to lead him through his difficult way, explaining to him questions and apparent contradictions, and leaving with him some new tract which I recommended to his diligent reading while abroad. In my recent interview with him, I have noticed a decided change in his state of mind, clearly indicating that work of grace which the Gospel operates within the heart of the sinner when his soul is awakened by the Holy Spirit to a lively sense of its guiltiness, and its need of a Saviour. Mr. L—— spoke to me with great reverence and earnestness of the truths of the Gospel, and of the person of Christ observing that he did, during the time he was at home, read at his leisure diligently the Old and New Testaments, and that his views on the subject were now different to what they always had been. What is most encouraging in his case, is his awakened sense of his guilty state. He said that he never felt himself so much a sinner, and that his conscience was never so sensible to this matter, as since his reading the New Testament, and that he must therefore come to the conclusion, that what the Gospel teaches of Jesus is true—namely, that He was the true Messiah, who was to bruise the serpent's head, and be Himself the atonement for the sins of the world. Now, when it is borne in mind that these sentiments were uttered by one who is

rich in the things of this world, and has no earthly inducement to express to the missionary feelings that he does not realise, are we not justified to conclude that our work is making progress among the Jews? Mr. L—— will, while in England, attend the Christian service; and I trust that his faith will be strengthened by a blessing on the means of grace.

Another case, confirming my statement as regards the progress of our work, is that of Mr. E——, an orthodox Jew, with whom I have also been acquainted for the last twelve months. This individual is the author of several works in Jewish rabbinical literature, and from his position as a learned Jew, it was natural that I found him, at my first acquaintance, possessing a perfect knowledge of the system and teaching of Christianity. He was always opposed to the truth, and persevered in resisting my efforts to bring conviction to his mind. His argument was, that Judaism was unchangeable, and that its destiny was to bring ultimately all nations under its sway. As to the sinfulness of human nature, and the necessity of a redemption, he pleaded always the sufficiency of good works and self-righteousness; and affirmed that, although the Jews had now no sacrifices and no means to atone for their sins, their prayers, and fastings, and praisegivings would supply the place of sacrifices and burnt-offerings, as David and Isaiah have declared. In my recent intercourse with him, however, I found that the light of the truth had begun to shine upon his mind, and that he now reads the New Testament with interest, and the deepest concern of soul. He first discovered that the time of the Messiah's advent was past, by which he was led to a serious examination of the Old Testament Scriptures, and his mind having been satisfied on that point, it is now turned towards the Gospel, and he is anxiously seeking in Jesus the promised Hope of Israel. I have frequent intercourse with this interesting individual, and watch his case with the greatest anxiety, as his decided conversion and faith might prove a blessing to many of his Jewish brethren and acquaintances.

Mr. GINSBURG, of MULHOUSE, reports to us the conversion of three individuals, a Jewish husband and wife, and a youthful brother of the latter; and the baptism of the two former, with their children. In each case, no sooner was the design of the convert known, than efforts, multiform and strenuous, were put forth to frustrate their intentions, not only by a cruel persecution, but by stratagem and by bribes:—

The whole community seemed stirred. It was a costly and a sacrificing zeal; and were it not that it had been false, would shame many a so-called Christian, who sees one by one stray from the right communion with but little or no emotion, while of such an apostle could not write without weeping.

But with regard to the three before us, it seems that nothing could separate them from the love of God. The ordinance of baptism was first received in the presence of a small assembly by the wife, together with her children. Her brother, of eigh-

teen years, at the time of the benediction being pronounced upon the youngest child, rose before the little gathering, and expressed his longing anticipations of the time when the like should be done unto himself. The husband was afterwards baptised, with his elder son, eleven years of age, in the French church, which was crowded to excess, multitudes of Jews and Jewesses waiting, both within and without the structure, to see the convert retire. The sermon, it is believed, made a favourable impression upon them.

Mr. COHEN (MARSEILLES) speaks thus of one who, ashamed of some of the absurdities of the Talmud, had exchanged his rabbinical studies for the school of Christ and His apostles:—

One day last week I was introduced to a most respectable Jew, who came hither from Constantinople to buy merchandise for that place, with whom I had a long conversation; and after he had given me some account of the war, he said: "As you are a Christian, perhaps you can tell me where I could procure a New Testament?" I said: "What do you want with a Testament: you are not a Christian?" He said: "What makes you think that I am not a Christian?" I said: "Because you told me that you were a Jew." He said: "I told you that I was a Jew before I knew who you were; and I am a Jew by birth, but I hope a Christian through faith in Christ—I believe that Jesus is the true Messiah, who came to save mankind. I have read the New Testament, but I lost it on my way hither." I said: "How was it that the Lord opened your eyes to see that Jesus is the Messiah?" He said: "I must tell you that I am a native of Russia, but left when I was thirteen years of age, and have been twenty-two years in Jerusalem, studying the Talmud. About four years ago I began to doubt the inspiration of the Talmud; but I tried to divest my mind of this, and I did for nearly two years; but one day, as I sat in the Beth-ha-Miderash (the house of study), studying the Talmud, I read the following fable (for such I now consider the Talmud): 'When Moses refused to resign his life to the angel of death, God Himself paid him a friendly visit, and took his soul from him whilst in the act of kissing him; and immediately God wept, and said, Who will rise up for me against

the evil doers?' A day or so after this, I read that God became unclean, when He buried Moses, and in order to cleanse Himself, He bathed in fire. I was so disgusted in reading this, that I closed the Talmud, and said, 'From henceforth I will never read it any more;' and as I left the Beth-ha-Miderash, I muttered to myself, 'the Talmud is not—it cannot be—inspired; for it robs God of His glory, and makes Him like one of us.' Shortly after this I left the Holy City for Constantinople, where I have been ever since, studying the Old and New Testaments, and it has pleased the Lord to bless me, and open my eyes to see that I am a sinner—that Christ is a sufficient Saviour." And he added, "I thank God for the moral courage which He gave me, by which I was enabled to renounce the Talmud; for I am sure that if I had remained studying it, I should have become a decided infidel." He bought two Testaments, — one for himself, and the other for a friend of his.

There is a most intelligent Italian young man with me, who is determined to know the truth as it is in Jesus. He speaks the Arabic, Greek, and Spanish languages fluently, and has also a knowledge of French.

He told me that about fifteen months ago he had been in the hospital at Jerusalem, and from that time his mind had been disturbed. One day he told me that he did not know much of the religion of Jesus, but he felt that it was of God; for it spoke to the heart. He has bought an Italian Testament, which, he tells me, he reads every evening. I see him almost daily, and have great hopes of him.

Mr. STERN thus writes from FRANKFORT :—

In looking back on the Lord's guidance and mercy hitherto, I can only bless and thank Him for the marvellous way by which He hath led me; and say with Jacob, "I am not worthy of the least of all the mercies and all the truth which thou hast showed unto thy servant."

While I held my first situation as school-master, among the Jews, in Haukberg, for three years from January 1817, the morning star arose in many a Jewish heart, as evidenced in the conversions of Mr. J. F. H—, his two sons, and brother, noted in my Journal 1847. I often visited the parents of my pupils, and conversed with them on the importance of the Holy Scriptures, and the accordance of many passages in the Old Testament. Thus I frequently called on the orthodox rabbi, father of two of my pupils. At the yearly examination of my school, the chief of the government in Wurzburg presided, and was so satisfied with the answers of N. F— that he promised to help him on in his studies, which

having finished to the great satisfaction of all the professors, he received an appointment as Doctor of Medicine in Bavaria. I kept up a correspondence with him, and have recently heard that he has been baptised, and married to the daughter of the Christian pastor of his country.

R. F—, the eldest brother of my wife, a citizen here and father of three children, died after a very short illness, in his 60th year. He came almost daily to us, and our frequent conversations with him about the one thing needful made, I trust, a deep impression upon his heart. A few days before his death, he said to us, "Do not believe that your words about the things of religion are lost. I am not in the wrong way. I am recollecting what you say to me." The funeral was conducted in the Jewish manner, and the relations gave me the honour to put a nail in his coffin, and to cast on his grave three shovels of earth.

Mr. SCHWARTZ (BRESLAU) informs us of instances in which it seems easy to trace the influence of the life-giving Spirit of God :—

Where the Gospel is taken to the Jew, in how many instances does he become unconsciously impressed with its veracity! How often is it an impression which time cannot wear away, nor gathering years obliterate! It is about eighteen months since I first met an Israelite of respectability, the chaunter and teacher of a Jewish congregation in Upper Silesia. I perceived not only that he was to some extent acquainted with the right way, but also that the tendency of his heart was to the practice of the same. I placed the New Testament in his hands, and saw him no more until recently. On a Lord's day morning Dr. Goup, one of the few believing ministers of the place, was preaching, and I arrived at the church when it had become crowded, so that I stood in the doorway; and whilst intent upon the discourse, my attention was suddenly attracted by the entrance of two individuals, one of whom I immediately recognised as the teacher, accompanied by a younger Israelite. Placing themselves quietly by my side, they gave ceaseless attention to the discourse. The service concluded, he recognised me with much pleasure, and the more so as he was then on his way to Saxony, and perhaps for a permanence, in which event we might have been forgotten to each other. Both he and his companion willingly accom-

panied me home, where we emphatically spent a day of rest. That day stands before me now, it is embalmed in my memory; and though with the seasons past and dead, it lives. And from that time his desire for truth grew, the whole Revelation being made his study; and he not only satisfied his own mind with truth, but opened it to others. The young man in whose company I found him was one who, under his influence, was feeling after the light and life which they had now, though imperfectly, received. Had it been but an intellectual recognition of the truth, we might have wept for them still; but the one thing needful had been felt within, and their hearts opened to receive it. May the Lord, who still is drawing them, also guide our steps aright! It was no accident which brought us together, and with gratitude to the Lord we parted, each in duty's path, still led by Providence.

Perhaps you still remember a Mr. R—, whose case I have before mentioned, and a letter of whose, which had been addressed to me, I then sent you, containing the warm expressions of his interest in the Saviour. It was the epistle of an awakened mind, from the receipt of which I formed a friendly connection with him. Young, and in a measure uncontaminated by a degenerate world, which so often deadens and destroys

the waking mind, his spirit was tender enough to be delighted with Gospel truth. The Cross became his contemplation, and the Saviour his theme of thought. And with what impatience did he look forward to the time when he should confess the attractive Name! Mysterious way—mysterious God! Typhus took hold upon his naturally delicate frame—and now the sod covers him; with a new year, a new world had burst upon his view. In the weakness of his body our intercourse was broken, but I was satisfied ere he departed that his convictions were gaining both steadfastness and strength. With myself such cases have not been unfrequent, and what shall I say concerning them? In the instance before us, when the visible signs are so fraught with favour, we may surely solace ourselves with the brightest hope, and dwell upon the peace which lives in the home-called wanderer's soul. When in languishment I saw him for the last time, and to the exclusion of other subjects opened salvation, then it was that his wan countenance assumed a happier expression, and he assured me of his sole and sincere belief in Jesus Christ.

Mr. SCHWARTZ adds:—During the course of last year above one thousand individuals

have, through my humble instrumentality, been made acquainted with the truth as it is in Jesus, besides a great number whom I visited in the neighbouring towns and villages; the effect of which, as you will have seen, has been of a various character. But indecision has, upon the whole, been the chief characteristic of them all; and no doubt a want of confidence for the future, of a temporal kind, has kept many back from declaring themselves for the Lord. Nevertheless, it has pleased the goodness of the Lord to bring some nearer to Himself, and three inquirers have been received into the Christian Church by baptism. Two families, of whom I have every reason to believe that they are convinced of the truth, and are sincerely believing in the same, emigrated, and I trust that they, too, will join themselves to the followers of the Lamb ere long. There are doubtless others who may soon come forward and embrace Christianity; for the Missionary is often the means of awakening the mind, and from the impossibility of being always at hand, the individual thus awakened applies for further instruction elsewhere, and is there received into the Church of Christ.

The following extract, from Mr. KESSLER, confirms our best hope as to the BELGIAN mission:—

It is with much pleasure, indeed, that I pen these lines to you, being able to give a favourable account of the progress of my mission.

The conference held at Antwerp last month has made quite a stir among the Jewish population, raised a spirit of inquiry, and increased the desire to read more on a subject so little known by them. Dr. W——, from Antwerp, whom I mentioned in my last letter, as having applied to me for books and instruction, has since called upon me. He and his friend Professor P——, a Roman Catholic, are two deputies of a Society of Young Men (twenty-one Jews and four Catholics), who, for a considerable period having in vain sought for peace of mind in their religious systems,

are come to the conclusion, that in the Bible alone the true way of salvation is to be found. Making known their religious views to their friends and relatives, they left, being persecuted in their own country, and are waiting for a more seasonable time to go to America, with the intention to become Protestant Christians, in order afterwards to make propaganda, and evangelise their native country,—the Alsace.

Mr. W——, as well as myself, regrets not to have a regular instruction in the principles of Christianity, but hopes, as soon as he arrives in America, to be regularly taught, and there to make an open profession of his faith, and dedicate his son, five years old, to God.

Mr. KESSLER thus refers to a recent visit to ANTWERP:—

Arrived in Antwerp, I had an opportunity to speak to his friend Mr. P——, who is already further advanced in the truths of Christianity, and who will, ere he leaves, profess a belief in his Saviour, either here in the Lutheran church, or at Brussels.

For the last two days, having been on my feet and at work from nine o'clock in the morning until ten o'clock at night, I cannot write much this time, but may only observe, that I find the discourse delivered here has done wonders, and I shall

be obliged, in future time, to spend a week in Antwerp, to see all the inquirers. I may only add, that at a meeting held to-night, we had several Jews present; and I, explaining the seventh chapter of Isaiah, had in common with the Christian friends present, to answer a Jewish (if I may say so) unbeliever, who objected very much,

and the details of which I will give in my next.

In spite of the intensity of the winter and the enormous price of victuals, I have spared no expense nor personal inconvenience to carry out my work, and I trust that God is blessing it abundantly.

INDICATIONS OF SPIRITUAL LIFE IN THE HOLY LAND.

Just as this Number was going to press, we received the following from a friend of the Society's Missionary at BEYROUT:—

"We received a short letter from Mr. Manning yesterday, who has been suffering from an inflammatory attack, produced by the siroccos, and for which he has been compelled to undergo an operation, performed by two Arab doctors; he is, however, much better, and says, that during his afflictions his consolations have abounded in proportion; and adds, 'and now, as if the Lord's bounty could know no bounds, He seems to be answering all my prayers for the success of my mission at once, an excitement having arisen, both among the resident and stranger Jews here, and a desire to possess the Hebrew Scriptures, that can only be ascribed to the work of the Lord. Since I have been able to get about a little, and see the people, my house has been beset continually, and sometimes I have disposed of as many as thirty copies of the Bible in a day; a simultaneous movement (though not so great) seems also to have taken place amongst the Mussulmen, for I have lately sold several copies of the Turkish Bible, an article which has hitherto cost me many regrets at seeing their continued occupancy of the book-shelves; and, although it is contrary to the laws of the land to circulate books of an opposite tendency to the Koran, I am not afraid of the consequences—the Turks, I am sure, having too much respect, or at least fear, for the English name, to do me any harm.'"

A Page for the Young.

THE CHOSEN PEOPLE.

EVERYTHING is growing. There is nothing asleep or dead. The flower that fades, hangs its head, and seems to die, leaves behind it a seed that will burst forth in the second spring to scent the air with fragrance. From the garden-flower, that was once a bud, to the deep river flowing on its course, that far away is but a little fountain, bubbling up amongst the sand and pebbles,—all things live and grow in God's creation.

Nations grow. The Romans, a warlike people, who conquered nearly all the world, were once a feeble band of thieves and slaves. The English were once a despised race of savages. The American nation

but a few enterprising spirits, and a few men driven into exile—but strangest, perhaps, of all, the Jews had their origin in still greater obscurity, when God said unto Abram, "Get thee out of thy country, and from thy kindred and I will make of thee a great nation."

The people amongst whom Abram resided, were idolaters, for "Terah, the father of Abram, and the father of Nachor, served other gods" (Joshua, xxiv. 2). Abram was the youngest son of Terah; and although tradition speaks fully of his early life, relating strange and wonderful adventures, the Bible history enters into no particulars.

The Bible tells us that God called

Abram, and in this one event Jewish history commences,—the seed cast into the ground, to germinate and bring forth fruit till the great tree of life shall spread its branches forth to the furthest ends of the earth, and all the people of the world be safe beneath its shelter.

Growth is gradual. The Jewish people were not, like Jonah's gourd, to come up in a night and perish in a night. As the seed sown is good and wholesome when cast forth, so in the obedience of faith, the ardour of first love, Abram could leave his fatherland, and go out whither he knew not. Like the whole seed, the people for a time retained their soundness. The patriarchal family, with flocks of sheep browsing on the fragrant and nutritive herbage, the long-necked camels, the busy servants, the fine pastures, the abundant water, the plains and valleys, present a delightful picture; but as corruption must precede the bringing forth of fruit, corruption soon became apparent amongst that chosen people—step by step you see them led into the house of bondage. Amongst the heaps of new-made bricks, you recognise the Jewish features of those who toil and sweat beneath the burning sun. Strange rumours are abroad, and it is whispered that he who refused to be called the son of Pharaoh's daughter has been called, as their deliverer, by the God of Abraham. Judgments have been upon the earth,—blood, and fire, and vapour of smoke. You see a host of camels, flocks, and herds, and groups of men and women, passing through the water on dry land; the angels' food—the water from the rock—journey after journey—wandering after wandering—fiery words from a mountain that must not be touched—battle after battle—victory after victory—walls falling at the trumpet's blast—till the wonderful seed, long buried in the land of Ham, appears again upon the earth, God's EVERLASTING FLOWER.

A poor weak thing in itself—a bush burning with fire, but a bush unconsumed—rebellion and punishment following close upon each other, until the people of God's kingdom grow weary of their great theocracy, and cry out for a king like the other nations. Saul, the son of Kish, was chosen captain over the Lord's inheritance; there was none like him among all the people, and the multitude shouted, *Long live the King.*

But from the sheepcotes God selects another; that young man of a ruddy complexion, whose days have, for the most part, been spent in tending a few sheep in the wilderness, must take the crown from Saul. It was not by chance that the gentle

Moabitess Ruth left her own land with the widowed Naomi. Attention is aroused—the hand of God is with David—Saul dies by his own hand, and David reigned over Israel forty years. But the glory of Solomon surpasses the glory of his father; for Solomon builded God a house, the wonder of the world—

*"No workman's steel, no ponderous axes rung;
Like some tall palm the noiseless fabric sprung:"*

a house in which God himself was pleased to manifest His presence. The house was covered with a thick cloud; fire descended and consumed the sacrifice.

From the list of kings that follows upon this reign, one name stands out bolder than any other, cursed with a fearful notoriety, the standard of iniquity—the test of sin—"Jeroboam, the son of Nebat, who made Israel to sin."

The good seed is soon choked by the tares—scepticism begins to doubt—the people become weak before their enemies, and in the Babylonian captivity, the children of Israel "hang their harps upon the willows, for how can they sing the Lord's song in a strange land?" But the God of their fathers is still with them, and he who set up the golden image is compelled to acknowledge that JEHOVAH is God; he who forbids any but royal petitions, is made himself to declare that God is the living God, steadfast for ever. We always find some person of their nation high in favour, a Joseph, a Daniel, an Esther, or a Nehemiah. All things work together for good, and by the dispersion of the Hebrews, the claims of JEHOVAH to be called the only God are more and more diffused.

The wanderers return again to their own land, to re-erect the ruined Temple, encouraged by the prophetic declaration:

"The glory of this latter house shall be greater than the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts."—Hag. ii.

The stories of the Maccabees, of Antiochus Epiphanes, are like some dark and baneful nightmare; a time when no prophetic voice disturbed the people's apathy till the wild son of the wilderness, in the strength and spirit of Elias, cried out:—"Repent, for the Kingdom of God is at hand!" and with a mystic rite ushered in the new dispensation. The life of the Nazarene drew popular attention—blind men receiving sight, the lame leaping as the hart, the grave surrendering its dead; the resurrection, and the Pentecost, the energy and zeal of the early missionaries,—rendered the Jewish people still remarkable,

though no longer the glory of the Lord was in their tabernacle. Even when the holy and beautiful house, in which their fathers worshipped, had been destroyed, and the praise of the whole earth had not one stone upon another, even then the people were the wonder of the world, and there still remains at Rome a triumphal arch erected when the captive Jews were brought thither by Titus,—an arch on which are sculptured the Roman soldiers carrying the golden candlestick, and table of shewbread, and other vessels of the Temple, described in the Bible.

The captive Jews were the builders of the Colosseum; they were the first victims slain within its precincts.

While the mighty Romans, the boasting Greeks, the despised Persians, are lost and mingled with the other nations of the earth, the Jew is still distinct and unmistakable: the dark bright eye, the aquiline nose, the peculiar upper lip, the combined effect of the whole, can never be passed by without recognition. Scattered among all nations, without a country of their own, "They are my witnesses, saith the Lord, that I am God."

Held in detestation, persecuted on groundless accusations; victims of popular fury and of legal injustice; fined, imprisoned, scourged, mutilated, defrauded, denied the rights of citizenship, hanged, burned, tortured to death,—their history a martyrology, their preservation a miracle.

One of our old dramatic writers introduces a Jew under the name of Barabbas.

And this man, in stating the story of his past life, only depicts the popular belief:—

"As for myself, I walk abroad a-nights,
And kill sick people, groaning under walls:
Sometimes I go about and poison wells;
And now and then, to cherish Christian thieves,
I am content to lose some of my crowns.
Being young, I studied physic, and began
To practise first upon the Italian:
There I enriched the priests with burials.

Then, after that, I was an usurer,
And with extorting, cozening, forfeiting,
And tricks belonging unto brokery,
I filled the jail with bankrupts in a year,
And with young orphans planted hospitals."

Such was the popular estimation of a Jew, "a byword among the nations." Alas, that the fiction should still be credited, to so great an extent as it is! From the Jews we derive our most ancient history; from them we learn the truest moral philosophy, and the solemn verities of God Almighty: surely they deserve a better portion than the curses of law. "If the casting away of Israel be the reconciling of the world, what shall the receiving of them be but life from the dead?" Amidst all the agitation and tumult of the world, God has preserved them, and the old inspired volume is full of precious promise with regard to them: prophecy is but history before it comes to pass. "The daughter of Zion sits in the dust; but that light which lightens the Gentiles SHALL BE THE GLORY OF GOD'S PEOPLE.

J. TILLOTSON.

Our dear young friends will, we hope, be led to feel an increasing interest in the spiritual welfare of this people—"the people of the God of Abraham." We have many free-will offerings of early devotion in this cause, not one of which is overlooked by Him who "took the little Jewish children in His arms, and put His hands upon them and blessed them."

The NORWICH JUVENILE ASSOCIATION has sent us this year twenty-eight pounds; and we believe many a youthful prayer ascends to Heaven, that God, who is LOVE, will lay aside the rod of His displeasure, and, by means of His Word, and by the teaching of the Missionaries, bring the poor wanderers home, so that the Saviour whom you love, may have the love and service of His own people, whose fathers, in ignorance and unbelief, shed His precious blood.

Pray, dear young friends, that through that very blood their souls may be saved, and that by the promised Spirit the veil may be taken away from their hearts; so will there be new joy in heaven and on earth—the Jew will indeed love you as his brother and his sister—and, loving one Saviour, you will meet at last where Jewish and Gentile voices will sweetly harmonise in the new song, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Poetry.

THE JEWISH PILGRIM AT JERUSALEM.

ARE these the ancient holy hills,
Where angels walked of old?
Is this the land whose gentle rills
Watered Jehovah's fold?
For I have passed by many a shrine,
O'er many a land and sea;
But still, oh, promised Palestine!
My dreams have been of thee.

I see thy mountain cedars green—
Thy valleys fresh and fair,
With summers bright as they have been
When Israel's home was there.
Though o'er thee sword and time have
passed,
When Cross and Crescent shone,
And heavily the chain hath pressed,
Yet thou art still our own!

Thine are the wandering race that go
Unbless'd through every land,
Whose blood has stain'd the Polar snow,
And drenched the desert sand;
And thine the houseless hearts that turn
From all earth's shrines to thee,
With their lone faith for ages borne
In sleepless memory.

For thrones are fallen—nations gone
Before the march of time,
And where the ocean rolled alone
Are forests in their prime.
Since Gentile ploughshares marred the
brow
Of Zion's holy hill—
Where are the Roman eagles now?—
Yet Judah wanders still.

And hath she wandered thus in vain,
A pilgrim of the past?
No! long deferred her hope hath been,
But it shall come at last;
For in her waste a voice I hear,
As from some prophet's urn—
It bids the nations build not there,
For Jacob shall return.

Oh! lost and loved Jerusalem,
Thy pilgrim may not stay
To see the glad earth's harvest home
In thy redeeming day;
But now resigned, in faith and trust,
I seek a nameless tomb,—
At least beneath thy hallowed dust,
Oh! give the wanderer room.

From "The Scotch Congregational Magazine" for Feb. 1845.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, April 18th, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

TICKETS for the ANNUAL MEETING, which will be held at Freemasons' Hall, on Friday Evening, April 27th, may be had at the Office; and also of Messrs. Nisbet & Co., Berners Street; Partridge & Oakey, Paternoster Row, and Edgware Road; J. F. Shaw, Southampton Row; Cotes, Cheap-side; Miller, Westminster Bridge Road; Porter, Sloane Street; and Ford & Starling, Islington. The Chair to be taken by SIR JOHN DEAN PAUL, Bart., at Six o'Clock.

The Committee respectfully renew their request to Ministers throughout the Country, that, on the Lord's-day prior to the above Meeting, special Prayer may be offered on behalf of the Jews, and that the cause of the Society may be commended to the attention and co-operation of their several congregations.

The ANNUAL SERMON will be preached at Bloomsbury Chapel, on Tuesday Evening, April 17th, by the REV. C. M. BIRRELL, of Liverpool, at Seven o'Clock.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

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Contents.

| | |
|---|---------|
| Twelfth Annual Report of the Society | PAGE 65 |
| Baptismal Confession of a Young Jewish Believer | 77 |

The Twelfth Anniversary.

THE Committee, judging that it would be acceptable to the readers of the JEWISH HERALD to have an early copy of the Report, have directed the publication of it in the present Number. It will afterwards be printed, with an Appendix, for circulation among Subscribers.

It is also expected that the very excellent Sermon delivered on the 17th ult. by the Rev. C. M. BIRRELL will be speedily printed, uniformly with the Report, and also an account of the Public Meeting.

REPORT,

*Presented at the Annual Meeting, held in Freemasons' Hall on Friday
Evening, April 27, 1855.*

The Report of the Committee this evening will be drawn chiefly from the monthly and annual statements presented by each of the Society's Missionaries to the Resident Secretary as his superintendent. If it does not present features of thrilling interest, it will at least be found to indicate steady progress in a path which at every stage presents tokens of the Divine approval and blessing; and if we may not strike a note of unmingled joy, we have not less cause for devout gratitude than on former occasions. The one object of the Society, ever kept in view, has brightened in its aspect, and gained a firmer hold on our convictions and sympathies; it does not weary by familiarity; success does not elate, for it is all of God; disappointment should not depress, although it may humble,—for the promise is sure, and is in His hands, who is "the same

yesterday, to-day, and for ever." To waken those who are slumbering under a gathering storm; to shelter the brother whom we love, where we have found a refuge; to put out of the way that which has made him a stranger to our Father's house, and in that Father's name to tell him that his place is reserved for him at the feast of love;—this, as you know, has been our object; and we think that the closing year has added very largely to the evidence that, by the grace of God, that object has been advanced—that a change has taken place among the people of our solicitude, in every respect favourable, laying us under deeper obligations, and summoning us to more devoted labour.

We gather, from the resources to which we have referred, such facts as encourage us to expect an increased development of the designs of Sovereign mercy to the favoured but still unbelieving race. We refer specially to the wide diffusion of the Word of God, and the cordial reception it finds among the Jewish people; the patience with which they listen to scriptural appeals, and the meekness with which, in many instances, they have conceded to arguments for the truth of the Gospel; their growing and avowed consciousness of deficiency in their own system; their determined enmity to the dogmas and worship of popery; their good common-sense and shrewdness of intellect exercised in scriptural investigation; the influence of Divine truth as remembered and felt in times of affliction; the consolations derived from the same source in the dying hour; the spirit of awakening inquiry amongst the young; the conversion of at least one in very advanced life; the altered state of feeling between Jews and Christians; the acquaintance of Jews with Christian writings, evident in their own literature and public addresses; and the development of Jewish character, ennobled in proportion as it is relieved from the degradation of ages. We shall but glance at a few of these facts, and for details refer you to the pages of the JEWISH HERALD, and to a Supplement which will be added to this Report.

PALESTINE.—The following remarks, by one who has visited our station there, will commend our Missionary to your approval and to your prayers:

"Mr. MANNING's chief engagement is in connexion with the school he has formed, consisting of Jewish, Arab, and Greek lads. At the time I was there, some festivals, belonging to the Jewish synagogue and the Greek Church, were being held, and consequently the attendance was limited. There were, however, between twenty and thirty present—about half the number that belong to the school—and a young man who acts as a helper in teaching. I heard the interesting little fellows read in Arabic, and translate into Italian, with which language they are most of them familiar. Some of them read the Scriptures in English, and I questioned them upon the subject of the chapter. They evinced both aptness and intelligence; and indicated a habit of attention to what they read, that spoke well for master and scholars. Their copy-books were handed to me for inspection, and most of them appeared very well written.

"I need hardly say to the friends of the Jew, or of religious education generally, that the plan of proceeding which Mr. Manning has adopted, in relation to the objects of his solicitude and labours, is a wise one. He is laying hold of the youthful heart before the incrustation of years and the

indurating effects of unchecked error can work their uncontrolled mischief." *

The moral conduct of the boys, when employed by military officers on their way to the seat of war, elicited an avowal of the benefit of Missions to the world.

In addition to very interesting details of the year's history, information has just reached us of an extraordinary demand made by both Jews and Mohammedans for the Scriptures.

Mr. Manning thus writes in his last letter:—" You will have heard of my late severe indisposition, as also my hopes of a speedy recovery ; but the information concerning the work of grace so manifestly appearing amongst the Jews in this quarter, must have excited in you, as it did in me, a feeling of joy and thankfulness, believing that the time is come for the Lord to remember His covenant, and to return in mercy to visit His ancient people. I have now disposed of all the Hebrew Bibles I had on hand, excepting a few copies reserved for the use of the school ; but the desire to possess them seems quite as great as ever, and I have written to the depôt at Malta for a fresh supply, which I hope will be equal to the demand. Since I have been able to get about a little, I have paid a visit to the Jewish school, kept in one of the synagogues, and consisting of from 60 to 70 children, of all ages and of both sexes ; and, to my great pleasure and satisfaction (for insinuations have already been made that the books were purchased to be destroyed), I found a considerable number in use, and apparently preserved with much care ; and of an evening, in passing through the streets, I continually see the children in all directions carrying them under their arms, to read perhaps to their parents at home. Since this, the Jewish schoolmaster has paid me a visit, in company with an aged rabbi, and requested me to make him a grant for his school of, at least, a dozen Bibles, and as many copies of the Arabic Psalms, but I had them not to give ; and by way of enhancing the value of the sacred volume in the estimation of the Jew, I made some demur about the greatness of the demand, though fully intending to send them to him as soon as they arrived ; but the poor old gentleman was not so to be put off. He entreated me on no account to send them away empty, but at least to sell him one of those which I had in reserve. A similar excitement to the above, though not the same in extent, seems also to have arisen amongst the Turks, who purchase from me, almost every day, a Turkish Bible or two ; and one of them, a merchant, took from me, the other day, five copies to send to Damascus, where, he said, there were a great many amongst the Mussulmen population who desired to have them. We have also, at this time, two Turkish youths in the school, who are reading the gospels in their own tongue, and several Jewish youths occupied in like manner ; but the majority of our pupils consists of the various denominations of Christians, so called, as Catholics, Greeks, and Maronites. The number comprising our school at this time is 63, which could be greatly increased if we wished it ; but we are continually obliged to refuse applications for admittance, from the want of room, and sufficient strength to attend to more ; for although I have frequently tried to carry out the system of mutual instruction, I have always failed, because the people have no confidence

* Extracted from a "Report of a Visit to Mr. Manning's School," published in JEWISH HERALD, Dec. 1854.

in each other. Since our commencement, we have had in all 234, who have passed through the school, the most of whom having remained sufficiently long to learn to read and write, and to acquire a considerable degree of knowledge; and, indeed, I may say that this department of my labours affords me the greatest encouragement, from the testimony borne by others of the influence of the principles taught. In our recent discussions with the Jews, it is clearly perceptible that a great change is taking place, both in their views and feelings, especially towards us; and the other day, when speaking to a considerable number at the entrance of the great synagogue, I was particularly struck with the marked attention they gave me, and the entire absence of all ridicule and disturbance, which is so frequently met with, and the observations that were made by some who were present were of a character to shew that they were not indifferent to the subject listened to."

You have usually travelled with us from Syria along the coast of NORTH AFRICA, and we can now tell you of much accomplished in that important section by the blessing of God on the labours of our Missionaries, Mr. BEN OLIEL and Mr. LOWITZ. They have approved themselves faithful to the trust reposed in them. Copies of the sacred Scriptures, and of tracts, have been abundantly placed where we believe they will be heard of after many days. And facts have occurred, which, we feel assured, will issue in the conversion of souls and the extension of the Gospel. Our friend Mr. Ben Oliel, however, was so deeply impressed with the necessity of a stronger Mission and of the immediate opening of schools, that when the Committee felt that they had not the adequate resources, he desired leave to return. He has done so. We regret the separation from one who might almost be considered as a son of the Society, and who had much of our confidence and esteem; but he will yet be engaged in the same cause, and Tunis will not be neglected, as the London Society adopted measures for commencing a Mission there soon after Mr. Ben Oliel had commenced his.

Mr. Lowitz's station is at GIBRALTAR, from whence he will visit, as he has done, African towns on the Moroccan and Barbary coast. You will find incidents in his travels well deserving notice.

GERMANY.—We find pervading the papers of Mr. GOTTHEIL and Mr. SCHWARTZ, from time to time, a tone of healthy confidence in the prospects of the Jewish Mission in Germany. Both have been brought into contact with Jews in different grades of wealth and talent, and have witnessed the influence of Christian truth on awakened minds, which had been long reposing on the slumber of hereditary error.

Mr. Gottheil has had much of free intercourse with Jewish teachers, and has rejoiced in the candid and enlightened spirit of those who yet cling to a lifeless formalism, rather than receive as little children the doctrine of a Saviour's divinity. He feels, however, that there is a secret agency at work, doing much for us—a spirit of light and inquiry, at least opening the eye of the mind. "It must be remembered," he says, "that ours is a gradual work, and in its very essence spiritual, and dependent on Divine influence; but it is deepening—assuming quite a different aspect, and requiring much of enlightened and consistent piety on the part of Christians living amongst the Jews, and subject to their daily observation."

Mr. Gottheil publishes, under the sanction of the Society, a monthly Jewish periodical, similar to the JEWISH HERALD, which has a circulation in Germany, Russia, America, Denmark, and Italy; and he strongly enforces the necessity of a periodical for intelligent Jews, taking its stand on the pure Mosaism of the Old Testament, and thence preaching Christ, and directing the inquirer to the fuller manifestations of the New Testament.

Mr. Schwartz states that the experience of the last twelve months has quite confirmed his often-expressed views of the altered and hopeful state of the Jewish mind, and he longs for permission to carry the Gospel around and beyond Breslau, among the 40,000 Jews in Silesia. There are many secret believers, some of whom are afraid to avow themselves, because of the derision of nominal Christians. Among the orthodox there seems an utter want of religious consciousness; and yet Christianity is there striking its roots, for they are well acquainted with its facts and doctrines, while their hearts are cold and untouched.

Mr. Schwartz's journals are marked by some peculiarly interesting facts; and he has been privileged to witness the baptism of three of his converts, while another has been suddenly called from the feet of the teacher on earth, as he hopes, to the fellowship of the blessed in heaven.

FRANCE.—Mr. GINSBURG, who had entered on his work at MULHOUSE with youthful, but well-directed energy, has been called to pass through severe bodily suffering; but he was enabled, by meek and believing endurance, to glorify God. The sympathies, too, of his Jewish friends were tenderly and affectionately rendered, and their impressions in favour of Christianity appear to have been deepened by what they witnessed in his chamber of sorrow. Two of his inquirers have been recently baptised under circumstances of mingled joy and sorrow; for the bitterest feelings of parental enmity were excited, and every effort used to defeat the design of our now baptised brother and sister. Happily such instances are rare—and where permitted, we are encouraged to believe that the excitement will be for good.

Mr. Ginsburg says that he has had friendly introductions to 38 families, or about 160 members of the synagogue, and making, with those visited in neighbouring towns and villages, about 400. He frequently holds meetings in houses where strangers are invited to meet him. In every visit, he says, his object is to preach Christ.

Mr. FRANKEL, LYONS.—Passing events make deeper and more solemn and meaning impressions upon the Jewish mind than on any others. The foreign Jew believes the decline and fall of the Russian empire to be ultimately connected with the restoration of Israel, and the final end of the world. A crisis like the present has brought many to a close study of those prophecies which relate to Messiah's advent, and to their own future.

"Shortly after my arrival here, the rabbi exhorted them not to disturb their minds with a set of doctrines, explaining to them that if they said the words: 'Hear, O Israel, the Lord our God is one Lord,' their eternity was secure! What was the effect? During the late epidemic, when death was knocking at every one's door, content with increasing their charities a little, the mass of the French Jews remained as careless and indifferent as ever."

The Jews read the New Testament, that they may quote it among other works, to prove that they have liberal and well-stored minds.

The facts in the Appendix, connected with the Lyons Missions, shew that the Gospel has not been preached in vain, and that there are some who have accepted Christ as their Saviour, but who are so situated, that a public profession of their faith would place them in the most straitened circumstances. Others there are searching the Scriptures, and inquiring for the Saviour, whose numbers may God greatly multiply.

Mr. Frankel's visit to the Jews in Rome, and other parts of Italy, will be found among the extracts.

At MARSEILLES, Mr. COHEN finds, as was anticipated, his most interesting occupation, and one which must ever be regarded with liveliest expectations, among the passengers to and fro. He says, referring to his past experience as a Missionary, he has met with Jews hardened in infidelity, who spurned at the truth when first preached to them, whose hearts it has pleased God to open to attend to the things which make for their peace. "I have stood by the bedside of dying Jews, once so opposed to the truth that they would not speak to me; but who, led to embrace the truth, have died in full assurance of faith. These were the dying words of one: 'Why should I be afraid to die, when I have Jesus Christ for my Saviour? for He has robbed death of its sting, and the grave of its victory. I can die in full assurance of eternal life.'

"My mission here assumes a more encouraging aspect. About 200 Jewish families are resident. The synagogue is very thinly attended. The travellers, having nothing to fear from their brethren, listen to the Gospel message gladly, and purchase the Word of God. Many cast off the shackles of the Talmud, avowing that if they had continued in the study of it, they should have become infidels. I firmly believe that unless we try to make the Jews Christians, the Talmud will make them avowed infidels. There is a general dissatisfaction with Judaism, and disgust with popery." He speaks of the eagerness, especially of poor Jews, to possess the Scriptures, some of which have been taken into the interior of Africa and India.

Mr. Cohen refers at large to the conversion and baptism of a highly respectable Jewish lady, who at eighty years of age is rejoicing in Christ Jesus, and waiting her departure.

PARIS.—Mr. J. BRUNNER, on a review of the year, is deeply impressed with gratitude and awe for the encouragements and difficulties he has experienced. Many cases under his notice, and the present tone of the Jewish mind in general, open hopeful prospects for our Mission, and invite the prayerful attention of the Church. The partially enlightened and inquisitive mind of the Jew is in search of something more tranquillising, and fitted to rescue religion and morals from imminent danger. They disavow infidelity.

His labours have been savingly useful, he believes, to eight individuals, of whom he supplies very interesting notices. The number of Jews with whom he has friendly intercourse is largely increasing; and he scarcely meets with one who has not already had converse with Missionaries or Christian Pastors. He frequently attends the synagogue, and has there opportunities of speaking to great numbers of them.

FRANKFORT.—Mr. SIERN's Mission continues to bear evidence of the blessing of God on the ministrations of himself and family; and some of the fruits of his early instructions are peculiarly grateful.

BELGIUM.—Since the last meeting a Mission has been commenced in Belgium. The Jews, in number about five thousand, live amidst a population of about four million and a quarter, by far the greater proportion of whom are Roman Catholics. It is not surprising, therefore, that the Jews are little acquainted with the simplicity of the Gospel, and that they cling to the formalism and heartlessness of modern Judaism, preferring this to what they consider Christian idolatry. Be it, however, remembered, that from the Roman Catholic press has issued a stirring appeal for prayer on behalf of the Jews, of which a copy has been printed in the JEWISH HERALD. Very considerable attention has been awakened by our Missionary's exhibition of the truth, and appeals to the heart; thirty and forty Jews attended public services held by him at Brussels and at Antwerp; and a young men's association, consisting of twenty-one Jews and three Roman Catholics, have sent to Mr. KESSLER for instruction in a better way than that to which they have been accustomed from their childhood.

Mr. Kessler has been most cordially encouraged in his efforts by the clergy and other Christian friends of different denominations, who have formed an auxiliary in aid of this Society, and established meetings for united prayer on behalf of the Jews.

LONDON.—You will find, in the recitals to which we refer you, plain indications that the labour on what was once considered an almost hopeless field is not in vain. A strict adherence to the principle of the Society, not to afford temporal relief under any circumstances, is often a source of trial to the tender-hearted Missionary; and sometimes he is discouraged by witnessing the withdrawal of individuals from his instruction, that the same truth may be sought where some provision is made of the bread that perisheth.

Mr. NEUMAN, in retiring from this work to devote himself to that of private tuition, thus expresses himself: "Although I hope never to cease preaching the Gospel to my dear people, and, as long as grace will be given to me, to declare to them the power and love of God in Christ Jesus, yet I cannot expect to work upon the order and regulations which every society justly requires. I shall, however, always be happy to consider myself still connected with them in their prayers and efforts on behalf of my Jewish brethren, and shall occasionally communicate to you, as their secretary, my experience and observations among the Jews to whom I have already preached the Gospel, or those whom I may mention as new acquaintances. I hope ever to cherish that esteem and affection for the British Society which it so justly deserves; specially ought I to look upon that Society as the instrument in the hand of God in bringing to my own soul the saving knowledge of the Cross. You will also have the goodness to tell the brethren that I feel very thankful for the support I have received from them upwards of six years; and I know they will be glad to hear that the Lord has been exceedingly gracious to me in every way, especially in my work in His vineyard; that He has blessed my feeble efforts beyond all expectation; and that I have now more than two hundred immortal souls

as the objects of special prayer, and can look upon them as so many fields in which I, by the help of God, have been able to put the seed of the everlasting Gospel; and though I can truly say that I have sown with tears, yet now I can see the fields green, and have *great* hopes to behold them, ere long, reaped by the Lord of the harvest, to the glory of His name, and the joy of angels and of us all. Wishing you and the brethren the blessing of our Redeemer." Mr. Neuman's retirement was a source of deep regret. He had served the cause faithfully, and recommended the Gospel by his walk and conversation.

Mr. GELLERT, who came to us with all the precious recollections of the Mission at Pesth, was, at the commencement of his labour in London, almost broken-hearted at the want of heart which he found among his countrymen here. But perseverance, persuasiveness, and prayerful preaching of Christ have prevailed, and he can now weep tears of joy over souls in earnest for salvation.

Mr. MOZERT, who has faithfully served the Society for ten years, and from whom we are about to part with unfeigned regret, reports the decided change which has taken place among those who have had his daily ministrations. Those who once cursed, now bless him; and we doubt not that his quiet and unobtrusive labours among the humbler classes will be found to praise, and honour, and glory at the appearance of Jesus Christ.

Mr. WM. BRUNNER has had free access to many engaged in mercantile pursuits, and to men of literary standing. His papers exhibit encouraging indications of the results of patient inquiry and scriptural instruction.

Those results so attained cannot be lost. They will attend the traveller wherever he goes, and we believe that amongst them is involved, to some of these individuals, that of obtaining the pearl of price unknown.

Mr. JAFFÉ's ministry appears to have been attended by the same blessing which was traced in connexion with his previous engagements in Bavaria and in this country. He has frequent opportunities of preaching the Gospel to Jews assembling at a private synagogue, and one young man won to the Saviour will soon avow himself on the Lord's side. He has visited in four months about 132 families, conversed with 340 individuals, and relates some striking instances in connexion with his Mission.

"How timely," says Mr. LANGFORD, "the admonition to gird up the loins of our minds—to stand with our lights burning, and diligently to occupy until the Master come! Time and death are always busy, and if we wish to work, it must be *now*. Jews, like Gentiles, spring up, flourish, die, so rapidly that our labour grows faster than we despatch it; and there are many adversaries always ready to hinder and destroy our work. I have preached and testified publicly, and from house to house, the things concerning Jesus of Nazareth. I have announced to many, truths which they had never heard before, and have dropped a word by the way-side, which to some has been a word in season; and have been enabled in many instances to get the *young* to listen to the message of mercy, while the aged and the care-stricken have neglected or rejected it."

Mr. Langford then refers to several cases which fully confirm his statement. These, as well as other interesting notices, are reserved for an Appendix.

IN THE COUNTRY.—Mr. SCHÖNBERG, both at Hull and Birmingham, has free intercourse with many Jewish families, and can report of some who are partakers with him of the precious faith of the Gospel.

Mr. NAPHTALI, the first Missionary sent forth by the Society, and who cherishes towards it the zeal and affection of a son, has been eminently useful in promoting its interests, and has been remarkably blessed of God in his labours of love for Israel. He has acted, we believe, on his lately expressed sentiment—"Nothing will prevail with the bigot but a spirit of deep humility and genuine walking with Christ." This is the proof that Christ is "the power of God unto salvation."

He reminds us of 23 converted Israelites as the fruit of his ministry, while he has yet many around him who are receiving the truth at his lips; and travellers resorting to Manchester at the festivals seek him as their friend, and oft refresh him by living proofs that his Christian instructions have retained their hold on the memory, and it is hoped in some instances have savingly impressed the heart.

At LIVERPOOL the Committee have commenced a Mission, conjointly with a committee for the spiritual instruction of foreign emigrants. Mr. Levy devotes a third of his time exclusively to the objects of this Society, and receives salary accordingly; and the remainder is occupied, under the direction of the Committee referred to, by attention to the foreigners. He speaks of the great importance of Liverpool as a Missionary station, and of a spirit of inquiry and earnestness already awakened amidst much of prevailing infidelity and indifference.

Mrs. ELDRED, the Scripture Reader in London, observes: "I have great cause for gratitude, in that the Lord's ancient people appear more interested in the Word of God. I have now 25 of the parents and grandparents who attend. Hitherto I have disposed of 235 Bibles. I have three classes; the first containing those from nine to fourteen years of age, 14 in the class; the second those from fourteen to sixteen years of age, 18 in the class; in the third from sixteen and upwards, in the class 20. Total number of regular attendants, 52; of occasional attendants, 18."

Amidst innumerable mercies this has yet been a year of trial and anxiety—but if in the cloudy day we have learned our dependence, and felt more deeply the spirituality of the cause in which we are engaged, we may well be thankful. It will prosper; for there are prayers recorded in heaven which the Spirit inspired, and which the Saviour will answer—and there are promises ever present to the heart of God, which wait only the "due season" for their accomplishment—and there are friends of Israel there who forget not the object on which their hearts were set here—yes, and there are, amidst the ransomed, first fruits of Judah's full offering to the glorious Three-One: and it is not presumptuous to regard these in connexion with your feeblest effort here.

Our regrets and anxieties have arisen from the very limited funds placed at our disposal. The whole year's income is £197 less than that of last year. Expenses have been less by £304. But we began the year with a debt of £544, and of the year's income £1541 was not received until within little more than a month of closing the year's

account. The effect has been that your Committee have been obliged to borrow money at interest, and to consent to the withdrawal of three Missionaries. We have still 21 agents engaged in the work.

The Committee would be glad to increase Foreign agency, especially in Germany, and wherever, amidst the millions of Jews on the Continent of Europe, access can be gained. Very much might be expected from occasional journeys by the Missionaries into parts around their stations. Colporteurs would also form a most important appendage to each station. We are anxious, too, to adopt measures for coming into closer contact, by means of the press, and by the services of men equal to the office, with men of superior mind and station among the Jewish people. For all this, resources of money—of talent—of piety, are requisite. Means must also be in vigorous operation for sustaining the interest of the cause throughout the country, and for drawing forth the spirit of prayer and brotherly love. This has been attempted very successfully, by sending two of the London Missionaries into provincial districts. How they have carried this forward you will judge from the following specimen, referring only to a portion of the work of one of them. It will be perceived that while thus engaged, our friend has diligently pursued his calling as a Missionary to the Jews.

“Entering upon an entirely new field, with no introduction to Jewish houses and shops but my Christian tract and Hebrew Bible, I have to report, as the result of six months’ labour in London, 60 accessible families. In some of these, on my first call, I met with a storm of abuse; in others, a decided refusal either to accept a tract or to hear a word about Christ; but on a second or third call, confidence has been gained, my tracts have been accepted and read, and my visits rendered welcome.

“Four months out of the ten have been spent in visiting Jews in some of the large towns in the provinces, while, at the same time, I have fallen in with ordinary services in the various dissenting chapels, that, by preaching and giving addresses, I might awaken the sympathies of Christians towards the Jews, and induce them to pray earnestly for the success of our cause.

“During my six months’ labour in London, I have called upon 112 Jewish shops and houses; have paid 283 family visitations; have had 460 conversations; have distributed 550 religious tracts, as well as a few Bibles and New Testaments. During the four months in the provinces, I visited the Jews at Bristol, Bath, Cardiff, and Brighton. In addition to the above information of a statistical nature, I have, including London and the provinces, during the past ten months, preached upwards of thirty times, given lectures and addresses at general week-night services, ladies’ working meetings, ladies’ committee and other meetings, and missionary meetings in Congregational, Wesleyan, and Baptist chapels, thirty-eight times, and given addresses to Sabbath and day schools twenty-four times. When in London, besides spending five or six hours each day in visiting and conversing with Jews, I devote two evenings in the week, from seven till ten, to conversations with Jews who feel disposed to visit me for that purpose. I also attend once a week at the house of a Christian friend in Spitalfields, from eight o’clock in the evening until ten, for the purpose of meeting Jews, to read, translate, and expound to them the Hebrew Scriptures in relation to the Messiah, a Christian friend having kindly lent me a room for that purpose.

"The Christian Missionary has much to hope for from the Jews possessing a better acquaintance with the Scriptures; and not only are numbers of them beginning to examine more closely the Old Testament, but also eagerly reading the New. One case will serve as an illustration. Two young German Jews, who came to my apartments for the purpose of receiving assistance in the English language, in order to converse more freely on the Messianic question, said, on leaving me one evening, 'Well, Mr. Wilkinson, how do you think we spend the Sunday? for we have two Sabbaths,—on our own we will not work, on yours no one will employ us.' To which I replied, 'I cannot tell, and should like to learn.' One of them said, 'We go to synagogue on the Saturday, and on Sunday we call together five or six Jews, and sit and read many chapters of the New Testaments you gave us; and we do like the New Testament very much.' This is far from being a solitary instance: I believe that thousands of others are doing likewise—a fact which suggests to the Christian mind an idea at once encouraging, especially when we bear in mind that, only a few years ago, the Jew considered it a violation of everything sacred even to touch a New Testament.

"While there are those who strenuously oppose the truth, and those who are careless about religion altogether, there are those (and not a few) who court inquiry, and listen attentively to the proofs of the Messiahship of Christ, and to plain statements respecting the leading doctrines of the Gospel.

"I was deeply interested in the case of a German youth of sixteen years of age, who appeared very conversant with the Hebrew Scriptures. I began to read with him the Saviour's beautiful sermon on the mount, and when I reached those words, 'Blessed are they that mourn, for they shall be comforted,' he, having never seen a New Testament before, and never imagining that such comforting words had ever fallen from the lips of Jesus, exclaimed, with tears in his eyes: 'Sehr gut! sehr gut! sehr gut!' After awhile I ventured the question: 'What think ye of Christ?' And I shall not easily forget the answer. He, placing his hand upon his heart, said, 'I do tink vit my head that he was the Messiah; but I vish I could believe it in my heart.' He continued: 'It is hard for a Jew to believe it who has been brought up to regard Christ as an impostor; it is easy for a Gentile who has been brought up to regard Him as none other than the Messiah.' I never saw more apparent sincerity in my life. I gave him a New Testament in German, and the Russian Jew one in Hebrew.

"The most encouraging feature in my Mission labours is the fact, that numbers of Jews who, a few months ago, would not listen for a moment to Gospel truth, now receive me kindly, converse with me in a friendly manner, and listen attentively to the truth enforced in the plainest terms. These Gospel truths presented to the mind of the Jew from time to time, while the Christian Missionary is daily pleading with God to vouchsafe the influence of the Holy Spirit in connexion with his labours, cannot fail to prepare the way for the universal acknowledgment of Jesus as the Messiah by the Israelitish race.

"While the prejudices of the Jews against Christianity, and those of Christians against the Jews, are being softened, if not removed, and the Jews are now willing, by thousands, to examine the claims of Jesus—to hear the Gospel in their shops or houses—are throwing off the authority

of talmudical tradition, and coming back to the pure Word of God—are speaking and writing in respectful terms of Jesus of Nazareth—are distinguishing between the Christianity of the Church of Rome and that of Protestant Churches, representing the former as idolatrous and persecuting, the latter as being for the most part based upon Moses and the prophets;—I say, while we bear in mind these encouraging facts, we must not forget, that while, for such results, we ‘thank God and take courage,’ we must not slacken our hands, but double, if possible, our efforts; not compromising in the least the solemn truth, ‘Except ye repent, ye shall all likewise perish,’ and again, ‘If ye believe not that I am He, ye shall die in your sins.’”

A Private Friend has also rendered us good service, by visiting fellow-Christians—not as a deputation, but to interest them in the cause, and to commence prayer-meetings on behalf of Israel.

The Society’s travelling agents, the REVS. A. D. SALMON and M. REED, have been very actively prosecuting the duties of their office, and have, during the year, held about 170 meetings, at which they have pleaded the cause of the Society, either from the pulpit or the platform. They bear uniform testimony to the interest felt in the object of the Society, although, owing to numerous other claims and the pressure arising from the state of public affairs, they have not always received the measure of support which, they are sure, would have been in other circumstances cheerfully accorded.

To the devotedness of female piety the Society is very deeply indebted. These our friends have suffered no changing circumstances to weaken their energies, and on the continuance of their exertions we gratefully and confidently depend in prospect of the future.

In MANCHESTER we have still an arm of strength and a vigorous heart, although we have deeply to deplore the decease of one of the Society’s earliest, steadiest, and most devoted friends, whose last communication conveyed a donation of £50, as a token of his love to Israel. We rejoice that Mr. JOHN DILWORTH has been induced to accept the office of treasurer so worthily sustained by his late father.

At BRIGHTON—BRISTOL—NORWICH—HALIFAX—NOTTINGHAM—SHEFFIELD, and other places, we have been called to rejoice in increased assistance, and in organisations which promise growing support.

We are very much indebted to private individuals in humbler walks of life, for the zeal with which they have made the cause of Israel their own. And amid the larger offerings of the mature, no contributions have awakened more lively satisfaction than those from the young. We have Sabbath-morning offerings from a young gentlemen’s school at Brighton; several from other schools; Bible-class offerings; and £28 from the young at Norwich.

And yet truth compels us to the conclusion, that without ampler resources, and more strenuous exertion, we shall not fulfil our duty, and our share in the final results will be small. How shall we secure those essential resources? It seems to lie within the power of associated energy and individual influence, under God, to accomplish all that is needed. Only let the Jews have a due proportion in the prayers, the zeal, and the perseverance that have been summoned to the cause of Gentile salvation, and the object will be attained—the remnant will be gathered—Gentile salvation will be extended, and finally all Israel will be saved; and

then He whose right it is to reign will be seen riding forth attended by "the called, and chosen, and faithful" of all nations; on His vesture and on His thigh the Name written "The Word of God"—and wearing on the brow once circled with thorns, the "many crowns" of all the earth.

If our present Report should wear an aspect rather of restricted endeavours than of accomplished plans—if it should present the needs of the Society rather than its successes—it will convey, at least so is it intended, a firmer assurance than ever of the soundness of the cause, and a deeper conviction than ever of the appropriateness of the agencies employed.

As to the pecuniary standing of the Society,—by the diminution in the number of agents its disbursements will be diminished, and hope may be entertained that the debt will soon be liquidated. But, in concluding this Report, the Committee respectfully ask, Is this the ground we ought to take? With a basis in the constitution of this Society, on which evangelical Christians of every communion, and those who, holding most sacred and dear every word of unfulfilled prophecy, yet differ in their interpretation, can unite in an object admitted by all to be of infinite importance, and having in our Missionaries a band of tried and faithful men, whose labours God has blessed:—the Bible Society, and the Religious Tract Society, ready to supply us with the Word of God and religious publications:—and with the Jewish mind inquiring, and the field of Jewish Missions presenting an aspect more inviting and promising than ever,—is it a time for us to contract our agencies, and to respond to the claims of Israel with lukewarmness? Oh, no, no! One right apprehension of the value and the peril of a Jewish soul—one recollection of coming judgment—one memory of the inscription on the cross, "Jesus of Nazareth, the King of the Jews,"—will surely kindle a nobler feeling in every heart, and ensure some new efforts for His glory, who lived, and taught, and died to save the lost sheep of the house of Israel, as well as to gather those "not of that fold," that there might be one fold under Him, the one and glorious Shepherd.

Baptismal Confession of a Young Jewish Believer.

WE have very great pleasure in presenting our readers with the following Address, delivered recently by a converted Israelite at his baptism by the Rev. R. H. Herschell. Certain expressions might have been altered, but it has been deemed better to let the heart have its own utterance in its own words. Our young brother has been with us little more than twelve months. Thankful for this fresh token of our Father's love for the seed of Abraham, let him share in our earnest supplications, and have the warmest sympathy of hearts that love the Saviour, both his and ours.

MEN AND BRETHREN!

If David, who saw the Messiah but with a prophetic eye, who never knew the redemption of the world through Him as an historical fact, could nevertheless exclaim, "The stone which the builders rejected is become as the headstone of the corner," and immediately add, "This is the day which the Lord has made: we will rejoice and be glad in it;"—how much more must I, who know

our Saviour's appearance upon earth as an historical fact, and do experience the love and benefit of His divine redemption, greatly rejoice in the Lord, and be joyful in my God, who clothed me with salvation, covered me with the robe of His righteousness, and enabled me, by His mercies, to stand to-day in the midst of His people, and declare my faith in His Son, by whom and for whom everything was made, visible and invisible.

My public confession that I now make before you is therefore not to be considered as a mere arbitrary act, but rather as a sacred and solemn duty, which I have, and am glad, to discharge; and though I am but a short time in England, and unable to express myself with that ease and fluency I could wish, however I am bound as a Christian never to withhold a profession of my faith, wherever and whenever it will be required of me. For that purpose, I intend to acquaint you, if you allow me, with a sketch of my past life—how I came to acknowledge the truth, and what were the causes which enabled me to discern between it and error.

I was brought up in the midst of the Egyptian darkness of talmudical superstitions, in a country where Roman Catholicism—whose tender mercies Abraham's sons ever felt to be cruel—is predominant; that is to say, where popish institutions are fixed, and the pure evangelical truth demolished. The rabbis and the popes—the two champions of Judaism and Romanism, who make the Word of God of none effect through their own traditions, were the greatest obstacles which I had to surmount in order to arrive to the path of salvation. Under the influence of the first, who pervert every passage in Scripture referring to the Messiah according to their own convenience, I was brought up. The sentiments which those talmudical writers entertain towards our Saviour you know, and even such sentiments they sought to impress upon my mind. Thus from my early childhood I was taught to look upon our blessed Saviour with a rabbinical eye. At a later period I discovered and was convinced that they feed on wind, follow after the east wind, and increase daily lies and desolation; yet I did not like to make a covenant with the popes, or to carry oil into a second Egypt. Popery therefore, through whose medium I generally knew the Christian religion was another barrier, which not only prevented me from embracing, but also from investigating, after the nature of Christianity. Those Divine principles which an English missionary now and then preached unto me I considered rather as a matter of theory, not of fact. I did not witness that living Christianity which I do here. All I saw was men who say they are Christians, and are not, but are the synagogue of Satan, bow down before wooden and graven images, fall down unto them and worship them, pray unto them, and say, Deliver me, for thou art my God, and call down all the thunders from heaven upon the heads of those who would not participate in their gross super-

stitions. No wonder that Christianity in the shape of popery kept me in a continual state of disgust and aversion, as I was obliged to look at it as a system of corruption, breathing the spirit of idolatry and human worship on the one hand, and that of persecution and inquisition on the other hand. I therefore venture to say, that the spiritual cross of Christ, of which St. Paul speaks in the Corinthians, would not have been a stumbling-block to me, but the wooden cross of the popes, that it really was.

A little more than a year ago, political circumstances obliged me to leave my country and to seek a refuge in England. Our Lord suffered it to be so, because he knew that everything will work together for my good. After my arrival here, Divine Providence brought me into contact with Mr. Stalberg, a labourer in His vineyard, to whom I am much indebted in the Lord. He preached unto me the Word, and the rays of the blessed Gospel started into my soul. After I had been with him for several months, he introduced me to the Rev. Mr. Herschell, under whose care I had the best opportunity I ever could meet with to search the Scriptures; and I may say, that whilst I lived in the world, I was enabled to live separated from it, and consequently could devote my time and give up my mind wholly to the Rock of my salvation. I also attended, as you know, the Divine services held in this house of worship, and heard the great Gospel truths preached from this pulpit, which, I humbly trust, fell into a good ground and brought forth the fruit of the Spirit. Moreover, that the excellency of power may be of God and not of men, I cannot help saying, that whatever the instrumentalities employed in the promotion of God's design in the case of my conversion may have been, to Him alone I would ascribe all honour and glory; He alone is that original fountain from whence I derived all my spiritual blessings, and He alone is that great sea from whence all the rivers of my faith come, and into which they will once return again. In the language of our blessed Redeemer, I would therefore say, that flesh and blood did not reveal it unto me, but the will of my Father which is in heaven. How I emerged from that thick darkness, which benighted my mind for months and years, and rendered my heart unsusceptible to the truth which is in Jesus, and what were my first impressions and feelings when the Sun of Righteousness began to dawn upon my soul, I am, for two reasons, unable to explain. In the first place, because of the inadequate and

scantiness of words which I possess, for expressing myself in a language, which a very short time ago I was quite unacquainted with. And secondly, because they were such in their nature as can only be felt and experienced, but never rightly expressed or communicated. All I can say about it is, that after I had read the Word of God with prayer, the Divine grace produced a change in my mind; I felt something which I never felt before. The depravity of the human heart, as described in the Old Testament, over which I used to pass with indifference and Pharisaical coldness, appeared now in its true light before me, and became the subject of my serious reflections and deepest concern. My conscience became both awakened and alarmed. I felt that I was a poor, miserable, and wretched sinner, dead in sin and in trespasses. I clearly saw that that which I would do, I do not; but that which I would not, that I do. I further considered, that I shall have to appear, and to give an account before the judgment seat of a righteous God, who cannot look upon iniquity without abhorrence. I became terrified at God's just wrath, which I knew I deserved, and sought somewhat upon which my soul could rest, but I found nothing. Crushed down under the weight of my sin, I would often cry out, "O wretched man that I am, who shall deliver me from this body of death?" The Holy Scripture, like a magnetic needle, in spite of the roaring of the thunder, and the dashing of the ocean, invariably points the true way. Tempest-tossed as I was by every wind of doctrine, of doubts and fears, and in the midst of the approaching storm which I perceived wavering over my head, I looked once more to the ark of the old covenant for a refuge and a shelter to my naked and disquieted soul. There I found, indeed, that Jehovah in the midst of His judgment has remembered mercy, and appointed a remedy for the remission of our sin. The blood of the innocent and sinless were to take away, according to His unsearchable wisdom, the punishment due to the guilty. But this very remedy, gracious as it is, by showing us the love and mercy of our Father which is in heaven, made me perplexed, instead of speaking peace to my conscience, inasmuch as we—I speak as a Jew—have at this time neither sanctuary nor altar—neither priests nor offering—to atone for us. The Jews celebrate, as far as they can, the great day of atonement; but wanting an high priest and an altar, they want everything. Such was my spiritual state when the great and bright

Morning Star began to develop His benevolent light, and gave it to shine upon, to soften and to warm my heart, which was hitherto frozen through preconceived ideas and old prejudices. My eyes were then slowly and gradually opened, and I discovered that I was a blind man guided by the blind, and was threatened to fall with them into the pit, to be dashed in atoms. The beams of the blessed Gospel thus pierced the gloom of my heart. I began to penetrate into the sanctuary of the new covenant. Now and then the veil of the temple was also rent before my eyes, and lo! through the midst of the lingering remains of darkness which still covered the sky of my mind, I could behold Jesus the Lamb of God, which taketh away the sin of the world. Such, my brethren, was the first dawning of my faith. Jehovah our righteousness, the King of the Jews, who once declared that there will be more joy in heaven over one sinner that repenteth, than over ninety-and-nine just persons who need no repentance, did since that time no more forsake me—at least, He was never more far away from me. He knew and watched every motion of my heart, and in my troubles and in my fears He addressed unto me His comforting voice, the tones of which so often revive and quicken, refresh and enliven the troubled heart of the true penitent sinner, who wishes to draw near unto Him, seeks a refuge under the wings of His righteousness, and desires to put on the garments of His salvation. Through prayer I came often in communication with Him, and my spirit heard Him say unto me those precious words: "Be of good cheer: it is I, be not afraid." A stranger I would not have followed, for I know not the voice of strangers; but Him, my own Shepherd and the Bishop of my soul, I did follow, for I knew His voice; but even then, my brethren, when I was already a Christian, the clouds of darkness did very often reappear. The tempter—that great and formidable enemy, whom I had always to oppose—would scarcely give me any rest. Even after I had told him, "Get thee behind me, Satan," he did not listen unto me, but continued to disturb my mind, and to make me waver hither and thither, because that evil one, as you are well aware, is never disposed to give up the soul which he once considered as his prey and victim, until he has tried and convinced himself that all his diabolic power will be of no avail to him; and, indeed, everywhere I met him when reading the Word of God or attending Divine service; at home or abroad, he was ever busy, ever ready to bring suggestions before my mind, diametrically opposite to those

Christian truths I had already imbibed. Sometimes he would represent himself as an angel of light, as if he were wishing my welfare; yea, Satan himself as he is, he would often have me to believe him, that it was his only desire to bring me out of darkness to everlasting light, and to turn me from Satan to God. At other times he would discourage me, through divers temptations, in carrying me to and fro with every wind of doctrine wherewith he laid in wait to deceive me. Had I been, in those moments of trials and temptations, left to myself, no doubt I should have yielded. Uniting as he did himself to the old man which was within me, he would have gained the victory over me, yet a babe in Christ Jesus; and unless the Lord of Hosts had left me always a remnant of grace, which was to sustain and to strengthen my wearied and fainting soul, I should have been just now like Sodom and Gomorrah. You see, brethren, that I had no will of my own to come to our Saviour, neither did I advance of my own accord; but there was an invisible, mighty, and benevolent Hand which drew and led me along the path of the paradise of the evangelical truth. Instinctively I followed; fighting and struggling I went on and forward, defending every step behind me, until I triumphed, and left the field of battle crowned with victory through Jesus Christ our Lord.

Men and brethren, I have just escaped from the abyss which threatened to swallow me up, and am terrified when I look back to the past, and consider that I have despised and rejected the Lord of Glory. I am full of shame and confusion of faces; and my heart is moved within me when I consider that I, who was a scoffer, a blasphemer, and injurious, have obtained mercy; but I rejoice and am glad that I was enabled, through

His tender mercies, to confess Him to-day openly. In the presence of Almighty God and before you, I therefore declare that Jesus is the Son of God, coequal, coeternal with Jehovah. I further declare openly, that I am not ashamed of the cross of Christ. I cast myself wholly upon Him; I trust in Him; He is my shield, my high tower, and my only Saviour. In Him and through Him I live, and without Him I must perish. And I feel assured that, though my father and my mother forsake me, He will surely take me up. Moreover, at the same time, I know, my Christian friends, that I have not yet reached my spiritual destination. Many are the difficulties I have yet to encounter, many the dangers I have yet to pass through; the gate is still strait, the way is still narrow which leadeth to eternal life, and Satan is still lying in wait, seeking to devour the sheep. As a young Christian, I shall no doubt be more exposed to his fiery darts than any other. I therefore beseech you, brethren, for the Lord Jesus' sake, and for the love of the Spirit, that ye strive with me in your prayers to God for me; pray for me, that I may abound in grace, and persevere in my love to Jesus until the end; pray for me, that I may be enabled to resist the devil, to try the spirits, and to become a true follower of the Lamb; and lastly, pray with me, that the cross of antichrist may soon fall, never to rise again—that the time may soon arrive when all Israel will be saved by looking upon and believing in Him their forefathers have pierced—when both Jews and Gentiles will all worship the blessed Trinity, the Father, the Son, and the Holy Ghost, in spirit and in truth, and when Emanuel's kingdom will become the kingdom of the whole earth. Amen.

L. ZUCKER.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, May 16th, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

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Contents.

| | PAGE |
|---|------|
| Arise, let us go hence | 81 |
| Judah's Appeal to Sympathy: the Anniversary Sermon .. | 83 |
| Report of Twelfth Annual Meeting | 93 |

"Arise, let us go hence."

THUS did the Saviour summon His disciples from the hallowed communion of the guest-chamber to the scene of His deepest woes, and of the severest test of their devotion. The words seem to fall on our ears as we slowly retire from the sacred meetings of the last month, and bid us go forth to testify our love to Him in whose name we have met, and to whom we have renewed our pledge.

With feelings somewhat akin to those of devout Israelites, in returning from the festivals of the Lord in Jerusalem's happiest days, may we return to our homes and our several spheres of action. Long may we cherish the recollection that we have been where God Himself was present, and the pressure of that hallowed bond which we felt uniting us with fellow-Christians of various names, but of one faith. Let the tidings we have heard, of souls converted from Judaism and heathenism, and the scenes we have had depicted of moral wastes peopled only by souls bewildered in error, and perishing in sin, follow us to our families, our closets, and our places of social devotion; and ere the deep and warm emotion fades, and the memory crowds itself with other thoughts, let us lay it to heart what we can do for God, more than we have done—how we can bear a closer and more impressive witness for Christ, and, by His grace, save the lost, comfort the weak, and gladden the Church.

"Let Jerusalem come into your mind," and before Israel's God, and by the light of divine truth, let us devise some method for strengthening the hands and encouraging the hearts of those who are seeking the recovery of Zion's children, and their salvation through the blood shed by their fathers on Calvary. We have heard that, by the straitness of its funds, this Society has been compelled to restrict its operations, and to diminish the number of its agents; and that, too, in the face of so many testimonies of the blessing of God on its past labours, and amidst indications, on every side, that now is the time to seek more vigorously than ever, and more hopefully, the good of Israel. Will this be permitted? Will not the faithful

ministers of Christ, throughout the land, lift up a friendly and a quickening voice? Will fellow-Christians, who have already responded to our appeals, and others whose heart's desire is the salvation of sinners, suffer this effort to languish,—an effort which, without one compromise of principle, invites the co-operation of all, of every name, who love the Lord Jesus Christ? Will not the young, in our families and in our schools, testify their love and pity for the Jew by standing forward for his help? And may we not rely on increased assistance from our mothers and sisters in Christ, to whom the Society owes its deepest obligations? Much may be done in the pulpit and on the platform, and perhaps even more by individual influence and social gatherings. And first of all, and above all, let us alone, in the family, and in all our devotional meetings, plead with God the cause of Israel—as His own cause—as the cause on the prosperity of which depends the happiness of the world. Let us plead in faith, and, with the roll of promise in our hand, say, We will not let Thee go without this blessing. “The festivals of the Lord are ended,” but the marriage supper of the Lamb awaits you. O pass not by the Jew on your way to the Father's home. Speak to him—send messengers—send the heaven-inspired message to him. Invite him to the cross—bid him welcome to your company; say, “Come with us, and we will do you good, for *God hath spoken good concerning Israel.*” “Come, and (together) let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

Judah's Appeal to Sympathy.

THE ANNIVERSARY SERMON,

PREACHED IN BLOOMSBURY CHAPEL, APRIL 17, 1855,

By the REV. C. M. BIRRELL, of Liverpool.

LAMENTATIONS i. 12.

“Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger.”

THE Jewish nation, among her numerous peculiarities, has been, and continues to be, pre-eminently the instructress of mankind. By the views which she alone held, in many a dark age, she taught men the nature of the Deity,—holding forth His unity in the midst of universal polytheism, His spirituality, in opposition to the materialism of idolatry, His purity, in contrast with the licentiousness inherent in the systems of paganism, His infinitude, and the consequent universality of His government, among deities limited to particular localities, and incompetent, by the confession of their own votaries, to rule and protect the world. By the institutions she maintained, from generation to generation, she presented to the human mind the grand prospect of a Redeemer; exhibiting, in the daily and in the annual offering, His divine appointment, His intrinsic excellence, His voluntary surrender, and His all-sufficiency as an atoning victim. By her own actual history, moreover, she has involuntarily become one of the most striking illustrations of the moral government of God, presenting, in

her unparalleled woes, instructions far more pointed and impressive than could possibly have been conveyed in any other form.

That those sufferings were intended for the instruction of the world is evident, from the fact of their having been so carefully recorded in the pages of inspiration, by the pen either of the historian or of the prophet. When, therefore, Jerusalem here appeals to those who witness her abject misery, and entreats them to consider whether there be not, in the woe she suffers, something which demands and which will even repay their notice, she is but acting in accordance with her appointment as the world's teacher.

It would be only to act more fully in compliance with this entreaty, if instead of contemplating exclusively the afflictions of the period to which it immediately relates, we extended our view to those of the existing dispersion among the Gentile nations. That dispersion is undoubtedly the crowning sorrow of the people. In all preceding calamities of a similar kind, God fixed a time when He would break the yoke of their oppressors, and restore them to liberty. On the self-same day, when 430 years were completed, did they escape from Egypt; not an instant beyond the specified seventy years did they remain in Babylon; and for three years and ten days only did they groan beneath the yoke of Antiochus. But no prophecy tells the period of their present abasement. Terminate we know it shall, but the time and the season the Father hath kept in His own hand. Under former misfortunes they were consoled by the messages of inspired men. Ezekiel supported them in Chaldea by visions of their future glory, and Daniel and Isaiah pointed them to the coming Messiah; but since the last destruction of their city, "false Christs" only have appeared, and rendered the yoke which they aimed to break more intolerable than they found it. In preceding dispersions there were ever in one place sufficient numbers to maintain some kind of government, and in their holy places some shadow at least of the daily sacrifice. But now no victim bleeds—no temple opens its gates—no high priest presents within the holy of holies the names of their tribes, nor comes to utter to them the will of God. "Their house is left unto them desolate;" they abide "without a king, and without a prince, without a sacrifice, without an image, without an ephod, and without teraphim" (Hosca iii. 4).

Permit me, therefore, to request you to turn aside for a little, to contemplate *these* sufferings, and, having done so, to see whether there be not concealed in them some lessons which it will be profitable for us to learn. In other words, let us yield ourselves to the appeal of this desolate widow: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger."

I.

In glancing at a dispersion already extending over nearly two thousand years, it is obvious that I must do so in the most rapid and cursory manner.

That period properly begins with the destruction of their capital city, although before that event they were widely distributed over the immediately surrounding countries. Preceding persecutions had driven them into Asia Minor, from whence they proceeded to Greece, to Italy, and to the various islands of the adjoining seas; for in almost every city that Paul

entered, he seemed, it will be remembered, to find a synagogue of his countrymen. But by the time that nearly all the inspired teachers of Christianity had been called to their rest, and the seventieth year after the birth of Christ had arrived, the cup of their national crimes began to overflow, and preparations to be made for the tragedy of their final prostration.

Nothing is more striking than the evidences of their own agency in those terrible events. It was clear from the beginning, that the Romans had no intention of proceeding to the extremities which they ultimately sanctioned, and that, had the people acted with ordinary prudence, they might have warded off their bitterest calamities. They were not destitute of valour,—the Romans had never met such resolute foes. They were not the defenders of an unguarded city,—never did natural position and artificial fortifications unite to present so impregnable an object. It is said by one who was in constant attendance upon him, that when Titus surveyed the city from the surrounding heights, he was overcome with awe, at once at its magnificence and its strength. But three hostile factions were within the walls, bearing towards each other the fiercest animosity, and all exasperated with a fanaticism which, while it stimulated to desperate courage, led to the renunciation of proper means of defence, and timely submission to an overpowering force.

When the conqueror effected the first entrance, he issued orders that no massacre should be committed, declaring it to be his desire to save the people. But the garrison, hailing this as a sign of weakness, slew without mercy every one who uttered a word about peace, and fell furiously on the enemy. The appeal was renewed in a form less honourable to Roman virtue; but it is their own historian who records the fact. Seizing miserable Jewish fugitives, Titus had them crucified in the view of the people, so that in the morning sometimes five hundred wretched creatures writhed on crosses before the walls,—barbarism which checked farther desertion, but only exasperated the defenders of the city. Meanwhile the predicted famine was, more effectually than war, fighting against them. It will be remembered that these events occurred at the time of the passover, when, as it might be said, the whole nation was enclosed in the capital. Language would sink under the attempt to convey an idea of the horrors which followed the failure of provision. The heart sickens, and the eyes turn away from the spectacle. The terrible words of Moses, which they had preserved for centuries, were now converted from prediction into literal history: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly, in the siege and straitness, where-

with thine enemy shall distress thee in thy gates" (Deut. xxviii. 53-57). From one stage to another did the tragedy rise into blackness, and darkness, and tempest, until, contrary to all the efforts of the Roman general, but in accordance with the long-recorded determination of Jehovah, the torch was applied to the holy place, and fire reduced to ashes "the house of glory." The flames, which burst through the cedars and melted the golden decorations, illumined the surrounding heights, and revealed vast crowds of faces emaciated with famine, and black with despair and vengeance. The mountains echoed back the shouts of the people, and everywhere men, expiring from wounds or hunger, rallied their remaining strength, to utter, before they perished, a shriek of anguish and desolation; and so, amid terrors not second to those which for their sakes fell upon Egypt, the "chosen people," the people "near unto the Lord," walked forth to encounter centuries of detestation and misery.

The morning of her widowhood broke heavily; for notwithstanding the loss of a million and a half of lives during the war, the slave-markets of Rome became glutted with her sons. The amphitheatres were crowded with multitudes compelled to slay each other, not singly, but in troops; and in the unwholesome mines hundreds were compelled to drag out a wretched existence. Yet, as the day advanced, gleams of sunshine shot forth that seemed almost to promise prosperity. That brief blessing came, strange to say, not from the new power which was dispersing the idolatry of the Roman empire, but from the imposture which had sprung up among the posterity of Ishmael. It is true that in Arabia itself, Mahommed, who could brook no rival, and who was conscious of having borrowed much from Judaism, persecuted and aimed to exterminate the Jews; but in other lands his successors were drawn towards them, partly by policy, and partly by the influence of their common principles. When the caliphs proceeded to conquest, the Jew conducted the commissariat, and opened up secret communications with his brethren in the vanquished countries; and when the sword was laid aside for the sceptre, the Jew was equally useful in teaching to the rude nations the arts of civilised life. Their honourable position among the Moslem princes commended them to the regard of their Western rivals, and Charlemagne opened a wide field for their commerce. Indeed, their superior intelligence at a time when kings and nobles, and even the clergy, could not always write their own names, pointed them out to offices of high trust. They were the physicians, the ministers of finance, even the ambassadors of state from one monarch to another. When Christian Europe lay in darkness, and the Moslem power in Spain made that country the centre of civilisation, arts, and letters, this buoyant people rivalled their masters in all attainments, and began even to tune their forgotten harp, and to pour forth poetry not unworthy of the great fathers of song. The long line of learned men who formed this school of Arabico-Jewish literature extended itself to the end of the twelfth century. But we are then summoned, by a gathering tempest, to different scenes. A determination had been expressed respecting them which no learning, no wealth, no favour, could frustrate. "Behold," saith the Lord of hosts, "I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, and with the famine, and with the pestilence, and

will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them" (Jer. xxix. 17, 18).

It must occur to every reader of the history of what are termed the Middle Ages, that there were great general causes in operation which could not but act unfavourably on the Jews. Chivalry, which wrought so much blended good and evil, was a source of unmitigated wretchedness to them. Religious fanaticism was its ruling spirit. The knight was the servant of God, bound to protect the honour of Christ and of His virgin mother by the sword. He who died that men might not die, and who, in dying, prayed that vengeance might not fall upon His murderers, was to be honoured by the slaughter of unbelievers, without mercy and without discrimination! Who among unbelievers was so guilty as the Jew? What could be so acceptable to Heaven as his extermination from the earth? It must be observed, too, that the usurious pursuits of the Jew tended mightily to sharpen the asperity of his enemies. The pursuit of gain as the chief object of life gives a peculiar meanness to human character; and to this calling, in its most offensive form, the Jew was in fact shut up. Commerce was at an end. The corporate towns forbade him to follow trade. He could only grasp what he could by means of usury, and, instead of applying his gains to the good of society, affect abject poverty in order to their preservation. This habitual deception debased his character, and gave a shadow of justice to the savage treatment which was meted out to him.

Partly through these influences, Spain, so long the protectress of the Jews, began to retrace her steps. They occupied stations so high, and constituted so decidedly the strength and glory of the nation, that the task was not easy. But the clergy, calculating on the fanaticism of the people, began to preach against them with furious energy. They had not misjudged their auditories. The population of the chief cities, in answer to the appeal, rose and consumed the most splendid dwellings to ashes, and spread plunder and massacre through the country. Two hundred thousand enforced converts were made, who, bowing before the altars of Rome, fulfilled the prediction that "they should serve other gods which neither they nor their fathers had known, even wood and stone." But after being watched for the greater part of a century with a sleepless jealousy, the clergy began to doubt the completeness of their triumph. The converts appeared to offer but a reluctant submission to the Church. It was suspected that in secret meetings they observed the usages of their law, for that on the Christian Sabbath no smoke was ever observed to arise from their dwellings. The inquisition, in a new and special form, was invoked. The holy father gave his consent, not without reluctance. The populace, bigoted as they were, beheld with horror the too-well-known preparations. Secret informations were demanded. Persons who never saw or knew their accusers were condemned to die. Property to an enormous extent was confiscated and turned into the coffers of the Church. In the public places of Seville, hundreds were committed to the flames, and these, only a selection from thousands who perished by less public means.

Such was the fate of those who had swerved from the law of their fathers, but that of those who had remained true to it did not tarry. It was demanded of the reigning princes, Ferdinand and Isabella,—names

which kindle, on many grounds, our interest and esteem,—that the soil of Spain should be purified from all heresy. They trembled on the verge of the terrible edict,—the king from policy, the queen from tenderness of conscience,—for she who, contrary to the advice of her theologians, sent back to freedom the five hundred Indian slaves whom Columbus had presented to her, must have possessed both gentleness and decision. But it was through those very qualities that this fatal appeal reached her. When an immense sum had been offered for the arrest of the edict, the chief inquisitor rushed into the royal presence with the crucifix, exclaiming, “Behold Him whom Judas sold for thirty pieces of silver; sell ye him for more, and give your account to God!” The day was won. The law was, baptism or eternal exile. Six hundred thousand, with a courage which cannot but be honoured, determined to abandon all, rather than desert their ancient faith. They left the country in which their fathers had dwelt for three centuries, which they had enriched by their commerce, fertilised by their industry, and adorned by their learning. And whither did they flee, since every country in Europe hated them? Portugal offered equivocal mercy. The poverty of the king induced him to allow them, on the payment of a certain sum for every individual, to enter his territory at certain fixed places, and travel to the shore to embark for Africa or some of the savage islands then recently discovered. They seized the grace, but found, when on the brink of embarkation, that a secret order had been issued that all children under fourteen years of age should be seized by force, baptised, and brought up as Christians. Horror ran through all hearts. Frantic mothers, rather than yield their infants, cast them into wells and rivers, or strangled them in secret places; and then embarking in ships already tainted with the plague, found in the depths of the ocean that rest which the earth had denied to them, or sought on some pagan shore that liberty to breathe the common air, which the professed followers of the Prince of Peace, the Messiah promised to their fathers, would not grant; in either case to cry with a deeper anguish, “Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger.”

England, let it be confessed, during these times, was not more tolerant than the rest of Europe. From the age of the Saxons down to the Commonwealth, no sincere attempt was made to give them the rights of men. Their entire history on our soil has in it a melancholy and dismal sameness; every king from the first Richard to the first Edward, appeared to proceed on the principle of first promulgating laws which permitted to the Jew the tranquil accumulation of wealth, and then of withdrawing all restraint from popular malice, which usually crowned the whole by legal murder.

We ought not to forget the fanaticism of our countrymen, and the rapacity of our monarchs in their operation on this miserable people,—how firmly it was believed that they crucified Christian children, a belief always prevalent (their historian observes) when the king was in want of gold; how often they were charged with acts of treason against the government which they never perpetrated; how they were assaulted by fire and sword as the enemies of the faith, until, with the stern spirit of their fathers, they chose death by their own weapons (as in the citadel of York) rather than fall into the hands of Christians. So completely, indeed, had they become the “prey of the mighty,” that they were actually sold as a body by one of

our kings to his own brother,—a bargain, of which our national records still preserve the terms.

Individual and national character must be endowed with more than common strength if it can survive such treatment. The despised speedily become despicable. The qualities with which the oppressor justifies his conduct have been, for the most part, the product of oppression. The victim is first corrupted, and then persecuted on account of his corruption. So far from deeming debasement strange, under the circumstances I have mentioned, it strikes me as wonderful, that so much independence should have continued, as to have led them to entreat permission to flee from the kingdom. That scanty concession was for a long time denied. It came, however, at last. Parliament placed among the laws of the realm the statute which doomed them to perpetual banishment. The terrors of Spain were repeated in England. Leaving behind them all their property, which went direct to the king, together with their splendid libraries and manuscripts, which were handed over to the convents, and still in part exist at our universities,—and notwithstanding those sacrifices, amid execrations which led many to drown themselves at the last moment,—fifteen thousand exiles took their departure to seek a precarious breathing spot in other lands—lands already bound by intolerant laws, and commissioned by the higher influences of a just God, still further to verify the prediction: "Thou shalt find no ease, neither shall the sole of thy foot have rest: but the Lord God shall give thee a trembling heart, and failing of eyes, and sorrow of mind; thy life shall hang in doubt before thee, thou shalt fear day and night, and shall have none assurance of thy life" (Deut. xxviii. 66).

Although it is true that since the revival of learning and the diffusion of a more enlightened spirit in Europe, their condition has been materially improved, the Jews are yet far from receiving the commiseration to which they are entitled as a fallen people, or the justice which they claim as men. Even if the position which the Israelite holds among the Western nations had been conceded to him in other lands, he would still have been an exile looking towards a country which he dare not enter, and desiring services which he is forbidden to present. But, in addition to the continued deprivation of what he reckons his rights, he is visited, and nowhere more severely than in the home of his fathers, with contempt and insult. Jerusalem is not his. He can obtain only by purchase leave to approach her walls, and to utter his wail over her desolations. The Turk may drive him from the tomb of Abraham; and only because it is impossible to withhold it, does he grant him a spot in which he may lay his bones. "The stranger that is within thee hath got up above thee very high, and thou hast come down very low." Wherever, in short, they sojourn, at the present moment,—whether in China, in India, or along the wastes of Russia, in their earliest settlements in Mesopotamia and Assyria, among the sands of interior Africa, or in the heart of the rising cities of insular or continental America,—although, according to the prediction of Balaam, they dwell alone in the proud persuasion that they are shut out by the Lord, not as an unworthy, but as a sacred people, it is for the most part true, that their food is the bread of sorrow, and their drink the water of bitterness.

II.

Now, in answering, by the light of these historical allusions, the appeal of the text, "Is it nothing to you, all you that pass by?" we may say, *Yes*,

it is something to us,—it moves our pity, it awakens our fear, it kindles our hope.

It moves our pity—for who can take even the most cursory view of this troubled history without being sensible of the stirrings of a deep compassion?

It may be said, in arrest of that sentiment, that all those sorrows were deserved, and resulted from Divine appointment. But of what sorrows may that not be said? There are no sorrows endured under the Divine administration anywhere, which are not consequent on the violation of physical or moral laws. Unless, therefore, pity be inadmissible in every case (which will not be contended for), it is proper in relation to afflicted Israel.

It may also be said that their sorrows belonged to other days, and that the actual sufferers are now no more. Supposing that were absolutely true, would it not be the dictate of common generosity to endeavour to repair the injuries inflicted upon their fathers by our fathers, by doing good to those who remain, saying, with David when he stood among the ruins of the rejected family of the first king, "Is there any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" But the injuries are not all over. The generation of Jews breathing around us at this moment exists under a heavy calamity. I do not point to confiscation or banishment—I do not allude to civil disabilities or social degradation; but to something more terrible than these. I refer to that hereditary antipathy to Christ, which the treatment they have received for a long line of centuries has been calculated to strengthen. Recal the complexion of the facts which I have rehearsed, and say whether there was anything in the manner in which Christianity was presented to them likely to leave on them a just impression of its character. Can you wonder at the sentiments interwoven with the very nature of the Jew at this moment? Can you be surprised that he should hate the Nazarene with an utter hatred? And is there any wrong greater than that which has produced such an impression, or is there anything which can characterise a man calculated to awaken in Christians a deeper commiseration? England inflicted great injuries on the sons of Africa, and no one of just sensibilities can pass a man with the complexion which proves him to be of that race, without feeling that he has a claim to special sympathy and service. But the wrong we did to that people was for the most part physical; it was to a certain degree, even at the time, alleviated by evangelical light, and as a whole has not left an hereditary prejudice against Christianity. Whatever debt of sympathy, therefore, we acknowledge to the African, should be more than doubled towards the outcast Israelite.

Indeed, apart from the share we have had in its production, I know not which of the heathen nations which now happily engage the interest of the Church of Christ, is in a position towards God so profoundly affecting as that of the rebellious seed of Abraham, His friend. "To whom much is given, of the same shall be much required;" and to whom has been given more—to whom so much? Theirs is sin against light—against mercy—against expostulations such as have never reached the heathen, and that guilt, so far from being a barrier to our pity, should be its prompter and its measure.

"Is it nothing to you, all ye that pass by?" *Yes, it excites our fear.* But is this a right sentiment to bring into operation in the work of

God? St. Paul answers: "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee!" When we look over the surface of this history, we are struck with the expression of Divine displeasure. We are sensible, at every step, of God's presence. We say instinctively, There is here something more than an ordinary Providence. This people must be kept down by a special decision from above. The agency even of their enemies is not needed; they and their foes are often punished at the same instant. "I have seen (said an infidel monarch of the last century) that no government has ever touched that people but it has smarted for it." He was right. "I am very sore displeased, saith the Lord, with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction." "I am jealous for Zion, and for Jerusalem, with a great jealousy." He purposed to shew that the controversy was His own; that He was giving utterance to a peculiar displeasure: "Jerusalem hath grievously sinned: therefore she is removed. She remembered not her last end, therefore she came down wonderfully" (Lam. i. 3).

But are the principles of the moral government of God variable? Will He treat the same sin with severity in one case and with leniency in another? Impossible. What he is to the Jew, he will be to the Gentile. What he has done to the one is meant to be a warning to the other. In the woes of Israel, He addresses himself to us. "Behold, therefore, the goodness and severity of God; on them which fell severity, but toward thee goodness, if thou continue in His goodness, otherwise thou also shalt be cut off." And with what are we entrusted? With everything the Jews had, and with this in addition—the commission to "Go into all the world and to preach the Gospel to every creature." Is the Jew excepted by these terms? Is Israel beyond the range of this edict? Have we not rather some reason to suppose that, instead of being entitled to less regard than others, they were peculiarly present to our Lord's mind? What are His words? "Preach the Gospel to all nations—beginning at Jerusalem." And when the messengers went forth, to whom did they bear their first testimony? To Jews.—And of whom was the first Christian Church, one of the loveliest described in Scripture, composed? Exclusively of Jews.—But, did not Paul say, afterwards, "Lo, we turn to the Gentiles?" He did.—But when he entered a strange city in Asia, whither did he bend his steps? To the synagogue.—When he crossed to Europe, whither did he wander on the Sabbath morning? To the oratory by the river bank, to which devout women, chiefly of his own race, resorted.

Have we, my brethren, in our day, carried out the command of Christ in the same spirit? In our Missionary zeal, have we kept the seed of Abraham in the right place? I do not say we should have done less for the Gentiles, but would it not have been better for the Gentiles had we done more for the Jews? "For I speak," Paul says, "to you Gentiles, forasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Romans xi. 14, 15.) It deserves serious consideration, whether there be not a measure of disappointment resting upon our labours among the Gentiles, because of our comparative indifference to the Jews; and whether, with a reviving interest for Israel, a new blessing would not

be poured out upon our missions to the heathen. "God is terrible out of His holy places." It is in the light of His countenance only that we can live. It is in the way of His statutes only that we have strength. Let us be true to our calling, scrupulously faithful to His last commands, and we may expect such "a blessing that there shall not be room enough to receive it."

Is it nothing to you, all you who pass by? *Yes, it kindles our hope.*—What? hope from such desolation? Yes; for why, in the midst of such desolation, is Israel still discernible? Why, contrary to all the anticipations of reason, and independently of all the natural laws which bind nations together,—without a form of government, without a common language, without a permanent country,—why do they continue to this hour? Ages since they wept by the banks of the Nile and the Chebar, and stained with their heart's blood the sand of the Colosseum. Egypt, and Babylon, and Rome, that dwelt there in pride, are no more,—why does their victim still live? Why has the Lord said, and done what He said: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee?" (Jer. xxx. 11).

What city of the ancient world dwells in the affections of any living men as the home of their fathers, and which of them, if built again, could be peopled by the direct descendants of their original inhabitants? Not one? Yes, one and only one,—Jerusalem, trodden down and ploughed up by the share of utter demolition when Rome was in the zenith of her glory, is still dear to thousands of her children, and might be re-peopled by the lineal posterity of those who laid her foundations on the holy hills. To what does this unparalleled fact point? Is it not a glimmer of hope about her deep degradation? Are we not to take these words of the prophet as pointing to mercy yet in reserve? "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezekiel xxxvi. 24-28). If any one thinks this prophecy has been already fulfilled, I ask him to travel over centuries until he comes to the words which proceeded from the mighty heart of Paul. In those parts of his letter to the Romans which rise to the loftiest tones, he tells us what impelled him to labour and pray for his brethren. He says it was not only that individuals might, like himself, be converted by the power of the Holy Spirit, but that a time was approaching when the race so dear to him should, as a mighty host, be brought back to that God who for their sins had cast them away. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are

beloved for the fathers' sakes. For the gifts and calling of God are without repentance" (Rom. xi. 25-29).

Nor are we without encouraging signs of the approach of this day. I believe it may be safely asserted that, in proportion to their numbers and to the means used for their instruction, there have been as many converts from among the Jews as from among the heathen, and among these a very large proportion of powerful and cultivated minds. There have been, and there still are, among them a goodly number of preachers of the Gospel, and of professors of sacred literature, of whom I cannot but name, under a sense of deep personal obligation, the profound and devout Neander.

The Society on whose behalf you are to be requested this evening to offer your gifts, has risen into existence, not too soon, to invite the co-operation of Churches which would not readily act in organic connexion with older institutions. It is well, it is imperative, that there should be again, as there was in former years, a Society for Israel of perfectly Catholic constitution, going forth with nothing in its hands but the free, everlasting Gospel. Its labours have been greatly blessed, and only need the extension which enlarged contributions would procure, and the heavenly blessing which cordial prayer would bring down from Him who sits upon the throne, and who remembers those whose nature He still bears.

Let these endeavours lead you, ye sons of Israel, to personal thought on your condition. It must be evident to you that there are great diversities of character among those who bear the Christian name. If there are those who would trample you under foot, there are those also, among whom we claim to be regarded, who would most gladly usher you into "the adoption of sons." Your education and your connexions are unfavourable to an impartial consideration of the claims of Jesus; but, as guilty sinners, to whom can you go, but unto Him? He hath "the words of eternal life." It may be, you admit the excellence of His character, and repudiate the violence with which your fathers treated Him; it is even possible that you are proud of the fact, that the Man whom all nations begin to acknowledge as the purest, the loftiest, the most heroic of philanthropists, sprang from your ancestry; but let me remind you, that the question at issue was deeper than this. He claimed to be more than a common philanthropist; He announced himself as the Son of God—the Messiah promised to your fathers, the Redeemer of mankind. Investigate these claims! See whether He brings not the blessings for which your nature sighs—the atoning sacrifice, without which you cannot be saved. Jew and Gentile are alike closed up to this one path to life, "He that hath the Son hath life, and he that hath not the Son of God hath not life." Is there one upon whom these words fall who, with all the examples of the past, and all the privileges and promises of the present, is at this moment a stranger to Christ? Let him be entreated to consider the peril which he incurs; for if "he who despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 28, 29). Rather "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Ps. ii. 12).

Twelfth Annual Meeting.

The Twelfth Annual Meeting of the Society was held in Freemason's Hall, Great Queen-street, on Friday evening, April 27th. The attendance appeared to be much larger than on any former occasion, and the interest and devotional spirit were well sustained throughout the evening.

Four stanzas of a hymn, commencing—

"The God of Abraham praise,"

were sung.

The Rev. EDWARD JUKES having then offered prayer, the Secretary stated, that SIR JOHN DEAN PAUL was detained from the meeting by severe indisposition, and the Rev. RIDLEY HERSHEY was called upon to preside.

The Report was read by Mr. YONGE, (See "Jewish Herald" for May,) and also the cash statement.

The CHAIRMAN having expressed his sorrow at the absence of Sir John Dean Paul stated that he should not deliver any preliminary address in his character as Chairman, but would proceed to move the Resolution which had been put into his hands:—

"That the Report now read be received, and that it be printed, under the direction of the Committee, with the sermon delivered by the Rev. C. M. Birrell; and that the officers of the Society be sustained during the current year according to the list now read."

The cause of Missions among the Jews differed in many respects very materially from the labours of missionaries among other people. The missionaries, in going among actual heathens, were tolerably prepared with answers to the objections which those heathens brought forward. We know those with whom he came into contact. On the contrary, the Jewish people were scattered among all the nations of the earth, and yet not at home among any. They were to be found entering into the commercial speculations of every country under the sun, and speaking the language of all the nations among whom they were located; but they ever were, and ever would be, a totally distinct people, and would always be as strangers among the various nations with whom they were so far associated. The Jewish people also differed from all other nations of the earth in their mental cultivation and their peculiar position. Although they were distinct as a people from the nations among whom they were scattered, yet, from speaking the same language, using the same books, and frequenting the same schools, their habits of thought and cast of mind became in a

great measure assimilated with those of the different nations among whom they dwelt. Thus the missionary to the Jews in Germany had not to meet those Jews upon the same terms as he would have to meet the Jews in China or India; their habits of thought and feeling were often totally distinct, and it consequently required a peculiar kind of mental training to fit the missionary for his work among the different nations through which the seed of Abraham was scattered. Again, the Jews differed from the other nations of the earth, inasmuch as they recognised no government of their own, but were amenable to the government and laws of the various countries in which they dwelt. They might, in fact, be said to dwell morally, religiously, and politically alone; they dwelt—as the prophet Hosea had foretold they should dwell—"without a king or a prince." The children of Israel might be said to be the third chapter of Hosea personified. They were a living and continual testimony to the truth of the Bible, wherever they might dwell; nay, more than this, the very bye-word and reproach by which they were known among the nations was a strong testimony to the truth of Divine inspiration. The prediction, "Ye shall be a bye-word among the nations," was living and moving in our midst. Their present position, also, was very peculiar, and well worthy of observation. Looking at the state of the Jews in the year 1855, and that of the Jews in 1848, what a singular contrast presented itself! The latter was the year when thrones were shaken, and dynasties trembled in the balance—when crowned heads felt that their power was about to be taken from them, and kings and mighty men sought shelter from the great calamity that was

about to befall them. But no sooner did society right itself, and the kings of the earth find themselves once more seated on their thrones, than it was felt absolutely necessary to give to the Jewish people certain rights and privileges they had not possessed before. So long, then, as the Jews existed, in this respect they would be a living, moving testimony among the nations—whether despotic or otherwise—to all the historical parts of the Holy Scriptures. Looking at their present position, the Jews were of far greater political importance now than they had ever been since the time of their captivity. Their views had doubtless undergone, since that period, a very considerable change; by direct and indirect means they had now come to regard Christianity not as that base, degrading, idolatrous thing which formerly they had supposed it to be; but many of them had acknowledged that it was a living truth, contained in a living Book claiming inspiration, as did their own Old Testament Scriptures. Mr. Herschell then referred to the various changes which of late years had come over the Jews, politically, socially, and religiously, and the nations among whom they were dispersed. The kindness and the sympathies of Jewish missionaries had, and would continue to have, a most beneficial influence upon the Jewish character. He concluded by moving the above resolution.

The Rev. LUKE WISEMAN, in seconding the resolution, said:—With regard to the doings of the Society for the past year, he thought they had displayed a great deal of patient, loving labour—an all-important element in dealing spiritually with the sons of Abraham. Indeed, they were accessible by this means, and by this means only. Mr. Wiseman then referred to various facts in the Report, of an encouraging character, and which, he contended, showed, beyond all possibility of doubt, that the blessing of God was resting upon their labours. He then proceeded to notice the deficiency in the Society's funds; this might be accounted for by the exceeding great pressure of the times—the war, and various other circumstances; but it should not be forgotten that the spiritual wants of their fellow-creatures did not diminish, although the means of supplying those wants might decrease. Whatever was done towards the salvation of God's chosen people would eventually meet with its reward. Not that such should be a motive to influence the Christian heart, but it was a justifiable motive, for our Lord had spoken of it in plain words, and had exhibited it by His actions: "Ye shall re-

ceive," said Christ, "a hundred-fold more in this present life." He had shown the working of that motive in His acts, when, after preaching to the people from Peter's boat, which had been borrowed for the occasion, He commanded the disciples to let down their net. Their reply was, that they had toiled all night, and had taken nothing; nevertheless, at the word of the Master, they let it down; the result was well known,—they drew the boat to land full of the fish they had caught. Just so it was at the present day. If the Christian lent the Lord his boat, Heaven would take care that he should not want for fish. Christ was not a hard taskmaster, but one who would compensate a hundred-fold those who were humbly, sincerely, and devotedly engaged in His service.

Captain LATARD, one of the secretaries of the London Society, supported the resolution. He said: their sympathies towards the Jewish nation were based on the unerring Word of God, and on the inalienable rights of the sons of Abraham. He thought the reason why a greater amount of sympathy was not excited on their behalf, was from the fact, that Christians generally had not endeavoured to obtain a clear insight into the purposes of God, as revealed in His own Word. Let them not suppose, that by giving to Israel that which was due to Israel, the Gentile churches were robbing themselves. Let the Gentile churches rather remember that they were the branches which were originally supplied with nourishment and sap from the root of the tree—the Jewish church,—and let their sympathies be drawn out towards their Jewish brethren in a far greater degree than they had ever yet been, in consequence of the nearness of their relationship to each other.

The Resolution was then put, and carried.

The Rev. Dr. ARCHER said, their friend Mr. Wiseman had directed their attention to what he considered to be a motive which should influence their generosity in the work of Christianising the Jews—and that was, that nothing which was done by the Christian church in this respect would go unrewarded by the Saviour. Now, certainly, that was not the highest motive, but still it was a motive which should guide their minds and nerve them to action. A remarkable fact occurred in the history of the Jewish people with respect to the nations upon earth. He (Dr. Archer) was not one of those who expected that every individual on earth would receive compensation from Heaven for every sacrifice he made, because the compensation to which he looked forward

would be for ever, and would not very likely be received on this side eternity. But nations had no immortality; nations had no eternity to which to look forward; and, therefore, they received their reward while upon earth. Taking this as a simple principle, let the meeting just look at the history of nations in their treatment of the Jews. It was a singular fact, that there were two countries only in Europe where, more than in all others, the Jews, as a nation, had not been oppressed. These two nations were Great Britain and Holland. Let any one take up the history of Europe, and he would find this to be the fact. On the other hand, the nations that had persecuted the Jewish people had been, as it were, made examples of by Heaven, who had avenged itself upon them. On the other hand, while Holland and Great Britain had tolerated the Jews, those nations had enjoyed a peculiar amount of social, civil, and political liberty.

The Resolution which he had to move, was the following:—

“That the meeting express devout gratitude to the God of our mercies for His favour shown to this Institution, and that every effort be made to induce the exercise of earnest and believing intercessions for the ancient people of God by Christians of every denomination.”

Now, in regard to the Report they had heard, it must be confessed that it was of a two-sided character. It was bright and cheering. In looking at the difficulties they had to encounter in meeting with the Jews as a people, it might be almost thought that they were insuperable. The Chairman had referred to some peculiarities of this kind; but there was one point which he had omitted, and that was, the prejudices which existed in the Jewish mind against any other religious belief than his own. The Missionary, in visiting for the first time the Chinaman, the Esquimaux, the Hindoo, the Polynesian, was in a great degree prepared to meet them on tried ground; at all events, he met them with minds unprejudiced in the reception of any other creeds than their own. Not so with the Jew. The mind of the Jew was in every respect made up to the rejection of Christianity, and his recollections were bound up with the persecution of his fathers by those who professed Christianity on every spot on the face of the earth. The Jew could look upon scarcely a spot in Europe, or in Asia, where his fathers were not persecuted and trampled under foot. The Jew could point to those places, and say to the Christian, Is that the Christianity you wish to give me? Was it wonderful, that, with these feelings

rankling in his mind, he should be prejudiced against the Christian missionary and the reception of the Gospel to his home and his breast? Oh! let Christians endeavour to do what they could to remove these prejudices, by showing, both by their words and their deeds, that they were deeply and sincerely desirous to mitigate the miseries, and to soothe the sorrows which had been the constant attendants of the Jewish people in every age and country. Dr. Archer then alluded to the coldness with which Jewish converts were frequently treated by Christian churches with whom they had associated in the bonds of Christian fellowship. The fact was deeply lamentable, and his wonder was that those converts had not been driven back into the ranks of Judaism by the unkindness and neglect with which they met in their intercourse with Christian churches. The nation, he believed, had been wrongfully accused of being avaricious; both ancient and modern history denied the truth of the assertion. Dr. Archer concluded his address by adducing a striking argument in favour of the certain fulfilment of prophecy relating to the restoration of the Jews, from events which had already taken place in their history, and sat down amid general applause.

The Rev. Dr. HEWLETT, in seconding the Resolution, said, that the nationality of the Jew was the strongest that ever existed. It had discovered itself under every trying and painful persecution to which the Jewish people had been so long subjected by the different nations of the earth. Again, the Jewish mind was peculiar in the matter of religion. The missionary to the Mohammedan and the Pagan found their minds occupied with errors which it was absolutely essential to uproot before any impression could be made. With the Jewish mind it was not so. A substratum of truth was there laid, upon which it was possible to work. That which the Jew believed was the truth, although not all the truth. He believed in the shadow—the Christian missionary and the friend of Israel desired the Jew to believe in the substance. Turning to the resolution, Dr. Hewlett said it referred first to gratitude, and secondly to prayer. God had certainly blessed their efforts, and though success had been limited, there was, nevertheless, ground for gratitude. The resolution also referred to the different Christian denominations which had been engaged in the work. They had found their differences giving way before a common object, and in order to secure continuity of purpose, frequent, earnest, and believing intercession must be made to God

on behalf of His ancient Church. God had promised that in this, as in every other matter, His word should not return unto Him void, but should prosper in the thing wheresunto He sent it. The power of united prayer would bring down blessings, and would hasten the day when the fulness of Israel should be gathered in with the Gentile nations.

The resolution was then put and carried, and a second hymn was sung, the words and the music of which had been presented to the Society by a lady, commencing—

"O mourn ye for Zion: her beauty is faded!"

The Rev. W. H. RULE moved:—

"That deeply regretting the necessity laid upon the Committee to reduce the agency of the Society at a time when the experience of the past, the urgency of the present, and the prospects of the future, in respect of Israel, claim the most vigorous exertion, we resolve, in dependance on Divine guidance and assistance, to use our influence, and endeavour to restore and extend the efficiency of the Institution; and by every means to promote its usefulness among our brethren of the house of Israel at home and abroad."

He appealed to those present, whether it were consistent with the principles of the Nonconformist bodies in England, Scotland, and Ireland, that they should be doing so very little on behalf of God's chosen people, the Jews. How was it that the Wesleyan Missionary Society could raise every year from 110,000*l.* to 115,000*l.*, the London Missionary a similar sum, the Baptist Missionary Society its thousands of pounds

annually,—and yet that they, who boasted so much of their liberality, and of their voluntary principle, could not raise more than 4,000*l.* on behalf of the spiritual interests of the Jews. If they were liberal people, let them remember that it was the very corruptions of the Christianity which they professed which heaped such persecution upon the Jewish people. All history bore testimony to this lamentable fact; and if they had of late years somewhat improved in these respects,—if they were relieved from their former civil and spiritual bondage,—let them see to it, that the liberal Christianity which they professed lead them not to sit down quietly and leave the Jew out of their calculations; but let them recollect that, as the age of intolerance and persecution had passed away, so the age had come when not only must they say, We are Protestant, we are evangelical, we are brethren, we are large-hearted; but that they must no longer cleave to the old fashion of putting the Jew last, and trampling him beneath their feet, in their works of faith and labours of love.

The Rev. ABRAHAM HERSHELL, in a few words, seconded the Resolution, which was put and carried; and the Rev. A. BEN OLIEL having offered prayer, the third hymn was sung—

"Holy, holy, holy, Lord!
Angels and archangels cry;
Bound the throne a circling band,
Nearer to the footstool stand,
Saints redeemed from every land
Catch the sound, and loud reply,
Holy, holy, holy, Lord!"

The Benediction was pronounced, and the proceedings terminated.

We very much regret that want of space compels us to postpone some interesting articles of intelligence, and notices of Books.

We have also, on the same ground, to defer the quarterly List of Meetings and Contributions until the next number.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, June 20th, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE. | | PAGE. | | PAGE. |
|--------------------------|-------|---------------------------|-------|---------------------------|---------|
| From the Committee | 97 | NOTICE OF BOOKS: | | The Provinces..... | 107 |
| ESSAYS, ETC. | | Life Spiritual | 104 | Passover in France | 109 |
| The Samaritans | 99 | The Missionary's Wife ... | 105 | List of Meetings and Con- | |
| Our Creditors | 102 | MISSIONARY INFORMATION: | | tributions..... | 111-112 |
| | | The Metropolis | 103 | Poetry, &c. | 112 |

From the Committee

TO ITS CONSTITUENTS & THE FRIENDS OF ISRAEL IN GENERAL.

A CRISIS has arrived in connexion with this Society (by the failure of Messrs. Strahan, Paul, & Co.) that renders it necessary to make a most urgent appeal in its behalf, unless the alternative be that the operations of the Society cease, and the Committee resign the trust confided to them.

The event which deprives them of their Treasurer, and the power of anticipating the year's subscriptions, together with the fact of having commenced the year with a debt of £722, places them in a position of great embarrassment.

Were the Committee to retire, it would not relieve the Society, and it would be the abandoning of an object dear to their hearts. And the distress which it would inflict upon twenty-one agents, employed at home and abroad,—most of them Jews, and all of them tried and approved servants of the Society,—would be indeed direful. But such an alternative cannot be entertained,—the constituency of the Society will not allow it; and there are friends of Israel who have not yet contributed to the help of the Institution, who will surely aid in averting it.

The position in which the Society is placed, and which circumstances cause it now so to feel that unless there be relief there must be abandonment, is easily accounted for. The Jewish Missionary College was a branch of the institution of immediate and lasting value. The income did not warrant its continuance, but it was the means of preparing agents for the work, who, having finished their studies, were ready to enter the field, and were of course to be retained. With the prosperity that increased the agency there was the requirement of additional funds. How valuable an acquisition,—Jewish agents and Gentile agents with Jewish preparation, fitted for the work and manifesting the grace of God in their hearts, finding occupation at home and abroad in a work that they have loved notwithstanding the cross that is involved in it! Could the Society forbear to hope that they would be sustained in the employment of these men, especially when, to reduce their expenditure, they terminated the College, and thus limited the supply of the agency?

The North African Mission was found to involve great expense, but it was an enterprise that engaged much Christian sympathy. Had the funds allowed of carrying out the extended plans of that Mission, it might have been fully retained; but not being able to do this, it has been partially relinquished.

From the commencement of this year the agency of the Society has been within the resources that might be presumed upon, as compared with preceding years,—but the mode of payment by the Auxiliaries, chiefly at the end of the Society's year, occasions intermediate difficulty; and now the Society not having a Treasurer to draw upon, that difficulty has become an *impossibility*. It is earnestly and respectfully suggested, therefore, that one simple method of affording present and permanent relief to the Society would be—if the Annual Subscribers could be persuaded to pay in advance their subscriptions *at once*, that the Society might be secure of funds for the payment of the salaries of the Missionaries now due; and by such subscriptions becoming due in future years at Midsummer, the Society would, it is hoped, be saved the necessity of again borrowing and incurring debt. Indeed, to liquidate that which is owing, and to proceed without embarrassment, the Committee require the sum of £2000, which they trust the efforts that they are now putting forth will, by the Holy Spirit's moving the hearts of God's people in favour of Israel, be realised.

Truly such are the indications in connection with the Jews, and such the movements in Divine providence, that it will be with regret and disappointment that the Committee restrict themselves to the maintenance of their present extent of operations only. Surely the prayers and meditations and expectations of the people of God warrant a different calculation.

Let it be remembered that the British Society makes good its title in being the Society for Christians of every denomination, and that to the object of propagating the Gospel among the Jews it restricts itself, leaving secular matters, which often are of a very serious character, as consequent upon the embracing of Christianity, to other hands than those of the Committee of this Institution officially considered.

Brethren, strive for the object thus set before you. It is not a case of mere impression and feeling—it is one in which there is at stake an interest dear to you; but it is known by you that, without the pecuniary means required, this object cannot be pursued. The Lord prosper our

appeal! Bear it on your hearts before the mercy seat. Look at it by the light of God's word, and in prospect of eternity.

Aid us by such suggestions as may occur to you, but do not withhold any effort whereby those supplies may be secured by which, under the Divine blessing, we, as your agents, may go forward cheerfully and confidently—by which our common Saviour may be glorified, and large additions made to those already gathered into His fold.

The Samaritans.

“WE visited the Samaritan synagogue, where we met the high priest, and several members of this singular and ancient sect. It is a plain room, with an arched recess, in which stands the tabernacle, or *heckál*, wherein are kept the copies of the law; this recess is at the south-east side of the room, so that the worshipper, looking out, may have his face turned towards the site of the old temple on Mount Gerizim; it is screened off with a large thick curtain of green-and-gold silk brocade. We were shown several copies of the Pentateuch, and in the Hebrew language, with the true Hebrew (Samaritan) character. Some of these were of high antiquity, especially one large roll, well preserved and highly valued, as the most ancient of all, and which they are reluctant to exhibit to strangers. They assert that it was written by Abishua, the son of Phinehas, the son of Aaron, and that it is 3600 years old. The Samaritans have eighteen recognised sections of the law in Genesis, and eight in Deuteronomy; while the Jews have twelve in the former, and ten in the latter book. Many of the Samaritan manuscripts have been procured at different periods, by the learned in England, France, and Germany, and some have been published in the great works, especially of Kennicott and Gesenius. The Samaritan language is a mixture of Hebrew, Chaldaic, and Syriac words, with peculiar grammatical inflections. The present Samaritans can speak very little Hebrew, and their ordinary language is Arabic. Gesenius has ably shown that little value should be attached to the characteristics of the Samaritan Pentateuch; that no critical reliance can be placed on it, and that there are no good reasons for using it as a standard for the correction of the Hebrew text. It is believed to belong to the first or second century of the Christian era.

The Samaritans keep the Jewish passover, naming it *Afseh*, though they do not consider the sacrifice to be typical, but one only of commemoration and thanksgiving. They keep also the feast of weeks (*Hamsiu*), corresponding with Pentecost; the day of atonement (*Kippor*), which they pass in fasting and sorrow for their sins; and the feast of tabernacles (*Sikot*); but they reject all ceremonies not recognised by the law. They expect a great instructor and guide, whom they call *Hathab*, (or *El-Muhdy*, the guide) to appear in the world. They believe in the doctrine of the resurrection and day of judgment. They will not eat with Mussulmans or Jews. They practise circumcision, abstain from polygamy, except in the case of barrenness, and keep the Sabbath very strictly. They maintain that it was on Gerizim Abraham was about to sacrifice Isaac, and call the spot Land of Moriah. It was close to this spot they erected their temple, or *kiblah*; the

site of which, now a bare rock, surrounded by vestiges of a wall, they consider holy ground, and tread it only barefooted. They believe this to be the place where the tabernacle of the Lord, with the ark of the covenant, had been pitched. For the same reason, no dead are buried on the sanctified hill, but at its base. Not far from the site of the temple there are extensive ruins of a fortress and town. They keep the passover, by sacrificing as many lambs or kids, a year old, as may be required for the repast of each family, abstaining for seven days from the use of leavened bread. On this and the other festivals, they pitched their tents, in former times, upon Gerizim all night, and offered their sacrifices not far from the site of the ancient temple. This spot, which is called Mazbih, "place of sacrifices," is indicated by two rows of stones laid on the ground, and a round pit stoned up, in which the flesh was roasted. But they have for many years desisted from this custom, and kept the festivals in their houses, on account of the exactions and oppressions of the Turkish governors. On the day of Pentecost each individual kills a cock, which is likewise the custom of the Jews, who name the cock Kapparrah, or "expiation." Since, however, the destruction of the temple of Jerusalem, the Jews can offer no paschal lamb, and they only observe those parts of the feast which include the use of unleavened bread, herbs, and wine. May not this feeble remnant of the ancient Samaritan nation have been preserved for the express purpose of transmitting to the present times, without any intermission, an example of the commemoration of the blessed ordinance so mercifully instituted in remote ages as typical of the one and all-sufficient sacrifice of the promised Messiah? The Samaritans are thus living witnesses to the authenticity of the Levitical law, so rashly impugned by some modern philosophising Christian teachers.

The Samaritans assert that Joshua deposited on Gerizim the twelve stones brought from the Jordan. They show, also, a spring, near the site of the temple, named Najij, at which they believe the Great Prophet, or the Messiah, whom they call El-Muhdy, the guide, will appear when He comes upon the earth. They go four times a year in procession to the top of Gerizim, at their great festivals, reading the law all the way."

The above statement is extracted from a work of high value,* not only in reference to its immediate object, but as presenting to our view points of deepest interest in connexion with Eastern lands and their tenants.

With pleasure we add the following from—

The Pathways and Abiding Places of our Lord: illustrated in the Journal of a Tour through the Land of Promise. By the Rev. J. M. WAINWRIGHT, D.D.

THE only object of special interest in Nablouse is the synagogue of the Samaritans. We were desirous of seeing the celebrated manuscript of the Pentateuch, which they, with singular hardihood, affirm to have been written in the time of Moses. It had the appearance, indeed, of a venerable "roll of a book;" but we had reason to infer that they themselves put little faith in this legend of such unknown and high antiquity. On making inquiry of the venerable rabbi, in reference to the recent celebration of the passover, we were taken to a terrace above a small court, whence

* "Journal of a Deputation sent to the East, by the Committee of the Malta Protestant College in 1849."

we could look down upon the places where the seven lambs were sacrificed. The cinders and ashes being pointed out, we were told that the ceremonial had been performed upon this spot, instead of Mount Gerizim, in consequence of the bigotry of the Mohammedan. We stood then, for the first time in our lives, near a spot where an animal sacrifice is still performed. But a few days had gone by since a meek and innocent victim had been led hither, unconscious of its doom, and here its blood had been poured forth as an offering. How could such an event fail to set before us a vivid picture of the wonderful rite, ordained in the beginning, the sacrifice of the innocent to wash away transgression? From the first offering made by Abel, up to the present hour, that mysterious thought, the just shall die for the unjust, the guiltless for the guilty, had never been suffered to perish from the earth. The offering which Abel brought of the firstlings of his flock, pointed, indeed, with a simple and touching sublimity, to the Lamb slain; but it received from the future sacrifice on the cross its only significance and efficacy; the cinders and ashes before us, on the contrary, were not more lifeless and cold than this poor attempt to prefigure the past by a ceremony now so empty and unmeaning. The altar of Abel was the monument of a mighty faith, yet powerful even in death; but this altar of the poor Samaritans is the feeble token of a stubborn unbelief, cold, formal, and unfruitful, though with a semblance of life. The lofty ceremonial of the Jews, with all the majesty of the Temple of Solomon; the long array of priests and Levites in countless numbers in their courses; the tribes of the Lord out of the whole land coming up to one altar; the smoke of the sacrifice of untold victims ever rising to heaven; the sacred fire never extinguished; the awful mystery of the high priest, but once a year, and then not without blood, entering into the holy of holies,—all this formed, indeed, a worship not too holy nor magnificent for the mighty meaning, the great Atonement. It has ceased; but could it be renewed with tenfold dignity and glory, it would now be as empty and unmeaning as it was before affecting and sublime. Yet even this vain Samaritan shadow of a ritual once so splendid and imposing, is full of significance to him who has laid hold by faith of the substance of the deluded Samaritan's hope. They ignorantly still perform a service designed only to prefigure an event now long passed. But the Samaritan—who clings to the semblance of an offering, and even when driven from the altar on his holy mountain, substitutes, with singular perseverance, a few rude stones in the common court-yard of any hovel—is not more blind and obstinate than the Jew, who will not behold that finger of God which, during these many centuries, has forbidden the victim to bleed in Jerusalem, and the smoke of the sacrifice to ascend to Mount Moriah.

What a lesson to unbelief! how striking this circumstance to the faithful! A poor, obscure, and despised handful of Samaritans, shut up in a secluded village in this narrow valley, between the mountains of blessing and of cursing,—scarcely one hundred and fifty human beings, all counted—are, in the whole world, the only believers in one God who still vainly deem that they make the atonement of blood! Indeed, a little remnant, and yet a wondrous monument, both of the truth and of the justice of God!

And now, since neither at Jerusalem nor on this mountain can men worship the Father with the blood of the dying victim, and beneath the cloud of smoke ascending from the burning sacrifice, is not the time ap-

proaching when the poor offering here made shall also cease? Then shall Jews, Samaritans, and Gentiles unite in the faithful confession, that God has removed every outward ceremonial of a sacrifice of blood, because that great event has transpired which alone gave it power and efficacy. Then, indeed, shall—

“One song employ all nations, and all cry—
Worthy the Lamb, for He was slain for us!”

Hasten the time when Samaritans, Jews, Christians, and even the pagans of the Gentiles, shall unite in the new song, “Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;” when the angels shall join in the song, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!”

Our Creditors.

“THEIR debtors they are” (Rom. xv. 27); thus wrote the great apostle of the Gentiles, respecting a contribution that it pleased the believers of Macedonia and Achaia to make for the poor Jews at Jerusalem. Let us ponder his words: “It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things” (ver. 27). These are words of inspiration; unlike the words of man, they enunciate an heaven-born principle; they speak with angel-voice, with accent clear and loud, to every Christian Gentile, of their long-neglected duty—not their pleasure—of an accumulated debt, with interest due, and compound interest yet unpaid,—a debt unpaid for eighteen hundred years; true, in the lesser view, for which the Macedonians cared—and in the greater, of the soul, alas, too true, as the judgment will reveal. Let us therefore listen, that we may know and perform our duty as Christians to the wandering and almost-forgotten Jew of the “present time;” then will our labour not be in vain, for there is much we cannot do, and there is much it is our duty to do. We cannot re-collect the scattered tribes, or restore them to Immanuel’s land, or build Ezekiel’s temple, or cause the conversion of the nation; He who scattered them will, in His own time and way; but we can, and it is our scriptural duty to make a collection for their temporal wants, and how much more for their spiritual necessities; for, though they are a byword amongst the nations, they are “beloved for the fathers’ sakes;” though an household name of reproach with many, yet the “gifts and calling of God are without repentance;” and to the uncared-for and despised Jew pertain “the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore” (Rom. ix. 4, 5).

Now, the prayerful and Bible-reading Christian will acknowledge that the one great aim of his pilgrimage should be to have the mind of Christ, and to do His will; this is his distinguishing privilege, and it enables him to *think* and *act* correctly; yet this can only result from a clear apprehen-

sion and appreciation of the Divine mind, as seen, for instance, in the model character of St. Paul for our imitation. He had read and studied the patriarchs, the fathers, the law, the prophets, and the gospel; and, acquiescing in the revealed will, he endorses and reiterates the Divine announcement to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. ix. 15). And as the vibration of this celestial chord fell on this model mind, it strung in sweetest harmony his renewed soul, which breathes "more plaintive strains than Israel's captive lyre by Babel's streams."

Such is the model—where are the copies? We find a few imperfect delineations; we pause, we do not write to censure; rather let us for a moment again contemplate the revealed will relative to ourselves and the creditors, the objects of St. Paul's prayers, and feeling, and labour, and charity; they dwell among us, yet are not amalgamated with us; they are what their fathers were, "a peculiar people," yet "beloved for the fathers' sakes" above all other nations. The Jews must have this undying pre-eminence—none can take it from them, it is their birthright, their distinctive badge in all their wanderings and persecutions; it is the glory that encircles the Hebrew throne, or gleams in Hebrew exile, yet they are members of the fallen progenitor of our race; for, as concerning the Gospel, the good news that their Messiah is God's salvation unto the ends of the earth, they did not understand, and are "enemies for our sakes;" but, though the blessings of the Hebrew covenant are extended, and made over to us Gentiles, in all its heavenly fulness, yet we are plainly told not to boast against the branches, or to say that the branches are broken off that we might be grafted in; we are reminded of the cause of their being broken off—*unbelief*, and that we only stand by faith and of the power of God, "lest he also spare not" us, "for God is able to graff them in again." Of this mystery St. Paul would not have us ignorant, "lest we should be wise in our own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved." A glance at this passage will discover the true nature of the debt we owe, and the work which the British Society seeks to accomplish: it is not to do the work of "the Deliverer, who shall come out of Zion, and shall turn away ungodliness from Jacob," but it is distinctly with the "remnant at the present time," according to the election of grace, "for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him, for whosoever shall call upon the name of the Lord shall be saved;" this is the scriptural position of the remnant in the present time—the creditors with whom we have to do—that *whosoever* among them shall call upon the name of the Lord shall be saved; and for our encouragement, it seems added, that there is an "election of grace," that the Gentile may know that his labour shall not be in vain in the Lord; yet if this cheering truth were not added, his *duty* would be the same; but with the assurance shall these elect creditors continue to wander in by-ways? and will not the Gentile debtor direct them by his contributions to the old ways? or shall they, at the last, appear at the bar and say, none cared for our souls? True, we do not know who are the elect, and our labour may be apparently unsuccessful; yet our duty is plain, and the result is with our God; and even now the future cedars of Lebanon may be striking their roots deep in the earth, for Judah shall again take root downward (2 Kings xix. 30); which, when we are sleep-

ing in the dust, shall extend their branches unto the rivers, and their shade unto the ends of the earth. Our debt to carry back the Gospel is very clear: "For as ye in times past have not believed God, yet have now obtained mercy, through their unbelief, even so, have these also now not believed, that through your mercy they also may obtain mercy;" and respecting the means of payment, St. Paul is equally explicit: "How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard? and how shall they hear *without a preacher*? and how shall they preach *except they be sent*?" This is practical reasoning, and it is our duty to imitate our working model; but we have another motive to urge us; we are told that "faith cometh by hearing, and hearing by the Word of God;" we should also follow him in his heart's desire and prayer to God for Israel, that they might be saved; farther, we dare not attempt, we feel we cannot,—in amazement we are lost, as we read the unearthly words, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." We hear another Moses saying, "Forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exod. xxxii. 32); and whilst we own that the copy of our love, or zeal, or charity, at its utmost, can only be an imperfect delineation, we may imagine what St. Paul would have done with the great wealth of the Church of the present day, or what he would do, if he was again its almoner; would he not help the British Society to gather in the "elect remnant," to sow the incorruptible seed by the way-side, and to send out its messengers—of whom it may still be written, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?" We need not add more,—our debt and duty are clear.

J. G.

Notice of Books.

Life Spiritual. By the Rev. GEORGE SMITH, Minister of Trinity Chapel, Poplar. London: Snow.

WE have read this volume with both pleasure and profit. The earnestness and simplicity visible through the whole are very refreshing. There is an absence of all strainedness of expression, while, at the same time, there is often striking as well as sober thought. Pulpit ministrations, in which great truths are presented as they are set before us in this work, cannot fail to be eminently instructive. No reader, if we may venture to speak from our own experience, will go through these pages without being benefited. We commend them cordially to all who believe that, amid the tumultuous heavings of mortal life, the preservation and increase of the "life spiritual" is a matter demanding constant and prayerful attention. To such persons, Mr. Smith's volume will prove an acceptable and efficient help, serving as a guide and encouragement to "keep the heart with all diligence."

The Missionary's Wife: a Memoir of Mrs. M. A. Henderson, of Demerara. By her Husband, seventeen years a Missionary in British Guiana. London: Snow.

A BRIEF but deeply-interesting account of one who belongs to the clan of the true "heroines of history." Women like the subject of this Memoir are the glory of their sex, and the brightest examples of vital Christianity. This slight record of one whose sun went down while it was yet noon, is worthy of universal perusal. It has our hearty recommendation.

Missionary Information.

We commend the following statement, by one of our London Missionaries, to peculiar attention, as presenting, we believe, a truthful, and certainly an encouraging, view of the state of enlightenment and evangelisation among Jews in this metropolis:

In reviewing my missionary labours, I have reason to be thankful to the Lord for the many tokens of favour and acceptance that have attended the discharge of my duties among my Jewish brethren. Those tokens of favour have been evidenced by a freer intercourse with a goodly number of Jewish families, and the many opportunities that have been afforded me to instruct them in the everlasting truths of the Gospel. As I have now to call back to my mind the incidents of a whole year's work, it is an occasion of thankfulness to me that they are reproduced to my mental vision in a character indicative of a decided progress of our work among Israel. Formerly, it was our sad experience to see the Jews averse to the very name of a missionary, and it was with great difficulty that a messenger of the Gospel could engage the testimony of a son of Abraham to the glad tidings of a Saviour. That hostile state of mind has happily disappeared, at least among a considerable class of Jews, and, from my own experience, I can ascribe that happy change to nothing else but to the potent influence of the Gospel that is being preached around them, and is continually brought by the missionaries of the cross into their very homes and dwellings. Indeed, considering the present state of the Jews, and the movements that are in various shapes going on among them, we must say the dough is cast, and, by the grace of the Lord, the whole lump may be eventually leavened. It is true, we should be delighted if we were privileged to notice an amount of fruit commensurate to our labours; but we must bear in mind, that the plans of Divine wisdom concerning this

people are peculiar, and that it is in reference to them we read in the inspired volume, "A nation shall be born in one day," so that their *collective* spiritual restoration is to be effected by nothing short of omnipotent and sovereign power. Our mission then, to them, is one of preparation, to preach the Gospel as a testimony unto them; and we must rejoice for being permitted, in the meantime, to gather here and there one or two to the flock of the true Shepherd.

I must acknowledge with humble gratitude, that the families among whom I was going in and out, through the course of this year, have decidedly been benefited by my instructions, and advanced in their spiritual state with regard to the great truths that appertain to their soul's salvation. The word of life and suitable tracts, pointing to Jesus as the Saviour of sinners, have been freely circulated, and in many cases a spirit of inquiry has been aroused, leading the persons concerned therein from a state of enmity and opposition, to conviction and faith that Jesus was the true Messiah. Great encouragements have been especially afforded to me in one place, where I had ample opportunity to dispense the glad tidings of the Gospel to a vast number of foreign Jewish merchants; and in that place I have through the year been enabled to preach Christ, and Him crucified, to German, Polish, Russian, Greek, and Danish Jews severally, to many of whom I have reason to believe the hearing of the word has been a savour of life unto life. I could mention different cases of these strangers, who, after hearing the preaching of the truth, have made it a

matter of earnest inquiry, and have vehemently avowed to me their conviction and faith in the Lord. With almost all of these strangers I am keeping up communication, on their occasional visits to this country; and where an understanding of the truth is still wanting, I am endeavouring from time to time, to continue administering instruction, to add line upon line, and precept upon precept, in humble dependance upon the Divine promise, that the word spoken in His name shall prosper and be fruitful.

As regards the general state of the Jews in my district, it is strikingly observable that their faith in their system is becoming every day more loose and vague; and, although they still confess Judaism, and adhere partially to its observances, they feel that there are some serious defects in their religion, and their state of mind is such, that we may correctly and with propriety say of them, that Christianity appears to stand on their very thresholds. I mean to say, that it is the influence of our preaching that reaches them collectively, and throws rays of light into the midst of darkness and spiritual want in which they dwell. The veil is, however, still on their faces, and they are slow to look to Him who was the end of the law and the prophets. This exhorts us, therefore, to increased activity, prayer, and exertion on their behalf. It is, however, also encouraging to see, that notwithstanding their ignorance and stubborn adherence to their traditional faith, there is not among them the amount of infidelity which might be expected. On the contrary, I observe in my district that the Jews I come in contact with, uniformly believe in God—in His holy and inspired Word, and cherish the expectation of a Messiah who is to redeem them both temporally and spiritually. There is, therefore, reason to hope great things concerning persons in whom the seed of faith is not entirely eradicated or suppressed. Some Jews in my district attend the synagogue on the Sabbath and feast-days, but there are also a good number who visit Christian places of worship, and are more pleased with the Christian method of services than that of the Jews. I am thankful to report, that the Scriptures are now more widely possessed and studied by the Jews than was the case at former periods of our Mission. This fact, of their possessing now the Word of God more extensively, is certainly owing, first, to our Christian agency; but it may be also traced to the exertions that are of late being made by the Jews themselves, to encourage more widely the study of the

Scriptures among the community. As regards the Jewish youth, my experience in my district has been, that some parents send their children to Jewish schools, but that others send theirs to Christian establishments, where those youths obtain also instruction in the New Testament, and hence is thus instilled into their youthful minds the principles and precepts of the Gospel.

It is a fact, with regard to the Jewish youth, that a great number of them are brought up under the influence of Christian education, and receive at an early age those valuable impressions of our holy religion that cannot fail to prove to them a blessing in their future course, when they shall be called to fill the ranks of their fathers. Oh! that in their case may one day be realised—"A seed shall serve Him, it shall be accounted to the Lord for a generation."

To sum up my review of my past year's work, I have to state to you that I have, during that period of time, been privileged to preach salvation by faith in the death and atonement of our Saviour, to some hundreds of Jewish individuals, of whom I have reason to believe a great number have been seriously impressed with the truth, and some have been led by inquiry to conviction and faith, and have become disciples of the Lord, though they have not confessed His name publicly. Some serious inquirers are now under my care, of whom I have given particulars in my former reports.

It would certainly be highly useful and desirable if we could suggest some plans whereby our great work might be facilitated, and our spiritual and more easily attained. But there is one method which must always prove all-sufficient and powerful, a method which the apostles of old have pursued, and that is to address ourselves to every son and daughter of Abraham with the Bible—the Word of truth—in our hands, and to convince them from those Scriptures that Jesus is the true Christ, and that by faith in His name only, salvation and the forgiveness of sins are to be obtained.

On the whole, I think we can congratulate ourselves that our work is advancing and making progress. It is slow, but sure. It may be indeed compared to the water that floweth still, but whose current is nevertheless working its way through vast extents and ramifications, until it is seen to lose itself in the ocean itself; so our work, which is but a link in the grand chain of God's ultimate purposes towards His people Israel, although that work is not as yet

attended by greater visible results, is nevertheless continuing its progressive course, fulfilling its divinely-appointed end of carrying the seed of the truth into every part of the Jewish body, until it shall be consummated in the great and glorious event when the Lord will pour His Spirit upon the house of Judah and Jerusalem, and they shall look upon Him whom they

have pierced, and own Him as their Messiah and Redeemer.

May that happy event soon be realised, and to us more grace given, to be more fitted for this holy work, by increasing zeal, and prayer, and faithfulness, so that we may prove worthy of the high calling wherewith we have been called!

Mr. WILKINSON, after giving a cheering view of the interest in his Mission evinced in a considerable provincial town, presents the following sketch of his intercourse with Jews:

I am happy to inform you, that while I have reason to believe that God is blessing my efforts to interest Christians, my labours amongst the seed of Abraham are becoming increasingly encouraging. I commenced my labours in this department in the shop of a jeweller, who has just taken a partner into his business. These two Israelites are carrying on a large business. I had both of them listening to me for an hour and a half one evening, while I offered them salvation in the name of Jesus alone, proving from the Scriptures that Jesus was Christ. They heard me and conversed with me in the most friendly manner. I attended synagogue on the following Saturday; after the service one of the Jews came to me and shook hands with me; and as he confessed the night before that he could not answer my arguments in favour of the Messiahship of Christ, he introduced me to a merchant who was better acquainted with the Hebrew Scriptures and more conversant with the question at issue. I had a little conversation with the merchant in the street, and he invited me to come to his house some evening after eight o'clock. I accordingly went on the following Tuesday evening, and took supper with the merchant and his lady, who is an intelligent Jewess. After supper I took my Hebrew Bible, Mr. L—— took his, and Mrs. L—— took a German one, and we had a most friendly conversation on the all-important question, which lasted until half-past eleven o'clock at night. When I left them they requested me to come again as often as other duties would permit. I called again one morning about twelve o'clock, but did not intend to stay; however, they entreated me to accompany them on the hills for a morning's walk. I gratefully accepted the invitation, and resumed the subject of conversation which had previously occupied our attention. We had another conversation of two hours' length

during this walk. I went to his house one Sunday morning to invite this gentleman and lady to accompany me to a Wesleyan chapel to hear the Rev. W.M. Punshon, and they would have gone had not Mr. L—— been summoned to attend on a special jury at York on that day. Mr. L—— is a very intelligent Jew, well acquainted with the Hebrew Scriptures, and a most gentlemanly man to converse with. I presented to him a tract, "Salvation through a Mediator;" and he told me the other day that he is writing an answer to it. I am very glad that he is taking such a course, for he may be brought in this way to see the truth of that which he attempts to deny.

Whenever I go to the synagogue, Mr. L—— invites me to his seat, and assists me with my Hebrew prayer-book; other Jews having observed this, have spoken to me and invited me to see them. Thus I am gaining a friendly acquaintance with some of the most respectable resident Jews. My labours amongst the poorer classes of non-resident Jews have been equally, if not more interesting. On my entering the synagogue one morning, I met a poor Jew, and having interrogated him as to his Jewish origin, I gave him my address, and requested him to come to my apartments after the service. He came at twelve o'clock. On entering into conversation, I found that he was a Hungarian refugee, had kept a hotel in Hungary, and for entertaining some Hungarians was thrown into prison in 1849, and lay there during twelve months. After his release he set out for England, his wife being dead, and his two sons, one seventeen and the other nineteen years of age had been forced into the Austrian army. He has now been four years in England, but has not received one letter from his sons. He also gave me a painful description of the sufferings of the Jews in Cracow in 1831. I entered on the Messianic question with great freedom, expounding the

principal passages which refer to the Messiah, bringing out more conspicuously those features in His character for which the Jews respect Jesus of Nazareth—especially His deity, and the atoning nature of His death. Having explained the typical nature of the Levitical sacrifices, and the spiritual nature of the Messiah's kingdom, I read to him several portions of the New Testament, directing particular attention to the Saviour's striking prophecy respecting the destruction of Jerusalem, and the dispersion of the Jews among all nations. I then referred him to the sufferings of his people during the past 1800 years, and challenged him to find any other cause for such unprecedented sufferings than the crucifixion and wilful rejection of Jesus of Nazareth. While urging him to embrace Jesus as his personal Saviour, I perceived that he was not only interested, but evidently impressed. He declared he had never had Christ set before him in such a manner during his whole life, or His Messiahship set forth in so clear a light. He was well acquainted with the Hebrew Scriptures, but complained very much of the irreligion of the English Jews, and of their ignorance of their own Scriptures. He accepted several tracts, and came to hear one of my lectures delivered two nights after this interview. I pray that God may bless the seed sown in his heart.

The above interview lasted two hours. I then went again to the synagogue, met another Jew in the street; we walked together to the synagogue, and I took the opportunity of preaching the Gospel to him. He asked permission to come and see me I accordingly arranged for receiving him at 9 P.M. He came, accompanied by another Jew, about nineteen years of age; he himself being about twenty-five. I expounded the Scriptures to them until eleven o'clock, and gave them tracts, which they promised to read on the Sunday. The elder one called again twice or three times, but has been necessitated to leave the place for want of employment. The younger one remained a short time longer than the other, and we had repeated interviews. I exhorted both of them to exercise earnest prayer that God would guide them into the truth. While I have reason to suspect the sincerity of the older one, I believe the younger was sincere, and impressed with the truth. After I had had considerable conversation with him, and he had read some tracts I gave him, I asked what he thought about Jesus Christ; and he replied, "It seems very plain that Jesus was the Messiah—I never saw it so plain before." I said, "But it is one thing to

think so with the head, and quite another thing to feel it in the heart." The answer he gave me to this statement pleased me much, as it evinced that he was taught of God as well as of man. He said, "Yes, that is true, but God has promised to take away the stony heart out of the flesh, and to give a heart of flesh." I gave him a New Testament, which he afterwards declared to be his chief comfort in trouble. He suffers much from a pain in his chest—in fact, I am afraid he is consumptive.

Another case in which I feel considerable interest is that of a German Jew who travels about the country with jewellery, but spends his Sabbath here. The first time I saw him he was walking along the street. Having accosted him in Hebrew, I asked, "Do you ever think upon the important question as to whether the Messiah has already come, or is yet to come?" He answered "This question sometimes occupies my thoughts very much, and when I meet with a Christian who knows Hebrew, I like to have a friendly conversation on this subject, because it stands so closely connected with our happiness and salvation." I invited him to come to my apartments on the following Saturday, after synagogue service. He has since spent six hours with me in earnest conversation on the subject of personal religion, as well as in a careful examination of both the Old and New Testaments—three hours on Saturday last, and three hours on the Saturday previous. In the course of conversation he manifests a very extensive acquaintance with the Hebrew Scriptures, as well as with the opinions of the rabbis. He says he is resolved to read and converse about this subject until he arrives at more definite views; and if in his search after truth he is convinced of the Messiahship of Christ, he will embrace Him, let it cost him what it may. He thinks it quite possible that the Jews may have continued to resist the claims of Jesus even after they have been partially convinced that he was the Messiah, simply because they did not wish it to be true. It appears that he has had to pass through peculiar and personal trials, and, in the midst of some of these trials, he says he indulged hard thoughts of God, and grew indifferent to religion altogether; so much so that he neglected his morning prayer, in which he was accustomed to thank God for having given him back his soul. He has since been aroused from this state of indifference by severe affliction. During this affliction, from which he thought he should never recover, he repented of his sins, and believes that God forgave him, for he felt very happy in the

prospect of death, especially one night, when he felt sure that it would be his last so before he went to sleep he repeated the 5th verse of the xxxi. Psalm: "Into thy hands," &c. The Lord, however, raised him up, and restored him to health; but other trials awaited him. One day, while crossing some fields, being in a very perplexed state of mind, he saw a small piece of paper lying a short distance from the pathway; curiosity led him to go and look at it, and he found upon it the following words: "Lead me in thy truth, and teach me." He has since resolved to read more and pray more; but he regretted that his Bible had been stolen from him on board the packet in which he came to England. The Hebrew Bible which you have recently sent me is for this Jew, whom I consider worthy of it. I intend also to present him with a New Testament, which he is anxious to possess; and I pray that while he is reading it the Holy Spirit may teach him that it, as well as the Old Testament, is not the word of man, but in truth the Word of God.

I attended synagogue service on the anniversary of the feast of purim. There were present about forty or fifty Jews, the usual number at a morning service. One little boy had a rattle, which he occasionally used; while other Jews, principally of the poorer class, stamped on the floor and hissed at the mentioning of Haman's name. It appeared to me, that my presence in the synagogue restrained them a little, for when the poorer Jews wished to give vent to their feelings against Haman, the more respectable portion of the assembly hushed them to silence.

I attended synagogue twice on Saturday last. In the evening I was there before the time, so I went into the house of the rabbi, with whom I had a short conversation before the service. The service continued only about twenty minutes, and when it was closed, I entered into conversation with the merchant with whom I have friendly intercourse, and with the rabbi. About ten

other Jews were standing in the synagogue, listening to the conversation. I called the rabbi to account for allowing Jews who keep open shop on the Sabbath, to read portions of the law in the synagogue--yea, even "Remember the Sabbath day, to keep it holy," while at the same time their shops are open, and their goods being sold. I said, "I, as a Christian, keep Sunday in commemoration of the resurrection of the Lord Jesus Christ as the Redeemer of mankind; but while you Jews continue to reject Him, you are bound to be consistent Jews." "Well," said the merchant, "it is certainly wrong, but we cannot help it." "Cannot help it!" I exclaimed. "Do you mean to say that God commanded anything to be done that could not be done?" "Certainly not," said the merchant. "Well, then, God will hold you responsible for the observance of His commands." I asked, "Do you admit such Sabbath-breakers into heaven?" The merchant, rather hesitatingly replied, "Yes; for we hope they will repent." "But," I said, "what do you think of the genuineness of the repentance of that man who intends to pursue the same course as long as he lives? Does not Isaiah say, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon?'" The rabbi looked, and listened with much interest, and said to the merchant, several times during the conversation, "He's right—he's right!" I told the rabbi, that, as the minister of religion, he ought to obey the command of the Lord, by the same prophet, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" (Isaiah lviii. 1). The rabbi again exclaimed, "He's right!" No doubt the rabbi would have taken a more prominent part in the conversation, but for the fact that he knew very little of the English language. We parted in the most friendly manner.

THE PASSOVER IN FRANCE.

MR. BRUNNER, in PARIS, states:

The Jews have again been celebrating their Passover according to their ancient customs; but though its loose performance here presents but a very miserable aspect, it appears that its spiritual import is forcing for itself a way through the ennum-

brances of ignorance and religious indifference. Perhaps no occasion affords more ample scope for preaching to the Jew the fulfilment of prophecy and typical institutions than this memorial-fast; because, while its momentous events present to his

mind the era of his national beginning with its subsequent revolutions, its hidden reality, even the true Passover Lamb, when properly laid before him, is so supported by the whole tenor of Scripture, as well as his past and present history, that the Jew must either admit it to be the grand end of God's designs, or acknowledge his religious system, with its whole institutional apparatus, of no meaning, and consequently neither divine nor obligatory.

Mr. L——, a most learned Jew, with whom I conversed on this topic in the presence of his family, said to me frankly, that the more he meditates upon Jesus, and the wonderful accomplishment of Scripture in His whole character and life, the more he appreciates the mysterious language in the 29th chapter of Isaiah; and that he could not help thinking the injunction at the ordinance of the Passover, "Neither shall ye break a law thereof," and other parts of prophecy I alluded to, of no meaning, if not applied to Jesus. He continued, that although he could not, as yet, reconcile himself to some particular points of Christian pretension, still, considering the Christian system as a whole, he finds it perfectly consistent, and supported by a proof, to his mind, as convincing as those of Scripture; which is, that it answers most effectually the moral wants of humanity in its fallen state. "I try," added he, in the course of this conversation, which was not the first I had with him on the subject, "to observe the religious performances for my family's sake, but I am conscious of their emptiness. Christianity is certainly a nice religion; I told you often that I admit the Messiahship of Jesus, but I cannot entirely accept the doctrine of his divinity, although I acknowledge that the proofs you adduce from Scripture are difficult to refute." Mr. L—— attends occasionally the preaching of the Gospel; but though his mind seems to abide in an undecided position, it is nevertheless evident that the Gospel has gained much ground in his heart, which justifies the hope that it will ultimately, through God's blessing,

be brought into a full subjection to the law of Christ.

Mr. S——, whom I mentioned on some former occasions, and upon whom I look with great interest, is manifesting a most wonderful progress in Christian truth. In my interviews with him, which are very frequent, we pass hours in most interesting conversation on various scriptural topics, when his candour and earnestness afford me the greatest satisfaction. Accompanying him on the first day of the Passover from the synagogue to his lodging, where we were joined by his host and some other Jews, I entered with them all into a lengthened conversation upon the present state of Judaism compared with that of the Bible, which, I shewed repudiates their arrogant pretensions, and points out the only way of pardon and acceptance with God. The host was the only one who opposed me, but the others, who are all well acquainted with me, listened with due attention. On this occasion Mr. S—— said to the host, that it was of no use opposing me,—that what I advanced was firmly supported by Scripture. He assured him that he had once been an opponent himself, but at that time he thought the mere outward observance to constitute religion, and the sight of the synagogue supplied his mind with the idea of a God-espoused people, because he looked upon religion as an abstract personification, entertaining no intimate relation with the heart; but that he had since then arrived at a different view of the subject; "and" added he, laying stress upon every word, "I wanted by this time to be preparing for the rabbinat, under the patronage of my friends who desire it, if I could submit to preach, against my own conscience, a system which, in its present state, I find utterly deficient."

Mr. S——'s remarks, affording a most encouraging insight into the heart, produced a favourable impression upon his host, and tell that the harvest of the Lord, notwithstanding the many difficulties and obstructions of the present day, is ripening, and that God's promises concerning Israel are hastening toward their fulfilment.

Mr. FRANKEL writes from LYONS:

The feast of the Passover afforded me unusual opportunities of preaching the Gospel, to resident, as well as to travelling Jews who arrive here on that festival, and I always find it a season of

great interest for missionary labour. Whilst explaining to the Jew the nature and design of the feast, convincing him of the utter impossibility of observing it according to the laws of Moses, without temple, priest,

and sacrifice, his mind is in some degree prepared for the introduction of Christ as the anti-type of the paschal lamb, as the Pass-over sacrificed for our sins. I had a very interesting meeting of a room full of Jews, in the house of Mr. C—; amongst the number were several Jewish soldiers on their way to the Crimea. After reading and explaining to the company at large the 53rd of Isaiah, I addressed myself particularly to the soldiers: they seemed very much affected when I spoke to them about the uncertainty of life, the necessity of seeking peace with God whilst still in the land of the living. This was the first time that they ever heard the sound of the Gospel, and it may perhaps be the last appeal, perhaps the first and the last warning: "Pre-

pare to meet thy God." May it prove a word in season to their souls! They very thankfully accepted the New Testament and other Christian books. A few weeks ago Mr. S— requested me to discontinue my visits to his house for the present; he assured me that he had no unfriendly feeling towards me, nor to the doctrine I have been so often advocating in his house; but the reason for his doing so was, that his son was not only reading the New Testament (to which he had no objection whatever), but talking to every body about it, and he feared that if no steps were taken now, he would soon see in the papers the account of his son's baptism. During four years, I am happy to say, this is only the second case of the kind.

Meetings of Associations, &c.

With the names of the Deputations and of others taking part in the proceedings.

February 18. *Bethnal Green* (Rev. J. Viney's).—Sermon by the Rev. A. D. Salmon.

February 21. *Hammer-smith*.—West-end Chapel. Public Meeting. Revs. Leckman, Stokes, Macbeth, D. A. Herschell, A. D. Salmon, R. B. Isaac, and Mr. Ben Orlie.

March 6. *Abingdon*.—Independent Chapel. Lecture by Rev. A. D. Salmon. Revs. Lepine and Marten prayed.

March 7. *Bridgwater*.—Baptist Chapel. Lecture by Rev. A. D. Salmon. Rev. Branton conducted the devotional service.

March 8. *Colindale*.—Baptist Chapel. Lecture by Rev. A. D. Salmon.

March 9. *Plymtree*.—Independent Chapel. Ditto.

March 11. *Exeter*.—Sermons by Rev. A. D. Salmon, in the morning, at Grosvenor Chapel; in the evening, at Christ Church.

March 12. *Exeter*.—Athenaeum. Rev. D. Hewitt presided. Lecture by Rev. A. D. Salmon. Revs. McKenny and Mitchell prayed.

March 13. *Topham*.—Independent Chapel. Lecture by Rev. A. D. Salmon.

March 15. *Tringmouth*.—Wesleyan Chapel. Ditto ditto. Revs. Wood and Walker prayed.

March 16. *Dartmouth*.—Independent Chapel. Lecture by Rev. A. D. Salmon. Revs. Stenner and Brewet prayed.

March 18. *Tiverton*.—Sermons by Rev. A. D. Salmon in the Independent Chapel.

March 27. *Guildford*.—Public Hall. Lecture by Rev. A. D. Salmon.

April 11. *Greenwich*.—Maize Hill Chapel. Revs. Bellows, Baker, Lucy, A. D. Salmon, and Mr. G. Yonge.

April 17. *Blonston*.—Chapel. Anniversary Sermon by Rev. C. M. Birrell.

April 19. *City Road Chapel*. Address by Rev. A. D. Salmon. The Rev. W. S. Edwards conducted the devotional service.

April 22. *Swindon*.—Sermons by Rev. A. D. Salmon, in the morning, at the Wesleyan Chapel; in the evening, at the Independent Chapel; and addressed the Independent Sunday School in the afternoon.

April 23. *Tetbury*.—Baptist Chapel. Lecture by Rev. A. D. Salmon.

April 25. *Derisoe*.—Independent Chapel. Ditto, ditto. Revs. Kingland and Stanford prayed.

April 30. *Westbury*.—Independent Chapel. J. Whitaker Esq., presided. Lecture by Rev. A. D. Salmon. Revs. Freer and Anderson prayed.

May 1. *Fyones*.—Rook Lane Chapel. T. H. Pilditch, Esq., presided. Revs. Anthony, Edwards, Manning, and A. D. Salmon.

May 2. *Shropton Mallet*.—Wesleyan Chapel. Lecture by Rev. A. D. Salmon. Rev. Mr. Young prayed.

May 3. *Wincanton*.—Independent Chapel. Sermon by Rev. A. D. Salmon.

May 4. *Somerton*.—Wesleyan Chapel. Lecture by ditto.

May 6. *Sherborne*.—Sermons by Rev. A. D. Salmon, morning, Wesleyan Chapel; evening, at the Independent Chapel.

May 8. *Bridport*.—Town Hall. T. Beach, Esq., presided. Revs. Young, Stephens, A. D. Salmon, and Mr. W. L. Gill.

May 9. *Isle of Portland*.—British School-room. Revs. Cheney, Smith, and A. D. Salmon.

May 10. *Dorchester*.—Independent Chapel. Lecture by Rev. A. D. Salmon. Revs. J. Miller, M.A., and G. Korry conducted the devotional service.

May 19. *Hertford*.—Independent Chapel. Sermons by Rev. A. D. Salmon.

June 4. *Goatport*.—New Congregational Church. Lecture by Rev. A. D. Salmon. Revs. Ewing, Meadows, and Smedmore conducted devotional service.

June 5. *Lynton*.—Baptist Chapel. Lecture by Rev. A. D. Salmon. The Rev. W. R. Clarke, M.A., prayed.

June 6. *Poole*.—Town Hall. Lecture by Rev. A. D. Salmon. Rev. Mr. Conder presided.

June 7. *Christchurch*.—Independent Chapel. Lecture by Rev. A. D. Salmon. Rev. J. Fletcher prayed.

June 8. *Wareham*.—Lecture by Rev. A. D. Salmon. Rev. U. B. Randall, M.A., prayed.

June 10. *Weymouth*.—Sermons by Rev. A. D. Salmon, morning, at the Baptist Chapel; evening, at Wesleyan Chapel.

June 11. *Weymouth*.—Nicholas Street Chapel.—Anderson, Esq., presided. Revs. J. Smith, Taylor, W. Smith, and A. D. Salmon.

June 12. *Wimbourne*.—Independent Chapel. Sermons by Rev. A. D. Salmon. Revs. — Holmes and Dawson conducted devotional service.

April 17. *Woolwich*.—Rev. J. Carlile, D.D. Lecture by the Rev. M. Reed.

April 23. *Rygate*.—Mr. Dann presided. Lecture by Rev. M. Reed.

April 24. *Maidstone*.—Rev. J. G. Waterman presided. Lecture by Rev. M. Reed.

April 30. *Newbury*.—Baptist Chapel. Lecture by Rev. M. Reed.

May 2. *Godalming*.—Independent Chapel. Rev. Mr. Jackson presided. Lecture by Rev. M. Reed.

May 3. *Lecester*.—Baptist Chapel. Rev. Mr. Haycroft presided. Lecture by Rev. M. Reed.

June 4. *Southampton*.—Meeting: Revs. Messrs. T. Adkin, MacLaren, Pugh, Roberts, Trestrail, Phelps.

June 12. *Devonport*.—Princess Street Chapel. Revs. A. Hampson, E. H. Jones, and Mr. Yonge.

June 13. *Plymouth*.—Baker Street Chapel. Revs. W. R. Noble, E. Jones, J. E. Traver, G. Short, R. W. Overbury, and Mr. Yonge.

CONTRIBUTIONS.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|---|----|----|----|
| A Friend | 0 | 10 | 0 |
| A Friend, by Mrs. S. K. Wilson | 2 | 0 | 0 |
| A Friend to Israel | 6 | 9 | 0 |
| A Friend to the Jews, by Miss Lomax | 2 | 0 | 0 |
| Bristow, Mrs. | 1 | 1 | 0 |
| Burr, J. Esq. | 5 | 0 | 0 |
| Chamberlaine, Mrs. | 0 | 10 | 0 |
| Child, Mr. J. | 0 | 10 | 0 |
| Craister, Mrs. | 6 | 0 | 0 |
| Crane, Mrs. | 2 | 2 | 0 |
| Faniels, Mr. | 0 | 5 | 0 |
| Dawson, Mr. N. | 0 | 10 | 6 |
| Dixie, Mr. B. | 0 | 10 | 0 |
| Duffey, Mr. | 0 | 2 | 6 |
| Eley, Mrs. | 0 | 10 | 0 |
| Engall, Mrs. | 1 | 0 | 0 |
| Fysh, Misses E. and F. | 4 | 0 | 0 |
| Gairdner, Mr. | 1 | 0 | 0 |
| Goring, Sir Harry D., Bart. | 5 | 0 | 0 |
| Harris, C. Esq. | 2 | 2 | 0 |
| Herbert, Mrs. | 1 | 0 | 0 |
| Howell, Rev. C. R. | 1 | 0 | 0 |
| Lear, Mrs. | 1 | 0 | 0 |
| Marsh, Miss | 0 | 3 | 6 |
| Presented to the British Society, as the remainder of a pledge made some years since by a Friend to the Jew | 30 | 0 | 0 |
| Purnell, Mrs. | 1 | 0 | 0 |
| Rawlinson, W. Esq. | 1 | 1 | 0 |
| Straiton, Mrs. | 0 | 5 | 0 |
| Wigg, Mrs. | 0 | 10 | 6 |

| | | | |
|----------------------------------|----|---|---|
| Collection after Annual Sermon | 9 | 4 | 7 |
| Collection at the Annual Meeting | 16 | 5 | 4 |

ASSOCIATIONS, COLLECTIONS, ETC.

| | | | |
|---------------------|----|----|----|
| Alnwick | 3 | 7 | 6 |
| Banbury | 3 | 1 | 6 |
| Birkenhead | 3 | 0 | 0 |
| Boston | 1 | 15 | 0 |
| Bridport | 1 | 16 | 6 |
| Burlington and Quay | 7 | 3 | 0 |
| Bury St. Edmunds | 3 | 8 | 0 |
| Cambridge | 1 | 0 | 0 |
| Chatham | 6 | 8 | 0 |
| Dorchester | 6 | 8 | 0 |
| Dorset | 2 | 7 | 6 |
| Dorchester | 1 | 6 | 6 |
| Frome | 2 | 15 | 0 |
| Godalming | 0 | 11 | 4 |
| Hammersmith | 12 | 4 | 4 |
| Holyhead | 1 | 1 | 9 |
| Hull | 9 | 0 | 0 |
| Leeds | 50 | 0 | 0 |
| Lewes | 1 | 11 | 6 |
| Maidstone | 1 | 13 | 4 |
| Melbourne (Cams) | 2 | 18 | 0 |
| Mildenhall | 1 | 12 | 0 |
| Naissa | 0 | 7 | 3 |
| Newark | 7 | 11 | 10 |
| Newbury | 4 | 2 | 4 |
| Norfolk and Norwich | 13 | 18 | 6 |
| North Shields | 11 | 2 | 0 |
| Oxford | 6 | 15 | 11 |

| | | | |
|--------------------|---|----|---|
| Pembroke | 1 | 3 | 1 |
| Portland (Isle of) | 1 | 0 | 0 |
| Ratcliff Chapel | 2 | 4 | 8 |
| Reigate | 1 | 9 | 0 |
| Salisbury | 0 | 14 | 0 |
| St. Ives (Hants) | 3 | 8 | 1 |
| Shepton Mallett | 1 | 2 | 6 |
| Sherborne | 2 | 14 | 6 |
| Somerton | 0 | 5 | 7 |
| Stroud | 3 | 5 | 0 |
| Swindon | 6 | 12 | 7 |
| Tetbury | 2 | 3 | 6 |
| Thetford | 4 | 13 | 0 |
| Torrington | 1 | 5 | 8 |
| Totnes | 4 | 0 | 0 |
| Tottenham | 1 | 2 | 6 |
| Uxbridge | 1 | 16 | 9 |
| Westbury-on-Swern | 4 | 14 | 0 |
| Westbury (Wills) | 1 | 16 | 3 |
| West Cowes | 1 | 2 | 6 |
| Wincanton | 1 | 2 | 6 |
| Windsor | 2 | 19 | 6 |
| Woolwich | 3 | 15 | 0 |

SPECIAL CONTRIBUTIONS.

| | | | |
|-----------------------|-----|---|---|
| A Widow's Mite | 0 | 5 | 0 |
| Clayton, J. Esq. | 5 | 0 | 0 |
| Hankey, W. A. Esq. | 5 | 0 | 0 |
| Henderson, John, Esq. | 100 | 0 | 0 |
| Martin, John, Esq. | 10 | 0 | 0 |
| Martin, M. Esq. | 30 | 0 | 0 |
| Rotton, Miss | 5 | 0 | 0 |
| Wollaston, F. L. Esq. | 10 | 0 | 0 |

The subject referred to in the first article having necessarily occupied so much time and attention, the lists are presented in a very imperfect state. Our readers will, under the circumstances, extend to us their kind consideration.

Hymn

FROM THE LITURGY OF THE CARAITE JEWS.

Imitated by Rev. Dr. Williams.

Thou source of light and love divine,
On Zion bid Thy mercy shine;
To exile now no more condemn,
The children of Jerusalem.

Redeemer of Thy Zion, haste,
Why lies their ancient dwelling waste?
Speak words of peace—and cheer with them
The heart of Thy Jerusalem.

May Zion be with beauty crown'd,
May rays of majesty surround—
Mercy is still thy brightest gem;
Show mercy to Jerusalem.

Thy Zion's liberty proclaim;
Remember her reproach and shame;
Repair, for why should men condemn?
The ruins of Jerusalem?

Again with glory in His train,
Let Zion's King on Zion reign;
Cheer, Thou that art their diadem,
Thy mourners at Jerusalem.

May joy and gladness now distil,
In sacred drops on Zion's hill;
Arise, thou Branch of Jesse's stem,
And flourish at Jerusalem.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, July 18th, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 116.]

AUGUST, 1855.

[Price 1d.]

Contents.

| | PAGE. | | PAGE. | | PAGE. |
|---------------------------|-------|------------------------------------|-------|------------------------------------|-------|
| To the Committee | 113 | The Mission (<i>continued</i>):— | | The Mission (<i>continued</i>):— | |
| The Passover in Spain ... | 116 | Paris | 123 | Brussels | 125 |
| THE MISSION | 118 | Marseilles | 123 | Breslau | 126 |
| Germany | 119 | Lyons | 124 | Beyrout | 127 |
| | | | | Karlsruhe | 128 |

To the Committee,

IN REPLY TO THEIR ADDRESS TO THE CONSTITUENTS OF THE
SOCIETY, FROM VARIOUS CORRESPONDENTS.

ONE spirit pervades these communications,—that of fraternal love and sympathy towards the Committee, and of cordial and devout interest in the cause itself. The Secretary of one of the associations writes: "It will cheer your heart to know that we had the best meeting last night we have ever known in ——. Do not despond: 'the earth is the Lord's'—hearts are His, too. We just asked Him to give us His blessing and a little extra money for your object, and here it is! Instead of about £6, which we usually realise on these occasions, the proceeds of the tea alone were £5, and other departments were alike in advance. So that we are able to forward you something like £20, when the 'less expenses' are paid, and we don't mean to have many this year, but pay off as we go on. Mr. F—— has been a most acceptable deputation, and I trust he will prove equally so where he is going; and may God open the hearts of the 'liberal to devise liberal things,' which may prove as ballast to your storm-tossed vessel!" And the Treasurer, in making the remittance, says: "We have had a most delightful anniversary,—the tea-meeting very harmonious, and I believe much good will result from the public meeting. The total amount is £24 6s. 4d. In your trouble and dilemma, there are hearts here that feel

one with you : your trouble is their trouble, and it would wring their hearts if the agents were withdrawn. I pray and believe that help will be given : yea, it is given even now to some extent—'all things shall work together for good.' Look at Paul's position when neither sun nor stars in many days appeared to give them a cheering aspect, yet the message of God made him cheerful, so as to live through the dark time. May the Lord strengthen your faith, and open the hearts of the churches !”

The Treasurer of another auxiliary states : “ I shall be very happy to contribute what I can to help it. But this is all I can, in my present state of health, do, being forbidden by my medical adviser, for some months to come, even to teach in the Sabbath school. I think a great stir should be made to get the Society out of its present unhappy position, and I will give, at any rate, £10 towards it, and, if stock-taking prove satisfactory, perhaps more.”

A Friend to the cause accompanies a donation of £50 with expressions of lively interest ; and one in humble life, who has long aided and encouraged the Society, thus expresses his feelings : “ Having received my ‘ Jewish Herald’ for this month (of which I take in nine this year), and reading it as usual with due attention, it appears to me that the Society is, as it were, passing under a dark cloud at present. May it soon break with blessings on its head ! There are things connected with it under the eye of an all-wise Providence that I do not understand. Of one thing I am persuaded, that the work on which the Society is engaged is of God, and therefore cannot be overthrown. But why the professed friends of the Redeemer are so reluctant to come forward to the help of the Lord, I know not. When the children of Israel went to war against their brethren the Benjamites, they asked counsel of their God, for whose honour they were purposing to go to war, which of them should go up first to the battle ? and the Lord said, ‘ Judah.’ And still we find there fell 22,000 men ; and still they sought counsel of the Lord, saying, ‘ Shall I go up again to battle ?’ And the Lord said, ‘ Go up against him ;’ and again were they defeated with the loss of 18,000 men. However, as they were confident that the work in which they were engaged was of God, they appeared in the house of God for further instruction, with redoubled zeal and humility, and the Lord said, ‘ Go up, for to-morrow I will deliver them into thine hand.’ May the Lord speedily and effectually provide for the spiritual wants of the house of Israel ! I am sincerely sorry for North Africa. I have always felt an interest in that mission ; it brings to my mind one transaction in Jewish history. It runs as follows : ‘ O Lord, what shall I say, when Israel turneth their backs before their enemies ?’ I have no doubt but the Society thought good to do so for the present ; but I am sorry that it should be under the painful necessity of giving up, or nearly so, such a field of labour. I am, however, learning to sympathise with them, having of late met with some things of an unpleasant nature connected with the same cause. But I must leave this subject for the present, and turn to the money-matters ; and, as far as I am concerned, it is very unfavourable at the present. I have no work, and have done very little this summer. However, I have a little, of which I purpose to send you something on behalf of —. I purpose to send £3, and 10s. for a few reports and small tracts.”

A minister, who has undertaken a journey in aid of the Society, mentions his regret in being informed of the *crisis* : — “ My first

thought was, what will become of the Society? for I felt that, of necessity, it would place you in a very serious difficulty. However, in this season of trial, there is one stay,—‘the Lord reigneth,’ and His gracious aid is generally accorded when we experience how absolutely we are dependent upon Him. I do not think that He will suffer an instrument which He has so often and so signally blessed to be broken, but will raise up, in some unlooked-for quarter, the help which is needed. I have great hope that the ship will not be permitted to founder, but that it will ride out the storm in safety. I believe that the *Master* is in it, who, although He seems to sleep while the waves are dashing over it, will arise in His own good time and way, and hush the storm, and steer it into safety.”

Other ministers have kindly promised to bring the state of the Society before their congregations, and some friends have silently responded by contributions towards its relief, as will appear by the subjoined list. A *Country Tradesman* contributes £100, as his token of sympathy and love; and another friend sets a worthy example by the following: “I have much pleasure in handing you this small donation. God, I am sure, will raise you up friends in this your hour of need. It may not be uninteresting to you my recording the following:—A few weeks ago I came to the conclusion that I ought to give to God’s cause the first fruits of all my increase. Through the providence of God, there had been a lessening of my household expenses, and the enclosed is a portion of the first fruits of the same. I had been thinking, a few days ago, to what object I should appropriate it; but, on returning home this afternoon, your circular was put into my hands, therefore I have not delayed in forwarding you the enclosed.”

Let not the Committee be disheartened, nor think of withdrawing labourers from a cause which so richly deserves, and will ultimately so abundantly reward, every exertion made in the name of the Lord Jesus. Humbled every member of the Society may well be, under that Hand which has for a time drawn a cloud over the scene of our labours. Well may we inquire, collectively and individually, “Show me wherefore thou contendest with me;” but we may not, like Israel, “be discouraged because of the way.” Let us realise more habitually the deep spirituality of the work, and its peculiar claims on the living piety of those who put their hands to it. We know that, in seeking the restoration of Israel to favour and to holiness, we are seeking the accomplishment of what the God of Abraham hath purposed. We believe that it is our duty to seek this object by presenting to our brethren the Jews the Gospel of our Lord and Saviour Jesus Christ; but we need to be reminded that, if Israel is to arise, it will be “not by might, nor by power, but by my Spirit, saith the Lord.” We are “fellow-workers with God” in this high and holy enterprise. Oh, how essential that our eyes should be single to His glory—that “we should be holy as He is holy”—and that the Jew should everywhere, in us and in our agents, perceive the same mind that was in Christ Jesus! Let the Committee, let the Missionaries, let the Constituents, give themselves in earnest to the work, as those who serve the Lord Christ—let us plead the promises in faith—and labour in love rekindled at Calvary, and in the spirit imbibed in the valley of humiliation. We dare not despond. We are saved in hope—and a hope thus cherished will never make us ashamed.

The list of Special Contributions is as follows:—

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|--------------------------|-----|----|----|------------------------|-----|----|----|------------------------|----|----|----|
| A Christian Friend, by | | | | French, Mr. | 1 | 1 | 0 | Payne, Mr. | 1 | 1 | 0 |
| Mr. Neuman | 3 | 0 | 0 | Friend, A. Streatham | | | | Peacock, Rev. J. | 0 | 5 | 0 |
| Ditto, ditto, ditto | 5 | 0 | 0 | Hill | 5 | 0 | 0 | P. D. | 0 | 10 | 8 |
| A Debtor to the Jew | 5 | 0 | 0 | Friends at Chorley... | 1 | 0 | 0 | Rathbone, Mr. | 0 | 10 | 0 |
| A Friend, | 0 | 2 | 6 | Friar, Mrs. | 0 | 5 | 0 | Rotton, Miss. | 5 | 0 | 0 |
| A Friend to God's | | | | Glazebrook, M.G. Esq. | 0 | 10 | 0 | Rule, Rev. W. H. | 1 | 0 | 0 |
| Ancient People..... | 2 | 0 | 0 | Green and Badmall, | | | | Saunders, Mrs. | 0 | 2 | 6 |
| A Widow's Mite | 0 | 5 | 0 | Messrs. | 5 | 0 | 0 | Servant, Female, by... | 1 | 0 | 0 |
| A Country Tradesman | 100 | 0 | 0 | Halkett, Mr. | 2 | 0 | 0 | Spicer, H., Esq. | 1 | 1 | 0 |
| Bayley, Mrs. | 1 | 0 | 0 | Hamilton, T. Esq., by | | | | Tapson, Miss. | 1 | 1 | 0 |
| Bennett, Rev. Dr. | 0 | 10 | 0 | Rev. Dr. Hamilton | 5 | 0 | 0 | Tapson, Mrs. | 0 | 10 | 0 |
| Campbell, Mrs. Gen. | 1 | 0 | 0 | Hankey, W. A., Esq. | 5 | 0 | 0 | T. B., Portsmouth, by | | | |
| Claypon, J., Esq. | 5 | 0 | 0 | Henderson, J., Esq. | 100 | 0 | 0 | Dr. Hamilton | 0 | 10 | 0 |
| College Chapel, Brad- | | | | Hodge, S. P., Esq. ... | 1 | 1 | 0 | T. S. L. | 0 | 5 | 0 |
| ford, Yorks. by E.G. | 3 | 0 | 0 | H. A. H. | 1 | 0 | 0 | Tucker, H., Esq. | 0 | 10 | 0 |
| Cuff, R. P., Esq. | 1 | 0 | 0 | J. S. | 2 | 0 | 0 | Townley, Rev. Dr. ... | 2 | 2 | 0 |
| Curling, C., Esq. | 5 | 0 | 0 | J. C. | 0 | 10 | 0 | Wheelton, Mrs. | 0 | 5 | 0 |
| Dunt, E. J., Esq. | 5 | 0 | 0 | James, Rev. J. A. | 2 | 0 | 0 | Windeatt, T., (Esq.) | 5 | 5 | 0 |
| Ellis, Mrs. Wm. | 0 | 4 | 0 | Jeanerett, Mr. | 0 | 10 | 0 | Windeatt, Miss. | 2 | 2 | 0 |
| Engall, Mrs. | 0 | 10 | 0 | Lechemeyer, Miss ... | 0 | 7 | 0 | Windeatt, J., Esq. ... | 2 | 2 | 0 |
| Fern, Mrs. | 0 | 10 | 0 | Martin, Marous, Esq. | 20 | 0 | 0 | Wellaston, F. L., Esq. | 10 | 0 | 0 |
| Field, Joshua, Esq. ... | 5 | 0 | 0 | Martin, John, Esq. ... | 10 | 0 | 0 | Woodhams, Mr. | 1 | 0 | 0 |
| First Fruits | 0 | 5 | 0 | Mills, J. Remington, | | | | Yonge, Mr. G. | 1 | 1 | 0 |
| Flemming, J., Esq. ... | 1 | 1 | 0 | Esq. | 50 | 0 | 0 | | | | |

Our readers will participate in the grateful feelings of the Committee for help so promptly rendered, and without which progress must have been stayed. But larger supplies must yet be afforded. The Official Assignee of Messrs. Strahan and Co.'s estate has required immediate payment of the debt £1022 3s. 10d.; and the Committee must provide for the support of twenty-one Missionaries, as well as for other indispensable expenses. They are most anxious to contract those expenses as much as possible, and at the same time to render the Missionary agency increasingly efficient. It is therefore hoped that the present effort will not be limited by the amount of the debt, but that means will be generously placed in the hands of the Committee for securing this object. They will feel more deeply than ever the sacredness of the trust thus reposed in them; and as, one and all, we consecrate our property, our talent, and our time, to the service of our one Lord, we may cheerfully adopt the language of one of old: "The God of heaven, He will prosper us; therefore we, His servants, will arise and build."

The Passover in Spain.

In our last Number we gave a slight notice of the last Jewish passover observed in France. The following article is from *Archives Israelite*, a Jewish periodical:—

We learn from history that, after the expulsion of the Jews from Spain, a great number remained, who, by a nominal adoption of Christianity, obtained permission to retain their rights. The ancient Spanish families, however, cherished against these new Catholics the strongest prejudices, opposing any alliance with them, consequently they were obliged (and perhaps not unwillingly) to marry among themselves.

We should never be surprised, even in the present day, to see a forced conversion produce a false confession; besides this, it was very natural that many of these families, bound by new ties, should confide to each other their unshaken constancy to the faith of the one only God, the God of Israel. We may trace to this source the accounts we frequently read of the secret existence of Jews in Spain, living, from father to son, from

generation to generation, under a perpetual disguise; often assuming the appearance and duties of the Catholic priest in order so much the better to arbitrate for themselves, and to become often the defenders of their co-religionists against the Catholic Church. The compiler of this narrative has always received such accounts with a certain degree of distrust and doubt, until his attention was drawn to the subject of the following details. These are the circumstances under which the narrator, who has been an interested witness of the facts which he relates, introduces them, almost without alteration, to the eyes of the reader. The hero of the tale was born at Nerthirgen in Bavaria, his name is David Gugenheim, and he is at the present time *Shamas* of the congregation Ohabei Shalom at Boston. We will leave him to speak for himself—

“At seventeen years I became a soldier of the French army—at nineteen I was raised to the rank of sergeant. There were in the regiment to which I belonged, several other Israelites, among whom, in my own division, was M. Castain Vitali, and one in particular who acted in the capacity of his servant. In the year 1810, our regiment being at Madrid, the captain one day called me to him, and said, ‘David, do you know that to-day is *Eref Pessach*?’ ‘No,’ replied I; ‘but even if I knew it, it is impossible to celebrate this feast in bigoted Spain.’ ‘Not altogether impossible,’ said he; ‘for already I have asked, and have received from my wife, who is at Paris, the *Matzoth*, and my intention in coming to you was, that having the *Matzoth*, we might be able, in this centre of the persecution of the Jews, to celebrate the anniversary of the deliverance of the Israelites in ancient times. You and I, and my servant will form the *Maummen*.* But now,’ said he, ‘let us go to the market and provide ourselves with the necessary meats for the observance of the prescribed laws for the approach of this feast.’ While we were making these purchases, an old man, clad in the costume of a Spanish priest, approached the same stall, and gently raising a stick of horse-radish, began to examine it, as we should do, to see if it was proper. We saw also, with astonishment, that he made exactly the same purchases that we had done, but knew not to what to impute this singular coincidence. However, having quitted the stall, we could not help turning to look at him, and saw him following alone by a bye-path into the same street. He was at some little distance from us, but his walk was more hurried than ours. When he came near to us, we stopped to allow him to pass; but he, as well as ourselves, had noticed our purchases, and addressing himself to Capitaine Vitali, he said briefly, *Jehuda, Baruch ha shem!* (*God be praised, thou art a Jew!*); to this he replied in the affirmative. As a French soldier, the captain had nothing to fear from the Inquisition or any of its myrmidons, still it was surprising to be thus accosted by a Catholic priest. On receiving the answer of the captain, he saluted us, crossing his arms upon his breast, and saying, ‘*Shalam alechem*,’ (*peace be with you*,) and he received the answer known to all the Israelites, who, like the freemasons, have a watchword which fraternizes them all the world over. He then wished to know whether myself and other companions were also sons of Israel, and receiving a reply in the affirmative, he said, ‘Come, then, and I will show you my house, for I see that I can place confidence in you, since you are *Benai Yisraelim*’ (*Israelites*). We then followed him to his house, the appearance of which was princely. On

* Three persons to recite together aloud the prayer after the repast.

entering, we were shown into a spacious drawing-room, whose walls were not furnished in a way that could denote the residence of an Israelite. Among other things, they had a large crucifix of gold, or gilt, a number of paintings of the same character as those which are found in Roman Catholic churches, and in the houses of the clergy; but our guide only gave us time to breathe. 'Now follow me,' said he, 'and I will show you my house.' He then descended with us into the underground apartments. There we found several rooms comfortably furnished, in one of which the table was already set, and partly prepared for the ceremony of the feast. 'Sir Captain,' said he, 'in your character of an Israelite, you must come this evening, and bring these Israelites with you, that we may unite in the celebration of the great deliverance of Israel from bondage; and even in this benighted country we can rejoice, since we know that God remembered Israel in the day of her distress, and that He will also remember us, and help us to go forth from this country of our oppressors.' He told us at what hour the ceremony would commence, and we were exact to the the appointment. There we were introduced to the other members of his family, and to ten or twelve strangers, of whom several appeared, like our host, ecclesiastics, but who were, like him, also Jews, come to celebrate the *Pessach*.

There is no doubt that the high position which our host enjoyed in the Roman Catholic hierarchy, made him consider himself the more sheltered from the watchful eye of the church. After the usual ceremony of this evening, we gathered around the table, rejoicing in the celebration of this feast; and the same ceremony was repeated the second evening, the same persons being present. After the Passover, while our regiment was at Madrid, Captain Vitali, as well as myself, frequently visited at the house of the Israelite, disguised as Roman Catholics, and were always received with the greatest cordiality."

Here the narrative terminates; but how many proofs have we not, of which this is one, of the secret existence of Israelites in Spain, even up to a comparatively recent date!

The Mission.

DURING the present season of depression, it is with emotions of lively gratitude we turn to our Missionaries' records, as they prove a blessing is on the work, and that Jews are being added to the Lord. The extracts from our own Missionaries' journals are so many that small space, we fear, will remain for equally cheering selections from the reports of kindred institutions.

The Rev. P. E. GOTTHEIL has given us, in a very excellent paper (which, did our limits allow, we would gladly transcribe), his views, the result of some years' observation and experience, of the nature, object, and position of the Jewish Mission, especially in Germany. He suggests the importance of bearing constantly in mind the spirituality of the work, and its certain, though oft unseen, progress. He urges, too, the great advantage of the spoken, in addition to the written word, and forcibly exhibits

the beneficial influence attending the residence of a Missionary among the people whose spiritual good he is seeking. If he be a faithful and consistent man, his presence "bears a constant testimony to the truth, and a constant protest against the carelessness and neglect of Gospel consolations reigning around him."

Mr. Gottheil says:

The dissemination of the Word of God is the most important auxiliary to our work. In the winter of 1843-44 I was able, by the Society's permission, to send forth a Bible colporteur into the different towns and villages in which Jews are to be found. That humble, yet faithful labourer, was able to disseminate many volumes of Holy Writ, and would have most likely disposed of a larger amount but for the great scarcity and distress occasioned by the failure of the crops during the previous season. Considering this disadvantage, the amount of books sold is considerable, whilst at the same time he was able to speak many a faithful word in season, and to gather much valuable information. It is much to be regretted that, owing to the financial difficulties of the Society, that important agency of the Bible carrier had to be discontinued this winter. It were well if the liberality of the Society's friends would promote its resumption as soon as possible.

With the Word of God generally goes a tract or a little volume, not claiming equal authority or honours with the Book of Books, "but desiring to be the humble instrument" of pointing and leading its readers to the only fountain of all wisdom. The dissemination of these silent messengers has also this year exceeded that of former years, and there are not wanting evidences that, in some cases at least, a blessing has been granted on their perusal. A new feature in this branch of our work is the fact that a good quantity of these tracts have been sold through the channel of the book-trade, realising £1 17s. 1d., comparatively speaking, a large sum, as the price of each tract is but trifling. As they are addressed to Jews only, it may be hoped that many of them have been purchased either by Jewish brethren, or by Christians with a view to dissemination amongst the Jews. The value of this agency is self-evident, and will be the better appreciated, when it is remembered that these silent monitors very frequently find an entrance where the Missionary himself cannot. Very frequently the tract acts in the capacity of pioneer to the Missionary, or if not exactly to the Missionary, yet, perhaps, to a train of thoughts riveting the reader's attention to questions and considerations hitherto unheeded, only even-

tually to land him in regions of delight and bliss.

A further object I have in view, is the awakening and calling forth the sympathies and prayers of the Christian Church of this country on behalf of Israel. This is sought to be attained by attending at the local Missionary meetings, by preaching sermons, in which the subject is urged upon the hearers, and by the publication of a monthly Missionary periodical, in which the progress of Jewish evangelisation is recorded, and the cause of Israel pleaded. Our weekly Missionary prayer-meeting in this place has been sustained throughout the year, with but a few slight exceptions.

I believe that the cause of Israel is gaining ground in the believing portion of the Protestant community, and that our work is enjoying the benefit of their prayers and intercessions,—an accession we cannot value too highly. However much they may be divided as to the future destinies of Israel, yet in this they agree, that Israel ought not to be left without the one thing needful for life and eternity, and that the everlasting Gospel must be preached to Israel as well as to the Gentiles, ere the great consummation takes place, which is looked to by many with anxiety, and as near at hand.

I may be permitted here to make a short reference to the prospect of the Mission work on the Continent, and the features it is likely to assume.

The Jews over the Continent, though varying in their views in a great diversity of shades, from the most rigid orthodox, to the most decided almost nothingarian, will be found to have one common language; so it is the one and self-same spirit that influences the minds of all, with but few exceptions. Imperceptibly, and in some cases against their will, they have become engrossed, and their minds captivated, by one current of thought, on which they are borne onward with remarkable rapidity. It is no easy task to characterise that spirit, and it would carry me too far here to attempt to analyse it. Suffice it to say, that it is the child and offspring of a combination of circumstances that have occurred in the history of the Christian Church and the world, especially in the history of the Christian mind and philoso-

phy, and the results of which have been brought almost suddenly to bear on the Jewish mind, that has hitherto altogether kept aloof from foreign influences. And it may be said that the weight of these principles has well-nigh borne down the existing views, and predilections, and pre-judices, that had previously been established, like the rooks, in the Jewish mind. But predilections and prejudices do not yield so easily their firm grasp on the mind, and it is of interest to the observer to see and learn how the Jewish mind, unwilling to part with all that it has hitherto held sacred, and yet unable to withstand the sweeping current of the new ideas, tries to reconcile both, and to pacify and quiet the troubled conscience. Such conflicts are of daily occurrence, and they are solved, as may be expected, by an easy yielding upon the side of principle, and the consequent enlargement of the influences of the new spirit, provided always a show and shadow of Judaism be retained.

It is, perhaps, not going too far when I say, that modern Judaism is destitute of all those elements that constitute the principles of true religion and vital piety. It is acknowledged, by the leaders of the Jews themselves, that all attempts at reviving Judaism, both in principle and practice, both in the family and in their public assemblies, have failed to effect the end in view. The reason for such failure is evident. Among the primary conditions of vital religion, foremost are—realities and facts, of which the mind can lay hold and retain. Shadows and opinions are like the morning clouds, that come and pass away and are no more, not to speak, that they must needs vary according to the complexion of the individual mind. But what are the modernisings of the synagogue services, the introduction of preaching in the vernacular, and such-like “improvements,” but shadows and forms wanting life and power? The fact is, that they have grasped after the shadows, and all along overlooked the realities, and have been anxious to introduce the form, but repudiated the spirit, forgetting that the form without the spirit is void, as the clay is dead without the soul. There are doubtless some among our Jewish brethren who see the truth of this assertion; but the great mass, as is usual, follow a few chosen leaders, that conduct them along some easy path, unconcerned as to the result.

To grapple with this spirit, expose its destructive tendencies, and neutralise its effects on the Jewish mind, is the great task of the Jewish Mission. Only in

proportion as the Jewish mind is being set free from the bondage of that enticing spirit, will His claims find a hearing who is “the Light of the world.”

The weapons at our disposal for carrying on this warfare just mentioned are, of course, of a spiritual nature. Above all things, we have the sword of the Spirit, which is the Word of God. To wield it with renewed wisdom and diligence must be our constant aim. But not only we must wield it who are in the field; we must also teach our Jewish brethren the right use and purpose of that sword, that for themselves they may be enabled to use it to combat the spirit of the world that is carrying them away captive. By teaching and example, the Jew must be taught rightly to estimate the value of his Bible, from which he has been weaned through the teachings of the rabbins. He must be taught that the study of the Word of God is the concern of each individual soul, and that cannot be neglected with impunity, or deputed to others, as is the custom with some. In short, he must be impressed with the truth that “the Word of God is profitable, for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

It cannot be said that the leaders of the Jews do any thing to encourage the study of the Bible in the Jewish family and home. At best, they urge the study of a portion of it; viz., of the Pentateuch, with the addition, perhaps, of the Psalms; whilst the Prophets are sadly neglected. But even then, it is read more as a book of precept than as a means for edification and for advancement in spiritual life; it is the *letter* that is sought, and not the *spirit*, which alone maketh alive. The fact, that the prophetic books, with all the sweet consolations and enraptured imagery of future bliss they contain, are not sought by the Jews, is easily explained: they are destitute of the key with which all these treasures can be had access to—of the light which conducts the soul through the intricate leadings of Providence; viz., the knowledge of the Messiah, and of His revealed Word the Gospel.

To bear testimony against this neglect, is the duty not only of the Missionary, but of every individual Christian. The Jews are scattered amongst the Christian neighbours, they see much and learn much of them; let them teach them by precept, and yet more by example, how rightly to value the Word of life!

But we must not stop short here. If

the Word of God is the first and foremost weapon we have to wield, there is yet another important auxiliary we have committed to us,—I mean the press. That powerful agency, at work alike for the woe and weal of the human mind, affects also in its universal domain—the minds of the Jews. Hence accrues our duty to watch its workings, neutralise its evil influences, and to make it available for the good of these souls. I beg leave to ask my beloved brethren in the field to watch the bearings of this subject, in their respective spheres of labour, and I am sure they will agree with me.

We want a master mind, able to comprehend, in all their bearings, Judaism in all its phases, from pure Mosaism to the modern, almost infidel latitudinarianism, and the pure Christianity of the Gospel, as the only possible result and issue of the Old-Testament dispensation; one that will command the respect and attention even of those great and leading minds that still abound amongst the Jewish people. But until such a mind be given us by our heavenly Father, we might do as much as we can in this important branch; what one is not able to effect, the capabilities of many, based on actual experience in the field, might be made available for, if brought into co-operative action. United counsel and work are therefore desirable, and will, we trust, be blessed with results from above.

I cannot omit in this place to express my deep acknowledgment to the Committee of the Religious Tract Society in London, who have again, in the course of last year, willingly and generously supported my operations with regard to the preparation and printing of tracts and books for the benefit of the Jews on the Continent.

Viewing, then, in conclusion, the state of the Jewish mind at the present juncture, it may be designated as one of deep interest, though fraught with the utmost danger. It is rapidly arriving at—yea, in some instances, already trembling over—the precipitous brink of one system, without exactly being aware of what it is that awaits it beyond. Old things are rapidly vanishing away under our very eyes, and new things, new views and predilections shaping in the place of them. But it is a movement as yet groping in that darkness that enshrouds the unregenerated mind,

which is the more dangerous, because it fancies itself to be walking in the broad daylight of heaven. It is as yet destitute of that only channel through which the Sun of righteousness enlightens the dark places of the earth, and of the heart. This feature is but a piece of the pride of the natural man, and will not astonish any one who knows something of the history of the human heart.

It is on this point, then, that the Jewish mind requires at present to be enlightened; and I should beg those who take an interest in this momentous question to study the subject from this point of view; from which they will obtain quite a new view of its totality. To illustrate a general principle, it may be best to state one characterising instance. Hitherto we have been accustomed, in the whole history of the mission, to argue with the Jews from the one point that is common to both of us, viz., the Old Testament; but the present generation is rapidly gaining a step in advance (so they call it) of this—refusing to be argued with from what has hitherto been the common starting-ground; for they have caught something of the spirit of the times, which has a tendency to question and doubt all that by the human mind has hitherto been held beyond doubt and question. To question such established and admitted truths, in order to get rid of difficulties, is not only flattering to human pride, but also convenient to both reason and conscience.

This, then, will open to the Christian observer quite a new vista of the kind of work to be done by the mission. *Our task is to study the aspect of the Jewish mind, and to shape our work accordingly. If need be, the paths hitherto trodden must be forsaken, and new ones struck out to meet the necessities of the case.*

It is evident that our task is neither easy nor light; and that those standing in the mission field want much of the assistance of the Spirit from above. Let, then, those, who know the waywardness of the human heart and the value of the soul, ask it for us from above; let them plead for us, that our strength may be renewed, our hearts enlarged, our minds enlightened,—above all, that our souls may be strengthened and sustained, vivified and sanctified, by the Power from above.

Mr. Gottheil writes very recently: "You will be thankful to learn that Mr. Selig Cassel, one of the most distinguished journalists of Germany (a Jew), has embraced Christianity. On the occasion of his baptism, he published a discourse on the latter part of Galatians iii.

Mr. BRUNNER writes of Jews with whom he has free intercourse in PARIS :

One of them, Mr. Z——, a man about fifty years of age, who was rather gentle in his deportment, entered with me into a lengthened conversation upon the institutions of the Mosaic law, when I directed his attention particularly to the rite of sacrifices, proving that their primary end having ceased after a limited time, their ultimate design was to train and prepare the Jewish mind to the necessity of a Messianic atonement, predicted and pointed out explicitly by the prophets as the condition of the world's salvation. Mr. Z——, made very few objections to what I advanced, and seemed to have listened with some attention. He shook my hand when parting, and promised to see me again, which he really did. At my second interview with him, when he accepted from me a few tracts, I had reason to believe that the story of the Cross had made an impression upon him.

Another, Mr. B——, of Vienna to whom I presented the subject of Christian truth, pretended to be very liberal in his religious views, which he explained by saying, that he entered a Christian Church with the same respect he would a Jewish synagogue. He continued to expatiate upon his notions of religious liberality, when I found that his religion was a mere negation, consisting in a few incoherent though accommodating ideas, without any other support, except some high-sounding words, which had no definite bearing upon the subject. However, I was very pleased that he entered into a conversation with me, which afforded me the opportunity of proving to him that he was mistaken; and that there exists only one book, which is a lamp to our feet, and a light to our path, and which is intended to guide and direct us into all truth. After a conversation which lasted several hours, when I proved to him that Jesus was the Lamb of God which taketh away the sins of the world, he accepted from me a New Testament, which he promised to read. At my subsequent interview with him, when the Gospel became immediately the topic of our conversation, I was pleasingly surprised by a few favourable remarks he made with reference to the sermon on the mount, which, he said, provoked his admiration; for, added he, "he really taught as one having authority." Mr. B—— has already returned to his home, where his present slight impression of Christian truth may, under the blessing of Divine grace, grow up to a final conviction.

I measure in my mind what would be

the delight and comfort of the Missionary if he were permitted to be in every instance both the sower and the nurturer and the reaper; but as the Divine wisdom seems to have determined it otherwise, it is our duty to do faithfully that part allotted to each separately. I am therefore not discouraged by those difficulties which are principally produced by temporal causes, and allowed perhaps to exist in order to try our faith and stimulate our zeal, but omit no opportunity to deposit the seed, leaving it to the Lord to ripen it in His appointed time.

My acquaintance among the Jews is very extended; and I have also the satisfaction to see favourable impressions produced. My inquirer, Mr. F——, whom I mentioned in my annual report, will probably very soon make an open confession of the truth as it is in Jesus. His brother, who was chiefly by my instrumentality brought to the knowledge of Christ, and baptised about eighteen months ago, is at present most seriously ill. I visit him often, and am glad to find him in a happy state of mind, ready and prepared, if it be the will of God to call him hence, to meet his Lord and Saviour.

Mr. E——, from Manchester, calls often upon me, when the theme of our conversation is Christ and Him crucified; but he has not as yet manifested a desire to receive regular instruction.

To-day is the first day of the Jewish Pentecost. I have been this morning in the Jewish synagogue, where I had opportunity, as usual, to speak to several of them. As soon as I enter there, I am immediately found out by those who know me; they point me out often to their neighbours, and when I leave the place, I have always opportunity to speak a word in season.

From what I am going to mention, you will see that what the Apostle spoke of provoking them to jealousy is actually now taking place. The Jew, when looking upon the relative merits of Christianity contrasted with that of present Judaism, cannot withhold his respect and veneration for a religion which vindicates so highly its claims.

Mr. V——, a young man of great talent, with whom I have frequent intercourse, acknowledges that Judaism, in its present state, is decidedly not adapted for spiritual development, much less to arrest the tendency towards rationalism, naturally produced by its spiritual insufficiency, and far from promising yet a long duration, is

rapidly falling upon its own foundation, whilst Christianity possesses the elements of life and growth. Mr. V—— is one of those who admire and venerate our Lord Jesus, and candidly believe in His divine mission. He says that no prophet ever evinced such an unction of the Holy One, and that the mission of Jesus was undoubtedly greater than that of Moses. He read to me an essay, which he had written some time ago, against the infidelity existing in the Jewish Church, which I found most sound and scriptural. Naturally endowed with great warmth of feeling, his predilections for Hebrew literature is carried to such an extent, that in my conversations with him on Christian points, when I allow holy Scripture to plead its own cause, it is delightful to see the animation and rapture with which he peruses the passages referred to, losing himself often in an extacy of admiration of the depths and sublimity of the inspired prophet.

I had several interesting conversations with Dr. K——, formerly rabbi of M——, who calls upon me very often. I have made him a present of a French Bible. He is rather reserved in his opinion with respect to Christianity, yet from what he observed here and there, it is evident that he is not an enemy of the Cross.

I was present some weeks ago in the Jewish synagogue at a confirmation of about two hundred Jewish children of both sexes. According to the Jewish law, the boys become responsible members of the Church at thirteen years of age. The ceremony took place at 4 o'clock in the afternoon, when the aspect of the innumerable candelabras lighted, and the walls hung with garlands, was both beautiful and imposing, though not exactly turning the mind for devotion. Great numbers of people, attracted by the glare of the tapers through the wide open doors, besieged the entrance, so that it was difficult to force one's way through. In the synagogue the men took seats on the right side, and the

women on the left; and whilst the place was thus rapidly filling, those assembled were as restless and noisy as if they had been in a private saloon. The attention of all was suddenly diverted by the entrance of the rabbi and the official corps, followed first by the girls, dressed in white, and covered with long white veils, like Catholic children on similar occasions, and afterwards by the boys, dressed all alike in black. Whilst they walked up to the ark, where they took place, the boys at the right, and the girls at the left, the choir executed from the Jewish liturgy, "How goodly are thy tents, O Jacob!" &c. The boys were then asked to repeat aloud the Ten Commandments, and afterwards the girls. They repeated in the same way the articles of faith, consisting of thirteen points. The ark was now opened, and the roll of the law taken out. A few Psalms were then executed by the choir, and when the children proclaimed aloud the principal dogma: "Hear, O Israel," &c., the choir joined in with great energy. I was deeply touched by the singing of these beautiful Hebrew songs; but when I looked around, my heart was chilled by the careless and indifferent appearance of the spectators. What a sad effect must the absence of all solemnity have had upon those youthful minds, to whom this ceremony ought to have been a season of edification and real confirmation!

The spiritual progress of several of my inquirers affords me much gratification. One of them, Mr. M——, whom I mentioned on former occasions, seems to realise the reviving influence of the Gospel. Amongst the private families I visit, I perceive also some marked improvements. Mr. E—— is still prevented, by his temporal cares, from giving his undivided attention to the Gospel. I have provided him with a New Testament, which he reads diligently. I meet still with foreign Jews, at present in Paris, to whom I endeavour to deliver the message of peace and pardon.

MR. COHEN, MARSEILLES:

The Redeemer has, by His grace, called another of the lost sheep of the house of Israel to His fold, R—— H——, a native of Baden, who has been under Christian instruction for the last four months, during which time I have found her a true inquirer after the truth of the Gospel, and having given full proof of her faith in Jesus, will soon be baptised in His name.

Mr. Cohen gives the following quotation

from letters addressed to relatives by the aged Jewish lady lately baptised:

"I am aware that you have been apprised of my baptism, and therefore I shall not write on that subject, but will merely say that I feel very happy since I have been brought to rely on the merits of my crucified Messiah for salvation; and my prayer to the God of Abraham is, to remove the veil from your eyes, as it has pleased Him

to remove it from mine, and enable you to behold in Jesus of Nazareth the true Messiah, who was foretold by the prophets, and looked for by our nation. Be assured it is the love I have for your eternal happiness which induces me to write you on this subject, and to send you the accompanying book (the 'Old Paths') which I hope you will accept, and I pray God it may prove as beneficial to you as it has to me. But I must beg you not to lay it aside indifferently, but hope you will carefully peruse it, as it will show you what the religion of the oral law is, which we so blindly follow. I implore you, as you value your souls' salvation, to divest your mind of all prejudices, and search the Scriptures for yourselves, as I have done; and I feel assured, if you search with an unprejudiced mind, seeking God's guidance to enlighten you, you cannot fail to be convinced that Jesus is the true Messiah, of Whom Moses and the prophets wrote, and Whom we have so long rejected, and for which we have been for more than eighteen centuries a by-word and reproach among the nations.

"I will refer you to a few of the many passages in the inspired Word of God, and I hope you will give them your serious reflection.

"In Jeremiah xxxi., xxxii., xxxiii., xxxiv., we find it emphatically promised that God will make a new covenant with the house

of Israel, &c. Read also Gen. iii. 15; Gen. xlix. 10; Deut. xviii. 15; Ps. ii.; Ps. xxii.; Isaiah vii. 14; Is. ix. 6; Daniel ix. 23, 24, 25, 26, 27; Micah v. 2; Zech. xiii. 7; and Isaiah liii., where we find the sufferings of the Messiah fully portrayed. Now, if you would compare the birth, life, and death of Jesus of Nazareth, as described in the New Testament, with the above passages respecting the Messiah, a coincidence so remarkable and minute in every part cannot be the effect of human contrivance, but must be from God. Jesus is therefore the true Messiah, now seated at the right hand of God, as we find in Ps. cx."

Mr. Cohen gives the following as statistics of the Jews in France:—

| | |
|--------------------------|--------|
| Consistoire de Paris ... | 21,300 |
| Strasbourg ... | 28,011 |
| Colmar ... | 21,000 |
| Nancy ... | 13,000 |
| Metz ... | 10,000 |
| Marseilles ... | 4,947 |
| Bordeaux ... | 4,375 |
| S. Esprit (Bayonne) ... | 3,135 |

106,033

ALGERIE.

| | |
|-------------------------|--------|
| Consistoire d'Alger ... | 26,222 |
| Oran ... | 11,626 |
| Constantine ... | 6,875 |

44,723

Total 150,756

From M^r. FRANKEL's journal at LYONS:

Visiting old Mr. C—, I found him very ill in bed. He desired his children to send for me, but his wish was never carried into effect; thinking him dying, they feared that his object in sending for me was to give me his dying testimony that he was a Christian, and (as they afterwards confessed) perhaps wished to receive Christian burial, and thus confess to the world, after his death, that he lived and died a Christian, and thereby frustrate all the efforts they made, during his lifetime, to prevent his declaring himself a Christian. Mr. C— told me, in their presence, that, as his memory had been very weak of late years, he had retained more of Christianity in his heart than in his head, and he had sent for me to refresh his mind with the sweet promises of the Gospel. I read to him portions of the New Testament, and his children listened, not only with attention, but with surprise, to find the New Testament so full of love and mercy to lost and ruined man. I have seen Mr. C— twice again, he is fast recovering his strength, and I hope he will yet overcome every

obstacle, and declare himself on the Lord's side.

I have received a short note from New Orleans, from one of my inquirers, in which he states, that in America the Jews are more friendly to Christianity than in Europe; that he knows many Jews who are reading the New Testament; and in going to a Christian place of worship, he often meets many of his Jewish acquaintances. He assures me that he was more anxious than ever to study and search the Scriptures, and that he has met with some Christian friends who are instructing him in the truths of the Gospel.

My visits to Madame G— were highly encouraging. She toils hard to sustain herself and a very numerous family; but whenever she finds a leisure moment, the Bible is her recreation. She has been brought up in the belief that, as a woman, she had no right to examine matters of religion: living honestly, and doing her duty to her family, would be all that God could require of her; but now she is fully convinced that she is a responsible being, and that one day she

will have to appear before the judgment-seat of God, where something more than the duty to her fellow-creatures will be required; and she is now seriously studying the Bible, to find the solution to the all-important inquiry, "What must I do to be saved?"

Calling on Mr. W——, I found him reading to his wife the conversion of Dr. Cupadose. I commenced at once a conversation about the contents of the book, and explained to them the principal reasons why Dr. C., as well as every sincere believer in Moses and the Prophets, has no alternative but to believe and accept the Gospel. Madame W—— confessed that my statements seemed plain and reasonable, and, as far as she was able to judge, quite right.

Mr. W—— was very angry with her for making such an avowal; he said that she was at liberty to think, but she ought to be more guarded in her expressions. When Professor Petavel passed through Lyons, I took him to see her, and she frankly told him that she believed that the Messiah had already come. I do not think that Mr. W——'s convictions are less favourable than those of his wife, only, being a public teacher, he is extremely cautious in giving utterance to them. This interesting family demand special prayers that, as a teacher in Israel, he may be taught by the Spirit of God, and grace be given him to impart his convictions to those who are committed to his charge.

The Mission at BRUSSELS presents very encouraging features. Mr. KESSLER writes concerning a Jew and a Roman Catholic recently led to receive the truth in its simplicity :

Soon after I left Antwerp, Messrs. P—— and W—— sent me, upon my request, a brief statement of their experience, an extract of which, translated from the French, may be acceptable to you.

Mr. W—— writes thus: A French Israelite by birth, son of one of the most respectable families in the department (Alsace), I observed rigorously the laws of our religion, giving myself to the study of jurisprudence and medicine. I was much occupied with literature and history, and, though young, was eager to study the theoretical sciences and general philosophy. My friends then being almost all Christians (Roman Catholics), I had often religious conversations, and my professors (Abbés) preferred me to my co-religionists, on account of my attending their places of worship, and learning their catechism.

"In the course of the year 1847, I felt a something within me like unto melancholy. I began to read the Bible more attentively, in order to trace the voice of God in His holy Word. Some years passed before my mind, which was already partially enlightened, was assured of being on the right way to salvation, and I went with my wife and children to Germany, to be able to meditate freely on my redemption. My wife, whom I had the misfortune to lose about two years ago, was never entirely convinced, and hindered me much in my inquiries and studies. Since this painful loss, I have occupied my time incessantly in searching the Scriptures, and attended Protestant places of worship to hear the word." He often quotes some of the passages from the Old Testament, which

he thinks speak of the Messiah, whom he believes to be Jesus of Nazareth, hoping, as soon as he comes to America, to have opportunity of being regularly instructed so as to progress in faith in Christ.

Mr. P—— in a similar way tells me how he had been led to regard the institutions of the Church of Rome, not as divine, but as human, and earnestly wishes, ere he leaves, to avow himself a follower of Jesus.

They both came the following Saturday to Brussels, and Mr. P——, after due examination by the Rev. E. Panchaud, was admitted to the communion, and publicly received into his Church. He has since gone to America, and I trust will prove to be a faithful disciple of his Saviour.

The Committee of the Brussels Auxiliary having resolved to invite the Jews to another public meeting, the Rev. Dr. Scheler was appointed to preach a sermon on the same passage (Gen. xlix. 10) as I had done in Antwerp. The Flemish minister, the Rev. Van Maasydk, offered his church, and Dr. Scheler, on the 14th of this month, delivered his discourse. The audience, besides some Christian friends, consisted of more than fifty Jews, among whom were a great many young persons. They all listened attentively whilst Dr. Scheler was unfolding to them the truth contained in this passage. After the service Mr. S—— came up to us, to object, not so much to the sermon as to the necessity and propriety of sending missionaries to the Jews at all, while so many millions of heathen were quite destitute of the knowledge of God. We set him right

on this subject, as well as on some other peculiar notions respecting the Jews, requesting him to call upon me any time he liked, to enter more minutely into these matters. Eighty tracts of various kinds, which I had with me, were distributed, and many more requested.

Last week, Mr. D—, from Antwerp, who had attended my meetings there, called on me to ask some questions on religion in general. He is quite ignorant on this vital subject, and it was pleasure to me to tell him of what true religion and real piety consist, never of course leaving out of view to point him to the only Source of it.

As he is all day engaged in earning his bread, and deprived of the sight of one of his eyes, he can read but little, and will therefore avail himself of every opportunity to be taught by me. He thinks there must be some good in the Christian religion, because his brother, who, with his whole family, has some years ago been baptised at Amsterdam, feels now much happier, and he is therefore desirous to know the way to obtain that happiness himself. Would to God that his heart were touched by the Holy Spirit, so as soon to be numbered among the redeemed!

From Mr. SCHWARTZ, BRESLAU :

You will perhaps recollect an individual of the name of W—, whom I have often mentioned as one of whom I had great hopes. It is now about two years since I expressed that hope, and the Lord be thanked that I have not done so in vain. For nearly six months Mr. W— had taken instructions of me : he seemed well grounded in faith on the Redeemer, and was ready to make an open confession of his belief in Jesus as his Saviour. But an unforeseen storm arose ; his parents heard of his resolution, and did all in their power to prevent him from carrying it into effect ; but he stood for a time firmly, and nothing seemed able to divert him from the resolution once taken. But one evening, the usual hour of our meeting together, I missed him ; and since that day, weeks, months, yea, years, passed, without being able to get the slightest intelligence of him, till one day this month I received a letter from him, dated Waldenburg, a town in this province, in which he announces his intention of resuming his instructions, and telling me that he will soon come to Breslau for that purpose. He is now here, and visits me regularly for the purpose of completing that which has been so favourably begun ; and I am glad to be able to tell you that he has, during that time, made good use of the Word of God, and is fully acquainted with those things that make wise unto salvation ; and, if nothing happens to prevent, he will doubtless ere long confess Christ publicly, and be received into the Church of Christ by baptism.

The second case is that of a Jewish young lady, who is now under my instructions, and who has, by the means of her brother, with whom I am also acquainted, been brought to inquire into the

brother, I mean only so far as he has been the indirect means of rousing her attention, through the various books which he received of me, and which she read unknown to him, as he is by no means, as yet, favourable towards the reception of the truth. This case is indeed very remarkable. Through the reading of the New Testament and other Christian books, her mind was awakened, and she became conscious of the danger which she was in, and her troubled mind could find no rest. In this state she was for some time, not knowing to whom to apply, and she was afraid to reveal her state to either of her friends or relations. At last she made up her mind to go to a Christian minister and inquire my name, of which she had heard ; and, as the providence of God would have it, she went to Senior Weiss, a minister to whom I am personally known. She opened her mind to him, and he immediately directed her to me. She has since that time regularly attended Christian instruction, and is visibly progressing in the truth, so that the work of the Lord is being perceptibly carried on in her heart. Her attention to the one thing needful is indeed an undivided one : with tears in her eyes, she told me, the other day, of the happiness she feels in having found the Saviour, and expressed her most grateful thanks for teaching her how and for what to pray, and to Whom to pray. This is indeed delightful, when we consider to what an extent prayer is in general neglected, and, on the part of many, even held in derision among the infidel Jews of this place ; and among females it is a thing unheard of to pray, except it is a few unintelligible words *pro forma*, and this only on high festivals. She, too, has now firmly

follow Christ, notwithstanding difficulties and the gainsayings of men, and I only pray to the good Lord, that both these individuals may be taught of the Lord and be faithful unto the end.

In a subsequent note, Mr. S. writes:

It is now with great joy and gratitude that I am enabled to inform you that my hope concerning one of my inquirers has been realised in the case of the Jewish young lady of the name of A—, whom I have before mentioned to you. Ever since she had made up her mind to seek the Lord more closely, her conscience being awakened to a sense of danger and guilt, the teachings of Gospel truth had a remarkable, and I may say visible, effect upon her. She was alive, heart and soul, to the truths of redemption, and she imbibed the daily instructions I imparted to her with a joy and gladness of heart seldom witnessed, and nothing was more desirable to her than the arrival of the day when she would be enabled to confess the crucified Redeemer publicly, and avow Him as her Lord and Saviour. I was, however, not willing to hurry the matter, and repeatedly exhorted her to examine herself in the presence of the Almighty, who searcheth the heart of man, and invoked with her the all-seeing God for His

guidance, and prayed for a large measure of faith, humbling ourselves before Him; at which solemn seasons she was often in tears, and assured me most solemnly of her belief in Jesus, and in His work of redemption, by which alone she trusted for salvation, and begged to be admitted as a member of Christ's visible Church. After most satisfactory evidences of her lively faith in the Lord, I saw no reason why this, her ardent request, should not be granted, and I therefore made arrangements with the Rev. Mr. Hartmann that her baptism should take place on Saturday the 7th of June instant, which was accordingly carried into effect at that date. The church (though the intention was not publicly made known) was filled, and a great number of Jews of both sexes were present; among whom were her own relations, brothers and sisters; and all behaved with the utmost decorum, and there is scarcely any doubt but that they were all deeply impressed with the solemn scene before them, and will, with the blessing of God, not remain without the desired effect. As regards the candidate, she was on this, as on other occasions, moved to tears, and abundantly wept, and could scarcely suppress the emotions of her heart and giving way to loud sobbings.

Some interesting particulars are presented in the following from
Mr. MANNING at BEYROUT:

You will doubtless be pleased to learn that, through mercy, I am improving considerably, both in health and strength; and by way of promoting those objects further, I have removed to an airy and pleasant residence outside the city; for, in truth, I believe I was greatly in error in remaining so long in the dense atmosphere of the khan, which is completely built in, like a prison, and where so many people are continually congregated together, both night and day; but my object in taking up my abode there at all, was to bring me in contact with much larger numbers of pilgrims and travelling merchants than I should otherwise have met with; and my hope was, through them, of distributing more extensively the Word of life, and sending it to distant regions, beyond the advance at present of either Bible or Missionary agents; and this I trust I have in some measure done, though the results of my labours may not be permitted me to know during my earthly pilgrimage. The desire, or rather mania I may call it, amongst the Jews to possess the Hebrew Scriptures still continues, and I have been

compelled, by an almost persecution of entreaties, to yield up the small reserve I had made for the school. Since that, whenever a vessel comes in, I am beset with inquiries to know if the large supply expected is arrived. Besides this movement, and, I trust, a symptom for good, there are very many who evince a considerable concern about the object contemplated by the Rev. Mr. Herschell and his friends, and some of the most respectable of them have told me that, if they can only obtain security for life and property, they will embark in the undertaking with all their hearts, and turn agriculturists, and feed cattle, as their forefathers did; for they say it will appear so much like having a little possession of the land. We have still but few Jewish pilgrims arriving, the war of course affecting them, as well as Christians and Mahometans. Yet I trust I am still in my right place, notwithstanding the comparatively few Jewish families residing in Beyrout. It is here the people seem to come from all quarters for every thing they want, even the Scriptures; and for Damascus, Safat, and Jerusalem, I have sold larger quantities

of the Hebrew Bible than for any other places. The report of our school is much the same every month, marking the gradual advancement in knowledge and improvement of character of those under instruction; and the desire that is manifested, to be admitted to the school, is particularly encouraging, for no sooner does a vacancy occur, by the removal of any one, than immediately there are to be found several anxious and aspiring candidates for the place. The war, I am thankful to say, has hitherto but little affected us, except in raising the price of provisions; but it is to be feared that our turn will soon come.

In Beyrout, Mohammedanism is become a mere nonentity, the lowest of the people being Christians, not hesitating even in the public streets and bazaars to curse the prophet Mahomet, and his religion, and all his followers, dooming them all to perdition with him; and if by chance any should be found to be courageous enough to revenge the insult, a complaint is immediately lodged against him at the French

consulate, from whence a *cavass* is dispatched to bring up the offender, and march him off to prison, there to wait the pleasure of the French official, and that too without any liberty of appeal to another tribunal. Well may we exclaim—How are the mighty fallen! This once potent nation, that made nearly the whole earth to tremble at its frown, is now become as weak as an infant in swaddling-bands. Surely this mystical Euphrates is dried, or is fast drying up; and what, in the coming events of Providence, may we not expect for Israel in connexion with this fulfilled prediction? I have just seen a letter from Constantinople, in which the writer draws a mournful picture of the state of things there. He says that the cholera, which is raging in many parts of the city, and the repeated strokes of earthquakes, with other apparently Divine visitations, keep up a continual state of alarm, as if the impending judgments of God were about to fulfil their commission of destruction.

From "The Home and Foreign Record of the Church of Scotland:"

The following letter from Mr. Sutter, dated Karlsruhe, April 26, will, we are persuaded, be read with interest. "I am much occupied, at present, with the instruction of two new candidates for baptism. The one of these is the individual to whom I alluded in my last letter, in reference to a visit which I made in the preceding month to Bauerbach (about six leagues from here). Seeing that he was earnestly desiring to be baptised, I encouraged him then to come to Karlsruhe for a short season, that I might be able regularly to instruct him. He came accordingly on the 2nd inst., and took lodgings in the house of a Christian friend, whom I had pointed out to him. He is an unmarried man, of fifty-two years of age, and of independent outward circumstances, so that he can live upon the interests of his own property. His name is H. W—. His resolution to become a Christian was not rashly formed; he was under convictions for about six years, which became deepened more

and more, and which increasingly urged him to take the decided step. Worldly views are out of the question with him. He is a truthful character, and he seeks the truth which he has known and believed to be in Jesus Christ the Messiah. It appears, if I were to instruct him for ten hours a-day, he would not get tired. He has been, with an inquiring mind and with a heart seeking for better things, reading the Bible for several years. The other, whom I have likewise under instruction, is a young man of eighteen years, from Krakan, in Austria; his father was formerly a rabbi, who was baptised in London about two years ago. His other relatives are still Jews. He was this winter at Malta, where his father lives at present. He arrived here on the 5th inst. He attends, at present, the same lessons which I give to Mr. W—. We are going to put him into the seminary of my father-in-law, Prof. Stern. He is a very promising young man."

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Aug 15th, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

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AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE. | | PAGE. | | PAGE. |
|-----------------------------|-------|------------------------------------|-------|---------------------------|-------|
| The Conference at Paris ... | 129 | The Mission (<i>continued</i>):— | | Financial Position of the | |
| Review of Books ... | 131 | Marseilles ... | 137 | Society ... | 143 |
| THE MISSION:— | | Mulhouse ... | 137 | POETRY:— | |
| North Africa ... | 133 | London ... | 139 | Whom Seest Thou? ... | 144 |
| Beirut ... | 135 | The Provinces ... | 139 | Notices, &c. ... | 146 |

The Conference at Paris.

It is presumed that every reflecting mind must be struck with the remarkable coincidences at this time in connexion with the metropolis of England's ally—so her ally that others are not thought to be named. Happily, before a union in that which is aggressive, there existed a fraternal feeling in reference to that which is commercial. And who does not earnestly desire, and what Christian does not earnestly pray, that soon nothing shall remain to unite but that which is moral; and that the bonds of goodness, and usefulness, and piety, shall subsist as amongst all peoples?

The coincidences in the mind of the writer are, that now there should be the Palace that rivals the one in England in 1854—the Queen of England present in that city, protected alike at home and abroad, under the good Providence of God, by a character, as a woman and as a queen, that it would be indeed treason to assail, and which helps to preserve her person intact—and this religious Convention, in the nature of things least observed, but involving in itself principles, and it is hoped consequences, of the highest moment.

Now, amongst the various objects to which the attention of the conference will be directed, there is one with which is identified the type of what is occurring, and in which there is the germ of what the most fervent Christian is longing for and expecting. Were not the feasts of the Jews

opportunities for centralisation of feeling, authorised by God, as in connexion with that people? How beautifully does Paul delineate the state of Jew and Gentile under the Gospel in Ephesians ii.: "We are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built," &c. ! That day of Pentecost, when the Christian dispensation had its formal commencement,—what a happy opportunity for the worshippers of God to gather from all parts! We look not now for miraculous effusion, but it behoves us to look for large effusions of enlightening, sanctifying, consecrating, and uniting grace; and it is hoped that this is being experienced at this conference. Now it is *not* that there is to be a re-creation of Judaism in uniformity; but it is that, as Judaism was a type in many things, so was it a type of the oneness of the divine family, and of the brotherhood that should exist; and if not the type, yet, as it were, the mould or model of that which is occurring.

And then the germ of that which, in itself and its consequences, is so interesting,—namely, that the claims of the Jew shall be an item in the deliberations, prayers, and schemes; and Jews will be present, and it will be with them, (because fulfilling prediction still in their scattered state) it will be with them as one people among many peoples to be represented, though but by very few of their nation, still as those who are to be found in every land. And truly it may be asked,—as the Jew can present himself from every part of the world by representative in a Christian assembly, in what part of the world has not Jehovah members of His elect remnant? And where they are, they are accustomed to experience the trials of His remnant, and to evince how grace can enable them to say to the nearest of their friends, for the sake of the truth, "I know you not;" while the sword that they introduce to their families having slain in themselves the man of sin, it is hoped it will slay him in their connexions also.

Surely those have reason to hope, who ponder the fact that there are not only fruits being gathered in the Jewish field, but that numbers who have been gathered are so truly the seed of Christ's planting, as that they can preserve their character and multiply themselves, although they be but as a handful of corn in the midst of a wide field of tares.

We may afford to waive all that is private in opinion in reference to the literal or spiritual fulfilment of prophecy—the times and the seasons; these, in their place, are of great moment. Here, here is the fact in our day, and thank God for it,—Jews believing in Jesus! Jewish believers, bold, persevering, humble, tried propagators of the truth! If retained, no sinecurists, but committing themselves for a pittance to that which, humanly speaking, promises no permanence, and gives no pension. God, too, is blessing their labours; and no doubt, if it be asked for at the conference now being held, there will be those present who will stimulate prayer and action by developing what God has done in them, and what He is doing by them.

The Lord grant that persons may return from this conference so embued with Divine grace, and so quickened in their sympathies and purposes, that, from improved judgments and kindled affections, they shall personally, and by their influence, pour into the treasuries of every institution that which is essential to their work.

Review of Books.

Sermons. By the Rev. ABRAHAM P. MENDES, Minister of the Birmingham Hebrew Congregation. London: John Chapman.

THIS volume of sermons deserves, and will well repay, a careful and attentive perusal. We confess that we have passed from one discourse to another with no ordinary degree of interest. The author undoubtedly possesses decided originality of thought, great command of language, and a peculiarly forcible method of stating the facts or doctrines to which he designs to call the attention of his hearers. As specimens of composition we would earnestly recommend these sermons to divinity students, presenting, as they do, a perfect contrast to the lengthy, prosy, tame, and unedifying things which sometimes are dignified with the name of sermons. The reverend gentleman whose discourses are now before us not only lets his hearers know how he means to handle his text, and what the bearing and object of his discourse are to be, but he tells them all this very soon. There is something perfectly refreshing in the prompt, clear, intelligible, and recollectable manner in which he announces the well-arranged divisions of his sermons. For example, take the first sermon. The text is, "When the camp goeth forth against thine enemies, then keep thee from every evil thing" (Deut. xxxiii. 9). The heads of discourse are:—I. The camp of Israel; II. The enemies of Israel; III. The prohibited evil;—and every hearer must have felt not only that a clear course was before the preacher, but that he kept to the text, while at the same time there was nothing in the text which he did not fairly bring out. Or, to select another instance, the seventh sermon, from Exodus xiv. 30-31, thus translated by the preacher: "The Eternal saved Israel on that day from the hand of Egypt, and Israel saw the Egyptians dead upon the sea-shore. Israel saw the great power which the Eternal exercised upon Egypt; and the people feared the Eternal; and they believed in the Eternal, and in Moses, His servant." We cannot give a fairer specimen of the easy, natural, and yet forcible manner, in which the preacher introduces his subject, than by transcribing the brief exordium of this discourse:

"Brethren, the early promise made to Abraham is at length fulfilled; the captivity of Egypt is over. From the depths of their affliction, God has heard the groans of Israel, and His love and faithfulness direct their deliverance. Moses and Aaron have appeared before the throne of Pharaoh, and have demanded, in the name of the God of the Hebrews, that His people be sent forth to serve Him. This demand, seeming unreasonable and audacious to the despot, has elicited his scorn, while it has invoked new inflictions on the persecuted race. At last, the fierce wrath of God is poured out upon Pharaoh, his land, and his people; and when, throughout the length and breadth of Egypt, there are death and desolation, grief and despair, the Eternal leads forth His hosts with a mighty hand and an outstretched arm, bearing them on eagles' wings from the darkness of slavery and error to the light of liberty and truth. The opening verses of this day's portion inform us, that Pharaoh, on recovering from the

consternation which paralysed him and his subjects on that night of terror, adopts the resolution to pursue and overtake his enfranchised bondsmen, and to wreak a fearful vengeance on them. He gives the order for pursuit, and forward go his countless hosts to brave the power which has lately prostrated him—forward, with all the pomp of war, with all the force of arms, to avenge the horrors of that mysterious death which stalked through his dominions on the memorable midnight when God made known His power to the heathen children of the land of Ham.

“It is the fate of this expedition, my brethren, which we are to review to-day—the issue of that terrific battle which was fought in the midst of the sea-channel between God and man, and where, although the clang of arms and the cry of war were never heard, there was a conquest gained which spread dismay and death around—a conquest as fearful to the vanquished as it was glorious to the Victor. In pursuing this theme, we shall have to consider Israel under three several aspects :

1. ISRAEL IN DESPAIR.
2. ISRAEL IN TRIUMPH.
3. ISRAEL IN ACKNOWLEDGMENT.”

Our space admonishes us to refrain from further quotation; but we cannot help noticing the interest which is given to many passages in the volume before us, by the adoption of such a style of composition and address as serves perpetually to identify the Hebrew preacher and his modern Hebrew congregation with the ancient Hebrews of the Bible—the children of Abraham, Isaac, and Jacob—the chosen of God for highest and holiest of purposes. For instance: “At the period when the great revelation of Sinai selected our race for the mission of enlightenment, a holy war was proclaimed by God himself, and Israel was then and there constituted His sacred army. By Divine command, *we* girded on the sword, unfurled the banner of the Lord, and went forth to fight the battle of religion.” (The *italics* are our own). And again: “From *us* evidently sprang, not only the science of theology, but also the arts of poesy and music—of oratory and historiography. Aided by the peculiar beauty of *our* language, and the extraordinary incidents of *our* history, it is not to be wondered that *our* poets occupy the high position which archæologists assign to them. Suffice it to say, that the effusions of *our* muse are admitted ‘to surpass infinitely in grandeur, sublimity, beauty, and pathos, all the most celebrated productions which Greece and Rome gave to later times.’”

The words with which the preceding extract closes are acknowledged to be quoted from that most invaluable compendium of information on all biblical questions, “Horne’s Introduction to the Holy Scriptures,”—a proof that the author of these sermons does not confine himself, in those studies which are incident to his sacred office, merely to Jewish sources, but that he is willing to avail himself of the suggestions of Christian writers, and is liberal enough to lay stress upon their views and sentiments. We mention this, because it throws hopefulness around the prospect of realising what we are sure must be the sincere wish of every Christian reader of these pages. We took up the volume expecting to find in it no other views than those which we did discover in reference to the great points at issue between the honoured sons of Abraham and the

believers in the Messiahship of Jesus of Nazareth. We are not disappointed, therefore, because we find no hesitation nor halting, in these pages, as to the superiority of the claims of the Jewish religion, notwithstanding all that Christians allege in favour of their views. But believing as we do, that the arguments in favour of Christianity are unanswerable, and that, as time rolls on, those arguments are only increasing in their power and significance,—believing, too, that our beloved and elder brethren, the Jews, are, by the ground which they take up and maintain in reference to this all-important question, depriving themselves of true satisfaction and rich enjoyment—living on past privileges rather than on present mercies, and at the same moment indulging in hopes which can only issue in disappointment,—believing all this, we confess that, as we have read the pages before us, we have wished, and wished again, that the mind which had so charmed us by the freshness and beauty of its thoughts, might yet open to the conviction of the truth of Christianity—and that the heart whose warm affections circle so fondly around all that is lovely in the Old dispensation, might have its best and holiest feelings enlisted in favour of that system which the New Testament reveals, and of which it may in truth be said, that the Jew loses nothing by embracing it, but rather gains every way. We were, therefore, gratified to find an allusion made by the author to the writings of Mr. Horne, in which there is so much to arrest the attention and to inform the mind in reference to the claims of the New Testament; and, in a spirit far removed from mere proselytism, do we breathe the prayer that one so capable of being a powerful advocate of any opinions which he holds, as Mr. Mendes undoubtedly is, may, by the blessing of God attending a fair and full examination, be led to see rightly the case of Judaism in connexion with Christianity—to see that the religion of Jesus is not only not an innovation upon the Mosaic economy, but that it is a system in which the feelings of a Jew are respected, his wants provided for, and in which his cherished institutions meet him again, but in clearer, more glorious, more accessible forms, and in a degree of which none would form an idea who have not made the investigation for themselves.

The Mission.

NORTH AFRICA.

It has been matter of deep regret to the Committee that, through the failure of pecuniary resources, they could not carry out some desirable plans for diffusing Divine truth in Tunis and its vicinity. They have not, however, relinquished Northern Africa as a scene of labour. Mr. Lowitz, who is at present in this country, will shortly return to Gibraltar, and devote himself to the spiritual good of the resident and visiting Jews there, and occasionally itinerate on the opposite shore, at Algiers, Tangier, Oran, Bona, Constantine, &c.

The following sketch, in addition to those from Mr. Ben Oliel, previously published, will, we hope, excite a livelier interest in this Mission:

The descendants of Abraham are more numerous on the coast and inland parts of North Africa than is generally supposed in

this country. I refer to that part of Africa which comprises the four Barbary States; the kingdom of Morocco, Algiers, Tunis,

and Tripoli. Their number in these several places is estimated at 1,200,000. It is supposed that there are in Morocco alone 339,000.

They may be divided into three distinct classes, which seem to have settled in the country at three separate periods remote from each other. One of these classes appeared there about the time of the Babylonian captivity, 500 years B.C. They live dispersed among the wild Arabs on and beyond the Atlas mountains, where they till the ground, keep cattle, live in tents, and also pursue some needful trade and traffic. Their dress and language resemble those of their rude neighbours. Though so much mixed up with the deluded followers of the Arabian prophet, in religious matters they keep themselves distinct, believing in Moses and the prophets, and hoping for the appearance of the Messiah. Like these independent tribes, they are also free from the arbitrary taxes and misfortunes to which their brethren in Mohammedan dominions are subject, and are treated with greater charity by these savages than are their countrymen among the professedly civilised Moors, on the consideration and belief which prevails among them, that their own ancestors were themselves Jews before Islamism was imposed upon them. This curious circumstance—I mean the arrival of these Jews in Africa at so distant a date, and the Arabs' opinion of their own origin—may, perhaps, give the idea of their being a portion of the ten lost tribes. Josephus tells us that tribute-money used to be sent to Jerusalem from the Jews living in Barbary. Be this, however, as it may, there is another class of Jews that arrived at a later period, and which period may be fixed as that succeeding the destruction of the second Temple. There is no doubt that when the Romans besieged and destroyed Jerusalem, when the Temple, according to prophecy, was destroyed, and the people made captives and outcasts on the earth, that some, in their general dispersion, found their way to Africa. Those of them not detained as slaves for the Romans at Rome, were carried, in that same capacity, to distant lands: some to Egypt, some to Mauritania or North Africa. Thus, according to the custom of the empire with conquered provinces, Judea once laid waste, all those Hebrews who escaped sword, pestilence, and famine, would be transplanted from Asia to Africa, there to labour and to colonise it. And although those colonies in which Roman life once ebbed and flowed are no more, and the splendid cities and magnificent palaces and strongholds they built have, as I have particularly noticed in my travels,

disappeared, yet there remain, in those same regions, thousands and tens of thousands of Jews whose forefathers were captives and slaves to that very people who so largely contributed to the fabrication of those cities; thus verifying the promise, "I, the Lord, change not; therefore ye sons of Jacob are not consumed." This class of Jews have since extended themselves far into the interior, where, settled among the descendants of Ishmael, they bear much resemblance to the Arabs in dress and language, but greatly differ from them in customs and manners.

The third class of Jews in Africa date the time of their arrival there from the fifteenth century, or rather from the period in which they were persecuted in almost every country of Europe, especially in Spain, from whence they were finally expelled, when the greater part of them made North Africa their place of refuge, settling amongst the more civilised Moors, who live chiefly along the coast of Barbary, in the empire of Morocco. These in their dress and manners resemble very much the Oriental Jews, the Arabic language is chiefly spoken, it is only in a few towns that the Castilian is still kept up amongst them.

With regard to the social condition of the Jews in this part of the world, except in the French colony of Algiers, they are subjected to a degree of slavery, oppression, and misery, hardly to be credited by their brethren who dwell amid European civilisation. They are confined to a separate quarter, generally in the worst part of the town. They are obliged to wear, as a badge, a black cap and black slippers, and in the streets they have to tie on these caps with their handkerchiefs, so as to prevent some vagabond Moor from throwing them into the mud. They must take off their slippers, and walk barefoot, in passing a mosque, sanctuary, cemetery, or any place which the fanatics may regard as holy. No Jew dares pass a Moor on the Moor's right side, always on the left. If any Moor has a burden to carry, or a job to do, he may force the Jew to do it for him, without giving him the least recompense for his trouble. A Moor may enter a Jewish house and fancy any thing, and take it away without ceremony, the owner not daring to object. Every male, as soon as he is able to gain a livelihood, has to pay a yearly tax, and to receive a knock on the neck, indicating his entire subjection.

This is not the case in towns where a Christian consul resides; in such places they pay a large sum annually to be free from this humiliation. In the inland towns, however, it is a yearly practice. These

are but a few from among the many degradations to which they are subject. How have the scales on the balance become reversed? For there was a time when Ishmael, the child of Hagar, was driven out from the tents of Abraham, in order that the son of the bond woman might not inherit together with the son of the free woman. (Gal. vi.) But now the sons of the free woman are oppressed by the sons of the bond woman, and in this manner "the stranger that is within thee hath got up above thee very high, and thou hast come down very low," is still applicable to the Israelites in Africa. As for their literary condition, it is to be regretted that the noble and learned spirit which animated their ancestors in Spain is almost extinct, and there is scarcely a trace left of the opulence and freedom for which their forefathers were so renowned. They excel the Moors, however, in the spirit of commerce, which they monopolise; and, amid their sufferings and oppressions, they are able by industry, patience, and superior intelligence in business, to succumb to a tyrannical government and people.

In religious matters, like their brethren of other lands, they hate the Cross and reverence the Rabbis. What else could be the result of the diabolic reign of the inquisition, when thousands against their will were obliged to be baptised? And still (the reformation not having affected the land of the south adjacent) they have no means of beholding Christian simplicity and tolerance. These disadvantages were great when I first went among them, but happily they are beginning to form a different opinion of the English religion, as they please to call it, and to regard it as quite another Gospel from that which the Spaniards teach.

With regard to my operations among them for four years past, Gibraltar was my fixed station, while I occasionally visited the Jews of the coast and inland towns of Northern Africa, from Mogador as far as Tunis, scattering in many ways the truth. On my visiting a town, I usually entered first the synagogue, and then the Estudio, a place where many Jews assemble to

study the Talmud, and where, producing my Hebrew New Testament, I expounded the whole truth of Christ.

And now, as far as any results from my Missionary labours, I have every reason to be satisfied and thankful for having been the instrument of making known the unsearchable riches of Christ to a great number who never heard of them before; for having put into circulation many copies of the Word of God among those who never possessed a Bible before, and by private conversation, as well as public lecturing, many old prejudices, as well as wrong ideas with regard to Christianity, were removed, and this is gradually paving the way to the heart of many, I trust, for the reception of the Gospel. I might point to eight or ten Jewish converts, whom I have, by the blessing of God, brought to the knowledge of the Redeemer, as particular instances of encouragement; some are here in London, others in Gibraltar and Africa, and a few have left their native country for foreign lands, to make a public profession of their faith in Christ, since they could not, under such circumstances, find protection or maintenance in their own country. It would be needless to particularise, as I have already, on various occasions, done so in my report to the society; but will only observe that, by the good help of God, I feel assured that I have not laboured in vain, and the fruit thereof will appear more and more in due season. Like the gardener, who anxiously watches the plant, and is glad to see it in blossom, and wishes for its fruit, and though the plant may be removed to another place or clime, still does not despair of its growing there and producing fruit, the Missionary is not disheartened, who has sown the seed of eternal life in the hearts of some who may not meet him any more in this world, yet he hopes that it will spring up, and, by the favour of the Holy Spirit, produce fruit. For surely the Lord will not suffer His work to fail, nor His word to return unto Him void, but will prosper the feeble efforts that are put forth in behalf of His ancient people, the seed of Abraham His friend.

BEYROUT.

We have just received the following from Mr. MANNING:

Respecting the Missionary work, we are going on much as usual, though I could wish there was a little more incident occurring, to give variety to my communications;

but the committee, I doubt not, as also the supporters of our cause, will be satisfied with the statements we are able to make. The circumstance of teaching daily

from fifty to sixty persons the saving truths of the blessed Gospel, cannot be without its effect, and, indeed, it is even now perceptible; but a real conversion of the heart to God is His own work, and though effected, is frequently withheld from open manifestation for wise and gracious purposes; the ordinary procedure in the Divine economy being, "that one soweth and another reapeth," but ultimately we shall rejoice together. The desire manifested amongst the Jews to possess the Hebrew Scriptures, I am thankful to say, continues unabated. A few days ago I was visited by a Jew from Damascus, the same person that I mentioned to you sometime past, as being particularly interested in an investigation that we made together of the prophetic Scriptures, especially of those parts that had reference to the restoration and conversion of Israel; and he tells me that, since that time, by diligent reading and prayer for Divine teaching, the light has been gradually breaking upon his mind, and leading him to the conviction that the truth must be with us; and he says that, a few weeks since, he was received by baptism into the Church by the Rev. Mr. Robson, one of the Scotch or Irish Missionaries. He tells me, also, that many of the Hebrew Bibles that I sold recently have been re-purchased by the Jews in Damascus for more than double the sum I had received for them, and that they were exceedingly anxious for more, and he begged me, if possible, to let him have at least twenty copies to take back with him.

This is an encouraging prospect, accompanied, as it is, with the assurance, "that the Word shall not return void;" and no doubt that that will be the main instrument, in the hand of the Lord, in bringing His ancient people to a knowledge of Himself; for when He commands it to go forth with power, neither popes nor devils with all their legions will be able to oppose its progress.

I regret to say I have lost, or rather lent, for a time, my assistant in the school, who is now employed as a dragoon to Colonel Walpole, the same gentleman who lately published a work on this country, and who is now here, raising recruits for the British army. He accomplished his first task in raising 600 cavalry, and has shipped them off for the war; but he suffered so much hindrance from the falsehood and dishonesty of his former interpreters (both of which native vices I could strongly recommend my Joseph as being exempt from), that as a personal favour to Colonel Walpole, I was fain to let him go. In addition to the entire school upon my

hands, and visiting amongst the Jews, I have several sick sailors (of course English) in the Hospital of the Sisters of Mercy, and last week two of them died of the Syrian fever; and as I am the only person staying down here for the summer in the shape of a Missionary, you may suppose I have full employ. We have, besides, as many as twenty English vessels in port, an unusually large number for this place at one time, but many of them are engaged in carrying troops, and horses and mules, to the war; of the two latter, I cannot tell you how many hundreds, for our own and the French army, have been sent off. But my object in mentioning this is to say, that in case my box should be still detained, I should be thankful to have as many English tracts of the narrative series (the "Loss of the Kent" and "Rothsay Castle," &c.) as you can procure for me, as my former supply is now nearly out. Perhaps, too, some of our reverend friends could furnish a few numbers of religious periodicals, such as the "Evangelical Magazine," "The Christian Observer," "The Weekly Visitor," &c., which are so suitable to lend out, and which the captains, and such of the men as are capable of being interested by them, read with much pleasure and profit.

I wish we had some means of getting at the poor Jews, to tempt them to read, if it were only to enlarge their views of things generally; but it is the Lord's will that it should not be so, or they would be provided: therefore we must be contented to labour with such instruments as we have, relying on the promises that abound, of ultimate success. I have just received intelligence of the death of another sailor in the hospital, which is now so full that they can receive no more, and many of the poor fellows are sent back again to their ships, or to such places as they can get to take them in, and where it is to be feared that many of them will perish for want of proper attention.

We made an effort some time ago, in conjunction with the Prussians, to have a Protestant hospital here, but failed in procuring the means sufficient, though many of the residents came forward and offered very handsomely. Surely it might not be amiss, in such dreadful times as these, to direct the attention of our own government to this object. They have to look to our merchant service for their best sailors; and it is a reproach indeed to Protestant nations, with all their wealth, that they do not keep pace with the Papists in their apparent acts of benevolence.

MARSEILLES.

Amid the terrors of the war-scenes presented in the Crimea, nothing has been so delightful as the many indications of the Holy Spirit's work on the hearts of those called to suffer, and some of them to die there—valiant for their country and faithful to their Saviour. Mr. COHEN says—

During this month I have had unusual opportunities of preaching the Gospel of Christ to a great number of Polish Jews, with whom our city is comparatively crowded; they come hither to embark for Algeria, to which country a great number of them are emigrating at the present moment; and as some of them remain here for a week or so, it affords me ample scope to bring before their minds the truth as it is in Jesus, of which most of them are quite ignorant; and some of them confessed to me that this was the first time that they ever heard the sound of the Gospel. I have distributed ten Testaments and three Bibles, which were thankfully accepted by them.

There are two soldiers with me, both of whom have been wounded before Sebastopol, and who, I have no hesitation in saying, have found Jesus Christ as their Saviour, and will be baptised as soon as I shall consider them fit for it. Mr. W——, who was wounded in the battle of Inkermann, and who has been with me almost daily since April last, told me, the other day, that when I first told him that we were all sinners, and that it was absolutely necessary to salvation that we should be born again, he did not know what to make of me and my religion. He said, "I thought my being a Jew by birth was quite sufficient to take me to heaven; but since I have read the Bible, which you kindly lent me, I feel that I am a poor lost sinner, and that hitherto I have been satisfied with no religion at all. I never thought of my soul—all I cared for was this world; but now I have been convinced from the New Testament, as well as from my own feelings, that the care of the soul is the one thing needful, and that it would be dreadful to gain the whole world at the expense of losing one's soul. I used to

lie down and rise up like a beast; but now I say, Lord, teach me to pray. I have heard many Jews say that Jesus was an impostor; but when I read the New Testament I see His character so unlike it, that I sometimes repeat to myself those words which I have read in the Testament, 'never man spake like this man.'"

The other soldier, Mr. L. H——, is still in the military hospital, where I see him three times a week. He lost part of his foot with four toes; he hopes soon to be discharged, but does not know whether the government will do anything for him or not. W—— is to have 250 francs annually; happily both of them have good trades, and are willing to work. W—— is a sailmaker, and H—— a shoemaker, and both intend to make Marseilles their home.

It was intended that R. H—— should be baptised at the end of this month, but it has been deferred a little longer. She was taken seriously ill about three weeks ago, and is still in the Protestant Infirmary, and, although she is much better, is yet very weak. It is delightful to see the Christian resignation which she manifests in her illness. The last time I saw her, she told me that she had been ill several times before, but never did she feel so resigned as she did in this illness; she said, "The idea of death always made me wretched, but now I would rather die than live."

I cannot close this without remarking, that in visiting a military hospital, like the one in Marseilles, one can form some idea of the cursed system of war. It has caused me to shed tears when I have passed through it, and beheld groups of fine handsome young men, whose bodies have been mutilated before Sebastopol.

MULHOUSE.

Mr. GINSBURG, on returning to his scene of labour, after a short retreat on account of the health of himself and wife, was welcomed with the utmost cordiality by his Jewish friends, who waited his arrival with anxious expectation. On resuming his work he says—

Whilst the aged class of my bigoted brethren obstinately insist against the truth, imagining that to bow the knee and worship One whom it has been taught

to despise is an idolatry, and uses every means, *per fas et nefas*, to keep itself and its offspring out of the reach of the Missionary or the Bible, the rising generation

inquire for the *cause* of the contempt and hatred it is desired to exercise against the unknown "Tolui." To satisfy this inquiry, recourse is happily taken to the first, best, and oldest book,—the Bible. Here the sincere reader gradually and surprisingly discovers that the "Despised" is of the "seed of the woman who should bruise the serpent's head;" that He is the fulfilment of the promise made to Abraham; that in His posterity all the nations of the earth shall be blessed; he finds that the Crucified is the antetype of the sacrifices of the Mosaic law; he is found in the books of Moses, the Psalmist, and the Prophets. These disclosures naturally lead the student to examine the life of the Personage who filled the pages of the Old Testament. When he opens the New Testament, he sees the "Word," the "Servant," the "Priest," the "Prophet," the "King," (by which epithets the Messiah is often styled), declared as the "Son of God," with the power of miracles, full of grace and truth, accomplishing what Moses and the prophets promised. Moreover, he meets with a character diametrically opposed to what he had been wont to hear; One suffering and dying for his sins. His mind is now delightfully occupied with the result of his inquiry. Yet to *accept and believe* the truth he has just come to, he finds rather difficult. For as he marvels at the greatness and goodness of Jesus, so he cannot solve the enigmatic blindness of his parents and co-religionists. This I have particularly observed since my return from England, and made the acquaintance of several youngmen, to one of whom I have felt happy to impart Christian instruction since the first day after my arrival.

M. K—, a cousin of our dear B—, was struck with the question,— "Who is the Tolui?" put to him by the latter. M— answered: "The Christian's God." B—: "Why do the Jews hate Him so?" M—: "Because He was a false prophet." B—: "Mahomet was also a false prophet, and he is not so despised and hated as Jesus." "To be sure," replied M—. "It is, perhaps, because he was a Jew." "There have been a great many false prophets of our nation," rejoined B—, "and none is so contemned and detested as Jesus. But let me tell you the reason," continued B—: "Jesus is our Messiah; our rabbins have wickedly crucified Him; and the aversion and animosity the laical Jews foster towards Christ is owing to the ignorance and darkness they have been thrown into since their rejection of the 'Goel.'" "Then, do you think," asked

the other, "our ancestors have done wrong in slaying Him?" "Wrong!" exclaimed B—; "this is the *greatest sin* our fathers have committed, and this exile, in *consequence*, is the longest and hardest they have ever endured." "Then you are on the Christian side, are you?" "Yes," he replied emphatically. "Now," M— inquired, "why do Christians omit this and commit that?" To which B— answered, "I know the Jews are wrong, and the Christians right, but am unable to settle all the questions you put to me; let us wait till Mr. G— returns, and he, I am sure, will remove your objections." M— was in the meantime recommended by B— to read the Old Testament, but his father, surpassing Mr. H— in bigotry, decidedly forbade it.

On the first night after my return, M— was introduced to me. He is eighteen years of age, and a very intellectual, sincere, and interesting youth; indeed, I thought, when I saw him, a Nathaniel of old. His questions were of great importance and interest; his objections were merely to satisfy his thirst after truth. Since our first meeting he has repeated his visits every night, and often during the day also. But I fear I may lose him, he being obliged to leave for the interior of the country on business.

Two other young Jews have been led to the same inquiry, viz., "Who is the Tolui, whom we have been wont to curse?" Both are very well inclined towards the truth, and one of them underwent most severe bodily sufferings for reading a tract he received from me, through Br. B—. Oh, may the words they read in the synagogue to-day (Tishah Reab), "Let us search and try our ways, and turn again to the Lord" (Lamentations iii. 40), be the daily watchword of the whole house of Israel!

Our B— is growing in grace, and in the knowledge of his Saviour, whom he loves and serves; for his brethren, especially the young, learn the purport of the New Testament from his walk and conversation.

Br. B— and his wife live in accordance with their Christian profession. He can truly say, with Joseph: "Ye thought evil against me, but God meant it unto good, to save much people." His Christian conduct during his month's imprisonment stifled the anger of his persecutors, excited sympathy among other Jews, and love among Christians. Many Jews who have been prejudicial and hateful, are now visiting him, and when he passes the streets he is saluted and addressed by them.

LONDON.

There are those among our Jewish brethren, men of intelligence and of influence, who are feeling their way into clearer light than they have been accustomed to. They are timidly approaching to Christianity, and, as we trust, are led by an unseen Hand in the way to the Cross and to perfect light. One of the Missionaries writes :—

It is about a fortnight ago that Mr. L——, a Jewish neighbour, called on me, evidently with the design of having some further conversation on topics we had formerly more briefly touched upon. He told me much of his own history, detailing his small beginning and his great prosperity, dwelling on his responsible cares in regard to his rising family. Then came a comparison of our views in respect to the subject of religion in general; and, lastly, the relation of the law and the Gospel in particular. I need not describe the truths which I endeavoured to urge upon his attention; nor need I say more of his sentiments than that he listened with candid interest to what I advanced; and, far from appearing to be offended by my plain-dealing, in testimony to the truth as it is in Jesus, he seemed disposed to enter more deeply into the subject than I had anticipated; and, from a short interview I have had since, I think he is desirous of renewing the conversation. It is only at my house he will enter upon it; for though not (so far as I

know) a “ruler of the Jews,” he at least resembles Nicodemus in coming to me “by night,” and perhaps also in “not knowing these things” of God.

His rank and influence among his people would be likely long to deter him from taking up a cross to follow the Nazarene; but it must be that his knowledge, gradually, and perhaps painfully acquired, and his convictions, must have an influence both upon his own conduct and upon the future career of his children. If they never hear him blaspheme the holy name of Jesus, will they, in their turn, be as bitter as their forefathers? If his prejudices be broken down, will not their bias be less strong in opposition to the doctrine of Christ? And if he give occasion to our hope, as an individual, is there not good reason, as there is doubtless fact, to encourage our zeal and faith, in respect to many others who are as yet known only as Jews and rejectors of the ever-blessed Son of God? The Lord increase our faith!

The Rev. J. WILKINSON, who in his visits to provincial towns continues to receive the kindest attention and the most cordial co-operation, from ministers and others of different Christian communities, writes in reference to his intercourse with Jews :—

I am happy to inform you that I have been furnished with many opportunities, which have been gladly embraced, of proclaiming “the glorious Gospel of the blessed God” to the seed of Abraham—this is the work to which I have consecrated my life, and to which I believe God has, in His providence, called me.

You will recollect that I mentioned in my last report the case of a Jew, Mr. H——, with whom I had had interesting conversations. He continued his visits regularly during my stay at S——, sometimes spending two, and sometimes three hours at a time. I made him a present of the Old and New Testament in Hebrew, for which he was very grateful. I was pleased to find him subjecting everything that was said in favour of the Messiahship of Jesus to the closest examination; but he frankly admitted that it was very difficult to stand

out against the Messiahship of Jesus, in examining such passages as “The sceptre shall not depart from Judah,” &c., Gen. xlix. 10; “They shall look on me whom they have pierced,” &c., Zech. xii. 10. And the time of Messiah’s appearance, as described in Daniel’s seventy weeks, ch. ix. Mr. H—— told me that a Jew, one day, asked him how he explained the first of these three passages; and he gave the Jew an answer which appeared to satisfy him, but with which he did not feel satisfied himself, and resolved not to do so again, lest he should have to answer to God for having led an inquirer astray. In a subsequent interview, Mr. H—— stated, that while he was a boy he dared not think otherwise than that the Talmud was inspired; that when he had grown to manhood, he began to question the inspiration of some parts, but he found the entertain-

ing of such doubts tended to produce indifference to religion altogether; so he regards the Talmud as a guard to religion. He complained very much of the want of feeling in the synagogue service. He says, "the Jews appear to go to the synagogue as though they had been hired to do so; and when the service is over, they appear to be glad their work is done." But, he says, "I like a feeling religion—a living religion." On a subsequent visit to my apartments, Mr. H— was in trouble because the Jews had been charging him with coming to me for Christian instruction; and adding, "We understand you are already half a Christian." His sorrow arose partly from the fact that a Christian had named it to the Jews, though without the slightest intention to injure him; and partly from the fact that his wife, being still a Jewess in Germany, and whom he intends to send for as soon as he is able, will refuse to come. There appears the strongest affection existing between them; for though she is now with her father and treated kindly, yet she tells her husband that she would rather live on a crust with him than on dainties with her parents; and he is also as anxious to have her with him. I felt deep sympathy when he stated, "I am now afraid that the Jews will try to injure me in my business, or they may write to my wife, and represent to her that I am nearly a Christian, and then she will not come to me. If I can get her here," says Mr. H—, "I shall be able to persuade her into my views respecting the Messiahship of Christ." He continued, "I could give up everything for the truth, but cannot at present give up my wife." Nor do I think it necessary. Oh, that the God of Israel may speedily bless both him and his wife with a knowledge of the truth as it is in Jesus! Immediately after this interview, Mr. H— attended with me a Christian place of worship, and heard the Rev. J. Rattenbury preach. Under the sermon delivered by this eminent servant of God, Mr. H— appeared much impressed, and afterwards expressed his deep interest in the service. During a subsequent interview, Mr. H— fully admitted the Messiahship of Christ, principally from the deep conviction he felt of the need of an atonement for sin, it being God's plan of forgiving sin on the ground of the shedding of blood, and that the blood of Jesus furnished the sinner with that atonement; but at the same time he cannot get rid of the thought, that it is the duty of every Israelite to continue the celebration of the feast of Passover, Pentecost, and Tabernacles; in fact, to continue the performance of everything in connexion with the Mosaic economy, except such

things as are only typical, and have been rendered unnecessary by the appearance of the Great Antetype—Christ. Mr. H— began to attend a Christian place of worship on the Sunday before I left the place, and became, as far as I can judge, a sincere seeker of salvation through Jesus Christ. I occasionally write to him, and a Christian gentleman assists him in writing to me, and also affords him Christian counsel and instruction. I would add further, that this Christian gentleman is so interested in the case of Mr. H— that he is taking steps for the purpose of getting his wife over to England. This act of Christian kindness God will most assuredly bless. I think I mentioned in my last report an interesting interview I had with a merchant, a kind and intelligent Jew, at his own house. The conversation lasted more than three hours; his lady, a well-informed Jewess taking part in the discussion. Mr. L—, in a kind spirit, opposed Christianity, and attempted to defend Judaism. I had subsequent conversations with him; and on one occasion he went with me to a Baptist chapel on the Sunday morning, to hear me preach, after which I accompanied him home, and had refreshment with him. Mr. L— received my tracts, read them, and attempted to refute their contents in a manuscript of twenty pages of foolscap. I was pleased with the production, as it manifested earnestness, and, I believe, also sincerity. I am sorry that, on account of my numerous engagements, I have not as yet had time to answer it. I am persuaded that I could not only be fully employed, but well employed, in preserving, by letter, the acquaintance of a number of interesting and intelligent Jews throughout the country, whose professed openness to conviction renders it most probable that, in the adoption of such a course, considerable good would be done.

On one occasion, after having attended synagogue-service in the morning at S—, I visited the rabbi at his own house, and found seven or eight Jews and Jewesses, who listened to me with much respect and attention. They all gratefully received tracts, and began at once to read them. The rabbi stated the great pleasure it would afford him to have my acquaintance, and wished I would remain in that town; if so, he would come to hear me preach every Sunday.

After I had left S—, I returned, by permission, to London, for about a fortnight, prior to my entering upon my labours in L—. During that short interval Mr. G—, a Jew with whom I had

conversed on former occasions several times, called upon me and expressed his desire to have regular religious instruction; he also thanked me for having taken him by the hand to lead him to the Saviour. I first met with him in the streets of London, and gave him tracts, and afterwards had him several times at my apartments, in company with a younger Jew, until I left London for the provinces. I committed them to the care of one of our brethren, and, on my return to town, found Mr. G—— had progressed considerably in his inquiries after truth. It was truly affecting to see the tears rolling down his noble Jewish countenance, while I endeavoured to point him to the Lamb of God which taketh away the sin of the world. We closed our interview on two occasions in supplicating the mercy of God in Jesus Christ. He said to me, on one occasion, "I water my pillow with my tears." Oh that the Good Physician may speedily grant him an application of the healing balm of Calvary! He has written to me since I have been here, and I am happy to say he is under Christian instruction, and I hope is progressing satisfactorily.

Since I came to L—— I have been favoured with many opportunities of preaching the Gospel to the sons of Israel. To six or eight Jews at a time, immediately after the synagogue-service, I have addressed the words of life and circulated tracts, which have generally been received in much kindness. I have preached the Gospel in the streets to several single individual Jews. In one instance I was happy to recognise a young Jew whom I had met, and to whom I had preached the Gospel, in Bristol. I gave him tracts, which he readily accepted. He told me he had recently buried a parent in Boulogne, and had just now returned from France. He said, "I am not able yet to think that the Messiah has already come." Oh, that he may soon be brought both to see it and to feel it!

I met and conversed with two other Jews in the street, who appeared much pleased that I had spoken to them. They accepted tracts, and promised to come and see me on the following morning. They came, and spent an hour or two with me. The older one, a respectably-dressed Jew, stated that he had recently come over from America to Liverpool on business, had passed through Manchester, where he met with the young man who was now with him. The elder one, Mr. B——, told me, with great gladness, that he was a Christian Jew, had been baptised in Amsterdam, and employed there for some time as a tract-distributor. The younger Jew, about

eighteen to twenty years of age, Mr. B—— had met with in Manchester, and found that he came from Breslau, the native place of both; so they walked together to L——, and Mr. B—— preached the Gospel to the younger one along the road. They regarded my meeting with them and speaking to them in the street as a providential circumstance. I expounded the Scriptures to the younger one, who appeared to be well acquainted with the Hebrew Bible. I gave them a German and a Hebrew New Testament, to read along the road, as they intended to leave for Hull on the following morning. I also gave them tracts, which they gratefully accepted; and on their leaving me, I committed them in prayer to the care of the Good Shepherd of Israel, and besought the Lord, by His Spirit, to lead them into all truth respecting the salvation of the soul. The youth, who has not yet received Jesus as his Saviour, gives promise, I think, of speedily being enrolled amongst the followers of the Lord Jesus Christ.

A short time after my arrival here, I called upon the rabbi, or rather the chazan, who received me kindly, and I secured a very friendly conversation with himself and his father, who was over on a visit. The father presented a venerable appearance, quite patriarchal. I received an invitation from the chazan to visit him again. I thanked him, and promised to do so. On the following Sabbath, after the synagogue-service, I accordingly revisited him about four o'clock P.M.; he received me kindly, and we had a most interesting conversation during five hours and a half. Two other Jews were present and joined in the discussion. The conversation was principally directed to the 53rd chapter of Isaiah. The question I raised was the following:—"Who is the person described in the chapter as suffering for others, and as perfectly innocent himself?" Then, in the next place—"Who are the persons suffered for?" The chazan asserted that the Jewish nation was intended by the suffering person, and that the persons suffered for were the Gentiles. I began at once to read the chapter according to his interpretation, but he soon found himself surrounded by insurmountable difficulties. In the first place, to say nothing about the innocent sufferer being spoken of in the singular, and called a man, it was difficult to reconcile the idea that Israel is intended by this innocent sufferer, with the account given by the same prophet in his first chapter respecting Israel, where he says: "The ox knoweth his owner, and the ass the crib of his master; but Israel doth not know, my

people do not consider." And again: "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers; children that are corrupters," &c. We found here a great dissimilarity between this ungrateful, corrupt, and corrupting nation, and the sinless character of the person or persons spoken of in Isa. liii. While reading the chapter, I substituted *Israel* for the suffering person, to see how it would read, and told all present to bear in mind that we were now listening to Isaiah himself, who was part and parcel of the Jewish nation. In pursuing this course, the Jews found it amazingly difficult to grapple with such words as "our report;" "He was despised and we regarded Him not;" "But it was our griefs He bare;" "But He was wounded on account of our transgressions." These words, and others, evidently describe the prophet as one of those on whose behalf an innocent person is suffering, and through whose stripes spiritual healing is to be obtained by himself and others. My Jewish friends felt considerable difficulty, not only in the chapter above referred to, but also with the 9th of Daniel and the 26th verse, where it is stated that the "Messiah shall be cut off, but not for Himself," prior to the destruction of the city and temple of Jerusalem. This conversation, which was conducted in the most friendly spirit for upwards of five hours, was adjourned to another Saturday. I accepted a friendly invitation to take tea with them, and had some passover-cakes, which had been preserved since the festival.

While walking about one Sabbath, during the interval of synagogue worship, I met with an old man whom I had observed at the synagogue in the morning; I spoke to him, and had a lengthy conversation with him in a passage by the side of one of the principal streets. His attention seemed arrested while I dwelt on the atoning for sin by the shedding of blood, and referred to such portions of Scripture as "blood is the atonement for the soul;" "He was wounded for our transgressions;" "and with His stripes we are healed;" "the Lord hath laid on Him the iniquity of us all." The old man, Mr. A—, said he would examine these passages a little closer. I found he was not prepared with the common perversions of Gen. xlix. 10, "The sceptre shall not depart," &c.; in fact, he stated that he had no doubt the sceptre was still held by the lost ten tribes; but he seemed to have forgotten that the tribe of Judah was not amongst them. With respect to the lost genealogies requisite for testing the claims of the Messiah, this Jew, like many others with whom I

have conversed, says, God will restore them by miracle, or He will give them some proof of His claims by a sign from heaven, without any reference at all to genealogies. He gave evidence, in the course of conversation, that he had read both the New Testament and the Apostles' creeds. Oh, that the God of Abraham may grant this Son of Abraham the teaching of the Holy Spirit!

I generally attend the synagogue-service at least once on the Sabbath, and thus become acquainted with the non-resident Jews, who readily converse with me when I afterwards find them in the streets alone; indeed, several have visited me at my apartments, and accepted tracts and New Testaments.

The synagogue here was originally a Christian school-room, and is capable of seating about seventy or eighty males, and about ten or twelve females; but, singular to relate, while a number of Jews, varying from thirty to fifty, regularly attend, not a single Jewess is ever seen there. I asked the wife of the chazan why she did not go, and the only reply she gave me was, "It is not customary here."

I find there are about twenty families resident here; the rest who attend the synagogue travel in the country in the week-day, and spend their Sabbath in the town. There are also in the town another class of Jews, i.e. Jews by birth. This is the more wealthy class, such as merchants; these are found attending the Unitarian chapel, and never enter the synagogue. On my first attendance at synagogue the Jews were remarkably kind; one lent me a book, another came to me to show me the part which was being read, and a third told me that the chazan was not clever, but he was the best they could afford to keep, as they were poor. I was struck with the utter absence of everything like devotion. A Jew who sat beside me, knowing me to be a Christian, began to talk to me, and told me he was acquainted with a Mr. Becker, a Missionary of the London Society, stationed at Warsaw, and that he had frequently conversed with him. During the service, when we reached the 12th article of the Jewish faith, "I believe, with a perfect faith, that the Messiah will come; and although His coming be delayed, I will still patiently await His speedy appearance," this Jew said to me—"You do not believe this: you say the Messiah has come." I replied: "Most certainly He has come, and if you will come to my apartments after the service, I shall be happy to give you my reasons for believing the Messiah has come." Two other Jews looked round, and I invited them to come also. They all three came, and I expounded the

Scriptures to them upwards of three hours. During the interview I read to them a considerable portion of Leila Ada's letter to her father, which arrested very close attention. They accepted tracts, and one of them has repeated his visits to me several times. I gave this one a Hebrew New Testament, with which he is much delighted.

In bringing these statements to a close, I would call your attention to a most interesting circumstance:—During the delivery of my lecture at the Wesleyan chapel in the village above referred to (I refer to the village where the three guineas were given spontaneously), I recommended the friends to read in the closet the 11th chapter to the Romans, and to ask the Holy Spirit's teaching, and they would soon be interested in the conversion of the Jews. I remained the night at the village, and addressed, on the following morning, an interesting day-school; a few adult friends were

present, who had heard the lecture on the previous evening. After this address, an old Christian man called me aside, and told me that while he sat listening to the lecture, he wished he had been forty years younger, and he would have given himself and his property to God and His Church for Israel's spiritual welfare. He said, "I took the advice you gave us last evening, and read on my knees not only the 11th chapter, but the 10th also, and I must confess I never before saw the beauty of those chapters in their relation to Israel's conversion. I began," continued he, "to pray for the Jews and for the missionaries engaged in seeking their salvation, but soon felt that I could not consistently pray unless I gave something, so you must put me down £1." I met the same gentleman at the railway-station on my leaving the village, and here he showed his kindness in another form, by placing a piece of money in my hand to pay my railway-fare.

Financial Position of the Society.

UNWILLING, month after month, to give prominence in our pages to the pecuniary concerns of the Society, we would gladly lay them aside, and consider them transferred to the safe keeping and earnest counsel of those who guide the central and collateral movements of the Society. Two or three thoughts, however, are suggested, as another month presents a blank number to view; the first is, that we ought most gratefully to record the tender mercy of our God, who, in so short a period, has enabled us to realise a sum beyond our fears, and that it has come, in numerous instances, fragrant with expressions of love, and breathing sentiments of hallowed devotion. It is quite evident that there is a secret chord in many, many hearts, which needs but to be gently breathed upon, and it will send forth strains of love to Israel, and to those who seek its good—many a folded wing that waits but for a whisper to expand it, and bear the soul upward in earnest prayer for the loved and destitute people of the God of Abraham. The cloud which has gathered round our path mutters no thunder, and though it has not passed away, its droppings have been for medicine and for health—the bow of promise is on it, and brighter skies beyond.

But the Committee are not yet enabled to liquidate the debt, and their desires for the future will not be realised without the help of those who have not yet contributed what we are persuaded will be cheerfully accorded when the claim is understood. Few of our modern institutions have been so favoured, in the outset of their course, in the openings for hopeful operations. Suitable men have also been found, but the effort has everywhere been restricted. The Committee have been taught, by painful experience, the necessity of limiting their operations by the means entrusted to them; but they are increasingly impressed with the importance of rendering the Missionary stations severally more efficient by the aid of colportage, itinerant labour, and supplies of suitable publications. They

have therefore ventured earnestly to plead that the contributions, which now amount to about £650, may be extended to £2000. The Committee are encouraged, also, to hope that the spirit evoked by recent circumstances will induce very many of their kind friends to take a practical and a prayerful interest in the spiritual agency of the Society, in watching the labours of the Missionaries, bearing them and the objects of their solicitude on their hearts in prayer, in promoting stated or occasional meetings for prayer, and in awakening among Christian friends everywhere, and specially among the young, a devout and intelligent concern for the salvation of Israel. By contributing to the pages of the "Jewish Herald," and promoting its circulation, by attending the monthly meetings for prayer at the Office (on the third Wednesday) when practicable, and by communications to the Committee, a new stimulus might be given to the enterprise, and benefit secured, under the Divine blessing, to all. Our Missionaries teach no other Gospel than that which apostles preached to Jews and Gentiles; and they have no hope of success but in those precious influences which they are taught to believe are graciously bestowed in answer to believing prayer, and in connexion with humble and faithful endeavours.

It had been intended to publish a list of Contributions to the Special Fund for the liquidation of the debt, and for enabling the Society to hold on its way with increased vigour and efficiency; but the hope of receiving large additions to it, and the press of other matter, induce us to delay its publication until the next number, in which we shall hope to give the names of the several contributors, so far as we are supplied with them, as well as a statement of ordinary receipts and of recent meetings.

Whom seekest thou?

JOHN xx. 15.

THE light of gladness cannot cheer

The Hebrew's mournful brow,
But see those wanderings far and near,
Brother, "whom seekest thou?"
Rise, sons of Zion, dry your tears,
For, lo! the Prince of Peace appears.

Ye find no rest, in every land
Condemn'd and outcast now;
Why stand ye thus a lonely band?
Brother, "whom seekest thou?"
He whom ye seek could ye but see,
'Tis He hath met and speaks to thee!

By those sweet Psalms ye cherish still,
By blessed David sung,
And by the raptur'd strains that thrill
Isaiah's prophet tongue;
Can those frail eyes indeed not know
That form that meets ye as ye go?

Oh, let those accents find a way
Within that doubting heart,
Like the bright springing of the day
When midnight shades depart;
And let that long-forgotten strain—
"My Lord! my God!" be heard again!

From "*Lays and Laments for Israel.*"

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Sept. 19th, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE. | | PAGE. | | PAGE. |
|------------------------------|-------|------------------------------------|-------|------------------------------|-------|
| The Jewish New Year ... | 145 | The Mission (<i>continued</i>):— | | Contributions to the Special | |
| The Cause of the Society ... | 149 | Breslau | 153 | and Ordinary Funds of the | |
| A Plea for Prayer | 150 | Marseilles | 154 | Society | 157 |
| THE MISSION:— | | London | 154 | POETRY:—Bright Prospects | 160 |
| Frankfort | 152 | Constantinople | 156 | Notices, &c..... | 160 |

The Jewish New Year.

THE New-Year's day—the blowing of trumpets—the season of penitence—and the day of atonement, have just been observed by Jews over the whole world, exhibiting the isolation of the people, according to the word of the Lord; attesting the truth of inspired prophecy, and wakening us up to deeper sympathy and more earnest prayer on their behalf, that the veil may be taken from their hearts, the insufficiency of their talmudic observances made apparent, and the true light welcomed and followed, until they too rejoice in the life, and liberty, and hope of the Gospel.

It has been our privilege, from time to time, to present to our readers, from the journals of our own and of other Missionaries, instances of genuine conversion: such will appear in the present Number; and to them we are enabled to add a deeply interesting narrative, as given to our Missionary, the Rev. P. E. Gottheil, in a letter from the Rev. Mr. Remy.

Oh, with what different emotions must these new-born children of the kingdom regard the One Atonement for sin of which the Levitical institution was but a faint emblem, and of which the modern Yom Kippur is but a perversion and a blind! They "know the joyful sound" of the Gospel trumpet, and on them a new year has opened, leading onward to the new heavens and the new earth, in which they shall for ever dwell, in all the fellowship of the redeemed, and in the presence of the Lamb.

But, oh! fellow-Christians, when shall the trumpet of jubilee sound in Israel's ears? It *will* proclaim liberty to the captive—joy to the mourner—light to the blind—and the joy of Israel shall be joy for the world; for thus saith the Lord, "Sing with gladness for Jacob, and shout among the chief of the nations" [Is Britain one of them?]. "Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."

Mr. Gottheil thus introduces the narrative above referred to:—"Enclosed I send you extracts of a letter I received, a short time ago, from Naples, detailing the circumstances connected with the conversion of a Jewish brother, in the hope that they may be acceptable for the pages of the "Herald." The particulars thus brought to our notice are another proof of how much individual Christians may do, in order to lay the saving knowledge of Christ near the hearts of one or other of these poor wanderers, that are to be met with everywhere, and thus to comfort the tired foot and the weary heart. How great the struggle in this case, and how kindly persevering the prayerful interest as well as the wisdom and decision which that dear Christian pastor manifested! Thus his labouring in a place of darkness, like Naples, is made indeed a double blessing. How many such and similar opportunities of doing good, in the best sense of the word, offer themselves to Christians, and are yet allowed to pass by unheeded and unused!"

It was in January, 1853, that I was visited by a young man, who brought an introduction from the hands of Privy Councillor Dr. Zimmerman, the leading physician of the hospital maintained under the auspices of the Protestant community at Naples. In his note, the Doctor recommended the bearer as being much in need of medical assistance. On my question whether he be a Protestant, he replied in the negative, but said that he was a Jew. On my observing that his being one of the Jewish race would be no hindrance to his being admitted, but that in that case he would have to permit my visiting him along with other patients in the ward, whilst making my daily rounds in my capacity as a minister of God,—but that in his case I would confine myself to reading the Old Testament,—he did not object to that arrangement, and was accordingly admitted. I therefore, henceforward, saw him daily, and endeavoured to convey comfort to his soul; though conversing with him was no easy task, in consequence of wounds in his chest and arm, and partial deafness besides. After a little while I endeavoured to draw his attention to the question of the Messiah. What first arrested his attention, was the conviction I expressed that there were yet great things in store for Israel, but that their realisation depended altogether on the conversion of that people to their Messiah. Then it became necessary to prove to him that Jesus of Nazareth was indeed that Messiah promised to Israel. I cannot detail here the conversations I had with him almost daily, mostly of deepest interest, and lasting for hours in succession; and only add, that the greatest impression on the mind of my Jewish friend seemed to be produced by the question I proffered to his consideration, viz.: whether he did not think that Israel's present state of dejection and suffering must needs be a punishment of some great sin,—and a sin, moreover, greater than that which caused the Babylonian captivity: adding, that it cannot be the punishment for idolatry, since Israel, after their return from Babylon, have not been guilty of that particular sin; that the punishment at present resting on Israel, being of so long duration already, must, analogous to God's dealing with his people in former times, be one surpassing all former sins in magnitude and depth; and that it cannot be denied that their protracted sufferings commenced with the destruction of Jerusalem

Jesus, etc. These considerations made Mr. B. very thoughtful; and I was particularly pleased to observe the seriousness with which he now commenced examining the Old Testament for himself, and the openness with which he stated all his objections and difficulties. I saw that he did not say things merely to please me, but on the contrary, that his heart was deeply moved and interested in the question; and I learned from the nurse in charge of the ward, that Mr. B. frequently struck a light at night, spending great part of it in reading the Bible. Thus I found him every morning ready with some fresh difficulty or objection, evidently called forth by a previous searching in Scripture, but stated with great simplicity and clearness, and testifying a serious desire after truth. His principal difficulty was the Messiah as I represented Him to be,—as the Son of God, and yet given up and dying on the cross for the sins of mankind. The first point (the sonship) I endeavoured to explain by shewing, that according to the Old Testament the Messiah was to be not only a prophet, but a king and prophet at once (after the order of Melchizedek, Psalm cx.); whilst yet in Israel no one could be priest and king at the same time, because God alone is the rightful King in Israel; hence, if Messiah was to be—of which there can be no doubt—king, He must needs also be God. In short, after about six weeks, his understanding, his reason was quite convinced, without, however, the heart or the inner man being convinced or converted, born anew. He himself felt this, and said to me: "I can offer no more objections, but yet I do not believe; I feel I am not yet conquered by all you have told me." I replied that I found all this very natural, because faith in the Messiah cannot be conveyed from one man to another by means of mere understanding, but that it requires the workings of God's Spirit; that if it were possible for any man to be brought, simply through the exertions of another man, to believe in the Messiah, it would amount to an evidence that this faith is not a right faith, because it was not of God, but of man: adding, that his very inability to believe at once must be considered by him as an evidence of the truth, and a further call to him earnestly to desire to comprehend the divine nature of the true faith, and to turn in prayer to God, who alone can open the heart. For some time I had introduced the New Testament, in the first instance to compare it with the Old; gradually we came to use it as a means of edification, and as a light in our inquiries. Already the faithful Shepherd had found His sheep, and now began to tend and bear it; our dear brother had begun to taste the good Word of God. Nevertheless the struggle continued in him, and was the more severe, as he was determined to put an end to it, one way or other. In the midst of these difficulties he conceived the idea of writing to Dr. Zimmerman, who enjoyed his full confidence, to ask his advice whether he was to remain a Jew, or be baptised and become a Christian. (I am still in possession of this very remarkable letter;) yet before delivering it he came to speak to me about it. Of course I begged him, in this important matter, on which depended his soul's salvation, not to depend on any man, but on God's guidance. I urged him to continue in prayer and searching the Scripture, and also prayed with him myself.

In the course of time he made the acquaintance of other Christian friends, one of whom (Count Pourtalé) frequently conversed with him, and urged him earnestly to delay no longer, but to be baptised. I abstained from urging him in this respect, but told him that, in the

first instance, I had no anxiety about his baptism, but rather that his heart be converted to God,—however important I considered the sacrament itself, as a means of establishing and strengthening the faith conceived in the heart.

Meanwhile his recovery, though not complete, had yet proceeded so far that it was quite requisite to think of his departure; and then a struggle of an opposite nature arose in his mind. More and more he felt the necessity of confessing Christ and receiving baptism, but yet he wanted courage to take that step, as he was about to return to his home, and shrunk from paining his aged parents by appearing before them as a baptised Christian. And now I felt bound to speak to him in a different strain; for the more, on the one hand, I had warned him of unnecessary haste, yet, on the other, I pointed out to him the danger of delay arising from reasons which, however natural, would still not be admissible in the sight of God. However, I urged him no further, except by pointing out to him that, if he delayed confessing Christ for this reason only, he would be grieving his God and Saviour, who had revealed to him the light of the knowledge of His name. He felt the sinfulness of delay, but confessed, at the same time, that he had not the strength to bring that sacrifice. I could say nothing in reference to this, except reminding him of the danger which his soul must incur by his going among his kindred again, without having partaken of the seal of his faith,—how he would be tempted to deny his Master before men, and in the end be denied by Him. There was nothing left but to recommend him to the mercy of the Lord, and leave him to go his way. And thus he left, went to Rome, fell ill there again, and was tended for some time in one of the hospitals. From thence he wrote to me, expressing his regret at not having followed my advice, and asking further counsel from me. I immediately replied, but this letter, unfortunately, never reached him; and thus he left Rome, and returned to his home.

A year passed, and I knew nothing more of him, when, one day in May last year, he suddenly entered my room, and said: "Here I am, very anxious to receive baptism;" adding that, on his return to his home, he found his mother had already departed this life, whilst his father had died shortly after his arrival—not without entirely disinheriting his son, on account of the profession of Christ, which he was enabled to make before him, in all boldness and decision; that being thrown on his own resources, he had obtained employment, and thereby saved sufficient to defray his return to Naples; that on the way he twice fell ill, and at last succeeded in reaching this place after many difficulties. . . . I was deeply touched at the thought that he should have undergone all this only for the sake of professing Christ, as there was nothing else that could have induced him to do so. We now resumed our daily conversations; and in order to have the advice of others also in this matter, I requested other Christian brethren to converse with him; and after some intercourse they agreed in declaring that they considered him to be a believing and earnest Christian. And then I could no longer resist his earnest desire, yea, longing, after baptism.

The day of his baptism I shall never forget. The Sunday previous to it I had given notice that the baptism would take place that day week; and our place of worship was well filled, the solemn act itself producing the deepest impression on most of those present, especially the moment

when he repeated the apostolical creed, which he did, manifesting the deepest emotions, whilst he replied to the questions put to him, not with a mere affirmative, but at length and in full, as it was given him by the Spirit. He has had many trials to pass through since, augmented by his increasing infirmity (deafness), but he is cheerful in hope, serving the Lord, and growing in grace. . . .

Recommending him, my little community in this diaspora, and myself to yours and the brethren's love and prayerful remembrance, I am, with heartfelt love and esteem, your attached brother in Christ,

P. W. REMY,

His Prussian Majesty's Chaplain and Minister
of the Reformed Church at Naples.

The Cause of the British Society,

AND THE

SPIRITUAL INTERESTS OF THE JEWS,

AFFECTIONATELY COMMENDED TO THE ATTENTION AND PRACTICAL CO-OPERATION
OF THE CHURCHES.

THE following has been forwarded to the Committee by valued friends in the West of England, as the result of a spontaneous movement excited by the present state of the Society. The Committee thankfully present it, in the hope that, if not adopted as a model of action, it may induce prayerful consideration, issuing in similar results.

LYME REGIS, Sept. 6th, 1855.

At a Meeting held in the vestry of the Independent Chapel—present, Revs. R. Penman, J. E. Isaac, J. Stenbridge, A. Wayland, A. Newton, S. Knell, and Messrs. Gill and Boon,—

Resolved unanimously:—

I. That an Association be formed to promote the welfare of Israel, in connection with the British Society for the Propagation of the Gospel among the Jews.

II. That Lyme Regis, in the County of Dorset, form the centre of the first district, and that the Association date its existence from September 6th, 1855.

III. That the Association consist only of those who receive the atonement by Christ, and recognise the Word of God as the supreme and only rule of the Church.

IV. That the pastors, deacons, and stewards of the associated Churches be members of the Association, and its officers.

V. That Mr. Gill be appointed to promote the objects of the Association, and the Rev. S. Knell as Secretary, for six months.

THE Members of the Church of Christ in LYME REGIS, worshipping in the Baptist, Independent, and Wesleyan chapels, to the Churches of Christ, greeting:

Having, dear brethren, long neglected our duty to Israel,—by Divine grace we resolved, at a meeting held in the Baptist chapel, July 25, to

labour for the spiritual welfare of those from whom, after the flesh, our Saviour and only Lord came. Believing that they who seek *their* salvation shall be blessed themselves, and remembering our Master's words—"beginning at Jerusalem," "to the Jew first"—we affectionately invite the co-operation of all believers in our sympathy with the British Society in its present painful position, by the failure of Messrs. Strahan and Co. Let us make immediate free-will offerings, and remit the same direct to Mr. George Yonge, 1, Crescent Place, Blackfriars, London. Afterwards, on the FIRST SUNDAY OF EVERY NEW YEAR, we respectfully suggest the making an annual collection as a free-will offering of first fruits, in our respective places of worship, for the benefit of the Society, as we have said "to the Jew first," "whose debtors we are;"—and also to promote amongst ourselves a local agency, in aid of the Society, by means of periodical letters and messengers, accredited by the Churches to each other in the immediate neighbourhood, which may ultimately save the expense of a travelling agency, and so indirectly benefit its funds, whilst it will keep in our remembrance those for whom our Saviour also died, as heirs with us at all times of the grace of life, and at the same time cement the common bond of union with all who love our Lord.

In the faith of the fathers, a converted Israelite of the tribe of Judah writes:—"Our treasurer has failed, but God has not and never will fail to those who put their trust in Him. It is our prayer and hope that he will cause that which has appeared a calamity to the British Society to work for its lasting good."

We are aware, dear brethren, of the pressure of the times; and to our poor brethren we say, think of the commendation of the widow's mite (Luke xxi. 1-4), and of the early poor, who gave liberally of their *deep poverty* (2 Cor. viii. 2). Our richer brethren, as good stewards of the perishing riches confided to their care, having ascertained the will of God relative to their duty, will give also liberally of their abundance (1 Peter iv. 9, 10); so that in *the day* that shall try *every man's work* of what sort it is (1 Cor. iii. 13, 15), their labour for, and gifts to Israel, may abide *the fiery test* (1 Peter iv. 12), and be found to praise and honour. We only add now, whether we labour or not, the counsels of God must be fulfilled, for "He will be as the dew unto Israel: they shall grow as the lily, and cast forth their roots as Lebanon" (Hos. xiv. 5).—Farewell.

A. WAYLAND, *Baptist Minister.*

SAMUEL KNELL, *Independent Minister.*

JOHN E. ISAACS, *Independent Minister, Colyton.*

W. L. GILL, *Colyton.*

Who will be glad to answer any note relating to the Association.

A Plea for Prayer.

"Let him ask in faith, nothing wavering."

DISCIPLES of the meek and lowly Saviour,—is it possible that you love the Bible, worship the God of the Bible, and yet forget to pray for the salvation of His ancient people Israel? Is it possible that you study the writings of the Old Testament saints, *your Jewish brethren*, receive the

blessings of the Gospel, rejoice in the glorious inheritance purchased for you, and yet forget the Jew, the channel through which these rich privileges descend to you? My *brethren*, we have sinned, grievously sinned, with respect to our elder brethren of the house of Israel. Let us mourn, and be humbled on account of our forgetfulness, and awake to the high and holy privilege resting upon us! We labour in season and out of season, we pray earnestly in public and private, for the conversion of the heathen world, and it is right we should do so; but we forget our Redeemer's command, "beginning at Jerusalem." We pass unheeded, or scornfully by the poor down-trodden, persecuted, despised Israelite, and in our unbelief imagine the Lord hath forgotten him, or that the work of his conversion is too hard for Him who has said, "All Israel shall be saved!"

The ear of Jehovah is not grown heavy with *our* petitions—for *we* have not prayed for the Jew. Let us try the power of earnest, fervent, believing prayer, on behalf of Israel, only *one year*, and see if God will not, as in ages past, pour out His blessing in such measure as shall fill the whole Gentile world with rejoicing and praise.

Fellow Christians, travellers to that heavenly inheritance where Jesus, the Jewish Martyr, the first Jewish Missionary, pleads for His brethren,—will you not listen to His solemn command, and let the Jew have an interest in your prayers, in your spiritual affections, in your fervent and united pleadings at Jehovah's footstool? So shall a blessing return into your own souls, and the promise speedily be fulfilled, "All the ends of the earth shall see His salvation." S.

"Pray for the peace of Jerusalem: they shall prosper that love her."

The inhabitants of Jerusalem crucified the Lord of life and glory! Yet He says "Love her!" Let your whole souls be alive to her spiritual condition, not on set occasions, but always, and everywhere, *love her!* Prove your love by praying for her, fervently, earnestly, perseveringly. "Pray for the peace of Jerusalem,"—that peace which can only be secured by the reception of Jesus, as the Messiah, the Redeemer. Pray for her in your most secret retirement, in your families, in the church. Mark the promise annexed: "they shall prosper that *love her*."

Christian ministers,—mourning, it may be, the slow progress of the truth, weeping over the small number of converts to Jesus, the little fruit of all your anxious sowing,—are you careless about the peace of Jerusalem, unconcerned and prayerless regarding the salvation and ingathering of God's ancient people Israel; and yet expecting the fulness of the Gentiles to be brought into the Church of the redeemed? Do you study, day by day, the Bible of the Jews, worship the Deliverer who came out of Zion, plead with sinners to be reconciled through the blood shed on Calvary, the fountain opened in Jerusalem? Can you expect and receive all these blessings through the Jews, and be still cold-hearted and unbelieving, doubting the fulfilment of all the predictions respecting their future glory? Has the Lord said in vain, "I will be inquired of concerning these things!" "Ask, and ye shall receive!" "They shall prosper that *love her*?"

Disciples of the risen and exalted Saviour,—the work is yours, individually; Christ says to you, "Love the Jews! pray for them; labour for their conversion: "through your mercy they shall obtain mercy!" "What shall the receiving of them be but life from the dead?"—life to the Gentile

world also. "Kings shall be nursing fathers, queens their nursing mothers." Study their past history, present humiliation, future glory; teach your children to love them when you talk to them of Jesus; remember He was an Israelite after the flesh, the first Missionary to the Jews.

The work is *yours*, collectively. Stir up the Churches to which you belong; see to it that you are all at your post, praying for Jerusalem. Is it too much to ask the Churches of the redeemed to devote one evening every three months to prayer—special, united prayer for Jerusalem? Four evenings out of 365, every year! is that too much to give to Israel's God on behalf of His own people? Is it too much to ask the ministers of the everlasting Gospel to publish the glorious message, "All Israel shall be saved!" four times a year in the great congregation?

Christian sisters, every domestic, social, and religious enjoyment comes to you instrumentally through the Jew: by the Bible, so carefully preserved by them, you have been rescued from degradation, raised to equality and fellowship, joint-heirs with Jesus Christ. Let your tender, loving zeal, your gentle, untiring earnestness be enlisted on behalf of your Jewish brethren and sisters; remember them at all times, labour for their conversion, pray for them, and the God of Abraham shall be with you to bless you.

S.

The Mission.

FRANKFORT.

Mr. STERN thus refers, in his journal, to a young Israelite, whose baptism he subsequently records:

For some weeks I have had visits from a very interesting young man, named S—L—, of S—, but now in Frankfort, in a great merchant's house. By different conversations, about the fall of man, sin, redemption by the blood of Christ, regeneration, &c., I perceived that this young man, though not yet baptised, is a believer in Christ, who is sure that Christ came as the chosen sacrifice to shed His blood also for him, a lost sinner. It was very refreshing for me to find again one of the lost seed of Abraham belonging to Him who was bruised for our iniquities, and wounded for our transgressions. I asked him how he became a believer, and he said: My mother, who is here with me, and who has not yet found peace and salvation for her sins, was the first instrument in the hand of the Lord for my conversion. A few years ago she would send me to French Switzerland, to an institution for perfectly learning French. She inquired for such an institution, and heard that Pastor Grünewald, who was formerly in Switzerland, knew of a good one. He recommended to her that of Pastor Cour, in Yverdon, Canton de Vaud,

into whose house I was admitted. Before I left my mother, she said that I might be present whenever the other pupils were taught in the Christian religion, and retain the best, which I could unite with our Jewish religion, as she thinks one can learn anywhere something for one's own good. When I was first with this dear family, though I was present at Scripture reading, morning and evening worship, yet my heart was cold and unbroken. I received not the things of the Spirit of God, for they were foolishness unto me, neither could I know them. One morning Mr. Cour spoke of the future of Israel, and of the precious promises which are yet to be fulfilled. I listened and listened with more interest, and when the usual time was over, I entreated Mr. Cour to tell me more of those things, which he did with pleasure. The time was at hand, the Lord opened my heart that I attended unto the things which were spoken of him about Christ, the Lamb of God, which takes away the sin of the world. I found that not only was I born in sin, but that I was standing also under the curse of the law, which I had broken.

I found peace in Him, the Prince of peace. When the year was passed, I left again this dear family by whom I was so richly blessed, and came to Frankfort, to my present situation. My most ardent desire is now, that my dearest mother would become a believer too. For me it seems almost impossible, as she will hear nothing about truth, neither from me nor from any other one. Not only so, she is hindering me also from having fellowship with believers, which I must do secretly.

I told him, that the grace of the Lord is unbounded, and that He, who brought him from darkness unto light, can do the same to his mother in His time; and if he cannot speak to her, yet can he pray, and the Lord is answering the earnest and sincere prayers.

My heart was full of thanks to the Lord when I found this young L—— to be such a dear and simple child of God. He is acting sincerely according to his faith, not asking what men would say, or into what difficulties he would bring himself by following the Lord. Faith gives him power to deny himself, and to take up his cross daily and to follow the Lord. Besides his mother and many Jews here, he has also an adversary in an old Roman Catholic servant, who brought him up, and who has lived sixteen years in their house. She said to him, before he was baptised, among other hard and violent expressions: "When you will be baptised the devil will fetch you," &c. L—— has just sent us, by the same servant, a note; and we profited by this opportunity to preach Christ to her, whom she does not know. She said, that L—— is now reading to her every evening the Gospel. May the Lord bless His Word for the salvation of her poor soul!

In his last journal Mr. Stern says: Some days ago dear young Mr. S. L—— came early in the morning to me and said: "I have already opened my heart to you, and you know that, by the grace of the Lord, I am a believer. Therefore I desire to be baptised as soon as possible. Since a few weeks my mother has been at the baths, but will soon return; now I should like to be baptised before her return, as she would, perhaps, hinder me from doing so."

As I believe that S—— L—— is an Israelite in whom is no guile, I would not delay his desire, and sent him, with my writing, to both the reformed Pastors Schruder and Sudhof, who, after some conversations with him, fixed his baptism on the 26th of August. This solemn act was performed on the above-mentioned Sabbath-day, by Pastor Schruder, in the presence of Pastor Sudhof, Pastor Bannet, and many other witnesses. As Mr. L—— begged me to be his godfather, he received, at his baptism, the names Hermann Edward (the name of Mr. Cour at Yverdun,) S——n L——n.

Pastor Schruder spoke earnestly and fully about the meaning of baptism, and about the destination of Israel. Then he exhorted those who were present to receive this young man in love, as a brother in the Lord; and then he prayed especially for him, that the Lord may be his strength and his guide; and then for the Jewish people, who are still in darkness, that the Lord may have mercy upon them, and give them light and understanding to know Him.

BRESLAU.

From Mr. SCHWARTZ' journal:

Some time ago I made the acquaintance of Mr. C——, a pantheistic infidel, who, if he did not actually disdain, certainly disrespected Christ. His prejudices were indeed hard to be overcome, until having persuaded him to read the Bible, by which his conscience seemed to wake from the lethargy into which his fatal sentiments had thrown him. He now began to consider spiritual things; and with his progress in the New Testament came a greater concern in his own soul's welfare; infidel notions were abandoned, and God was his guide; the Gospel eclipsed the law, and Christ took possession of his heart. Yet

how hard is it to deal with many of those Israelites, who are in some state prepared for truth, when so many professors walk according to the flesh, and while even the teachers and preachers from the desks and pulpits of the land openly disguise and deny the Divine nature of Christ! How often is the Missionary the butt for unbelieving ridicule! and yet I have experienced that even a word from an Israelite to a Gentile has not failed of good. This is evidenced in the person of a respectable citizen here of the name of A——, who has extensive intercourse with Jews of various character, and upon whom his unbelief has

exerted a most disastrous influence. I came in contact with him during a conversation which I had with his Jewish friends; it was thus he heard indirectly the truth: these things had such a beneficial effect upon him that at our next meeting his conduct was quite changed. He called afterwards upon me to acknowledge his guilt, and expressed himself thus: "I know that my words will fall upon good ground, and therefore would confide to you the state of my mind. Since you last spoke I have been so uneasy that I could have revealed myself to my fellow-Christians, save that I feared their ridicule. I have been led away by designing men far from the truth; now faith has fled from me, and in lonely moments my heart is dreary and desolate." I now rejoice that he has found

peace in turning to the Saviour. Would that such cases were abundantly multiplied!

After further particulars of the results of Gospel preaching to Israel seen and unseen, Mr. S. continues:—You will doubtless be glad to learn that the direct and indirect preaching of the Word has been blessed to the awakening of many to decide for the Lord.

During the year 1854, fifteen adult Jews were received into the Protestant Church of this province; of these eight were baptised at Breslau, the remainder in the province. Three were regularly instructed by me, and with two others I had frequent intercourse: in all making a total of fifty-six Jews who have embraced Christianity during the time I have resided here.

MARSEILLES.

Mr. COHEN thus records another instance of confession of Christ, and of faith in Him, under peculiarly affecting circumstances:

Whenever I have witnessed the reception of Jews into the Church of Christ, I have felt the great solemnity of the service, but never before did I experience such deep emotion in my soul, nor enjoy such close communion with my Saviour, as I did on the solemn occasion when R. H—— was baptised, which took place on Thursday last, (August 2). It is impossible to give you any thing like a full description of the simple but touching service of that evening. There lay R. H—— with her deathly pale face in her bed, surrounded by the matron, nurses, and sick of the infirmary, and by a few private friends. By her dying bed stood the servant of Christ (Rev. J. Monod), who commenced the solemn service with fervent

prayer to the God of Abraham, Isaac, and Jacob; after which he read part of the third of St. John's Gospel, and the third of Galatians. He then addressed her in a most solemn and touching manner, after which he baptised her in the name of the Father, Son, and Holy Ghost, and closed the solemnity with prayer and the benediction. The other day Mr. Monod had an interview with R.'s physician, who told him that her illness was such that she could not live long; she is perfectly happy and resigned, waiting her departure.

I have spent much of my time during this month among the Jewish prisoners of war, to whom I have preached Christ, and among whom I have distributed nine Hebrew New Testaments.

LONDON.

The following notices, by Mr. WM. BRUNNER, derive increasing interest from the fact, that they refer to individuals of intelligence and respectability:

While it has pleased Providence to allow heavy clouds to darken, for awhile, the financial horizon of the Society, and its agents have been called upon to discharge other duties than are ordinarily connected with their calling, it was very pleasing, and a cause of great satisfaction to me, in returning to my work, to find that the same has not diminished in its interest

and progress with reference to those who are the objects of it; and that it has not been affected by those changes and vicissitudes which attend human things, and by which the temporal interests of our institution have been, for a season, so shaken and disturbed. Indeed, however the scenes may vary that pass our view, the case of the Jewish people represents to the Mission-

ary one unchanging spectacle of a great permanent spiritual need; and the Gospel alone is adapted and sufficient to effect their recovery and eternal salvation.

In resuming, then, my regular labour among the Jews, I was, during the month, much encouraged by the favourable opportunities that were afforded to me to preach the Gospel to my brethren. Besides those families and individuals to whom I have usual access, I was brought again in contact with some persons to whom I have imparted the truth of the Gospel on former occasions, but who had afterwards removed to other parts, and have thus for a time been separated from me. Of these individuals I can first mention Mr. R——, who has been formerly one of my inquirers, and who, after he had been for some time under my instruction, returned to his native country. I was at that time persuaded in my mind that a good work had begun in his soul, which would urge him on to farther examination and searching of the Scriptures, until he would find peace in Him of whom Moses and the prophets did write. That young man came back to this country, and it appears that his mind had during the time of his absence been seriously occupied on the things connected with his soul's salvation, and he is anxiously desirous to be further instructed in the truth and doctrines of Christianity, that his mind may be fully enlightened and settled in the faith that gives peace to the heart and conscience. I have this individual now under my notice, and hope that I shall be able to give in future a more interesting report concerning his spiritual progress.

In the course of my visits at Mr. S——'s, I made the acquaintance of a Mr. H——, a merchant from B——, in Gallicia, who was of a sceptical turn of mind, and while unfaithful to the authority of his own religion, he opposed violently the claims of the Gospel, when I preached them to him. His chief argument was, that all religions were formed and established by man, and consequently he did not see why he should prefer one to the other, inasmuch as regards Judaism and Christianity—they both teach the practice of what is good, right, and just. He further used to argue that, as it is on all hands admitted that all men are fallible, so the best thing for him was to be guided by his own judgment, and to adopt only such parts of the Bible as agreed with his reason, and to reject all those portions that do not. In fact, he was one of those individuals who like to have a religion of their own.

I prevailed upon Mr. H—— to read the

New Testament seriously, and to compare the same with the teachings of the Old, especially with the prophecies concerning the Messiah, and the sacrifices; and above all, to examine himself, and then to say whether the Gospel was not the only fit religion for every fallen child of Adam. Mr. H—— took up the reading of the New Testament diligently, and so became, little by little, impressed with a deep sense of his error and guilt, and more desirous to obtain that clear enlightenment of the soul which he felt he needed. He was first struck by reading the sermon on the mount, and seeing the sublime teachings that are contained therein. He thought that the author of such heavenly precepts could not have been what his nation pretend him to have been. In this way Mr. H—— was induced to read the Scriptures with an unprejudiced mind; and he made such progress in the knowledge of the truth as enabled him to feel his own condition, and to appreciate the means that are provided by the Gospel, and offered to all men. Mr. H——'s interviews with me were strictly private, and our visits were occasionally exchanged. About two weeks ago he received a letter from his wife, in which she urgently asked him to return immediately home, as the cholera was raging there, and she was in a state of fear and despair without him. He felt it his duty to comply with his wife's request at once, though he did not know how his presence could diminish the danger of the disease. Previous to his departure, he had an interview with me, when he expressed himself in a manner that bore evidence to the deep impressions which the truth has wrought on his heart. He spoke to me about the "sure hope" that the Christian has under all dispensations, and of his certainty and confidence in the midst of besetting perils, which he said he must ascribe to a living and divine principle within the soul. I reminded him to give heed to the things of which I have often spoken and exhorted him, especially as he was going to thrust himself in the midst of danger; that he should embrace the Gospel, which will alone prove a sure anchor for his soul.

The family of Mr. S—— are progressing favourably in the things that appertain to their spiritual interest. Mr. S—— himself, especially, is so far advanced in his state of mind, that he reveres the name of our Saviour, and professes to act upon the precepts of the New Testament. I hope that the light has begun to dawn within his soul, which may one day be increased and manifested into the fullness of conviction

and faith. Mr. S——'s boys read the Old and New Testament, and I am always astonished at the wonderful progress which especially the younger boy has made in the study of the Scriptures. The seed of the

Gospel is thus sown upon their youthful hearts, and I trust it will prove a blessing to them, and direct them into the true path in which a man may walk and find peace to his soul.

From the "Home and Foreign Record of the Free Church of Scotland :"

CONSTANTINOPLE.

War and the Jews.—The following interesting facts from Constantinople show how, amid the desolations of war, new doors are opening for the Gospel. The first effect of the war was to produce a heavy drain of the Jews in the metropolis of Turkey to the Crimea. The particulars are given in the following letter, of July 28th, from the Rev. Mr. Kuenig to Rev. Dr. Brown :

You are aware, that since the beginning of the war we have been greatly embarrassed in our aggressive operations by the removal of large numbers of Jews to the scene of action; and though we have never ceased to make known our complaints to the Lord, yet there was no reasonable prospect of a change of matters till the troubled waters should be hushed again into silence. However, God often answers prayer in a way which we do not and could not anticipate; and the same salt which, according to its natural qualities, makes the water unpalatable, becomes, in His almighty hand, a means of removing its bitter taste, and making it fit for use. Thus it has been in our case; for the same war, which has removed many hundreds of Jews from us, has lately brought about six hundred of the lost sheep of Israel to us, from a quarter from which in times of peace they can only by stealth make their escape.

When the city of Kertch was captured by the allies, and the Russian and Tartar population fled into the interior of the country, the Jewish community sent a deputation to the French commander to request his protection for their persons and their property. Circumstances were such, that he could not grant their request, but offered, in case they should wish to leave Kertch, to send them to any place which they might propose. The town was at that time already on fire; there was little, if any, prospect of saving their property; and, impelled by a sort of happy instinct, they requested to be sent to Constantinople. A few days after, they arrived here about a hundred and fifty families, with the few

articles they had been able to save. The Turkish Government accommodated them in a large building, which has long served as a sort of poorhouse, in the outskirts of Pera, and gave them an allowance of three piastres a-day each, until a permanent arrangement could be effected, or they would be able to support themselves. Many of them feel tempted to avail themselves of an offer made by the French authorities to send them to Algiers, but I have done what was in my power to persuade them not to yield to their wandering disposition, as it is evident that it will be an easy matter for them to maintain themselves respectably, and that speedily, in Constantinople. All of them, with the exception of a very few, are mechanics; and wages being very high here at present, they will have no difficulty to earn their bread. Their exterior shews that very many among them have formerly been in good circumstances, but now they have lost their all. Nevertheless, they express the greatest satisfaction with the escape which they have made out of the claws of the Russian bear, and some young men told me that but for this they would very soon have been compelled to join the army.

Their Rabbi, who has fitted up a temporary place of worship in the building, is a young, intelligent, and open man, and ready to enter into religious conversation,—a man to whom, if grace and wisdom were given, I believe good might be done. Mr. Tomory has had frequent and most interesting interviews, both with this Rabbi and many of the other Kertch Jews, and has even obtained a promise of a visit from the former. I was greatly struck with the difference of these Jews from most of those among whom we are labouring here. The circumstance that our Polish Jews are altogether independent of every rabbinical, and many also of civil authority, in combination with the dreadful social habits and vices of this place, brings them very soon down to a most degraded condition in practice and habits of life, and thus the difficulties of the Missionaries are tenfold in-

creased; whilst the respectable exterior of most of the Kertch Jews, and the respectful manner in which they receive us, are evidences of the benefits which they receive from a regular civil organisation, even though it be under Russian rule. Many of them have found abundant work already, and if they should stay with us, as I hope, we shall not only have a very interesting opening for our efforts among the adults, but our school will probably receive a considerable accession to its numbers. There may be upwards of 150 children among them. We certainly ought to give thanks to Him who maketh the wrath of man to praise Him; and take courage, and pray that this place may become a true Goshen to them, and the Divine ordinances, to which they never had access before, be made wells of living water to the saving of their souls.

School.—Last Thursday our schools closed for the summer vacation; and the children in our German school were assembled in the upper hall of the school-house, each to be made happy by the gift, a token of approbation, and to receive a parting address. It is to ourselves no less astonishing and encouraging than it will be to you, to learn of the rapid increase of this school. On the closing day there were eighty-nine on the roll, though there were

some absentees, owing to sickness. This greatly exceeds our numbers in any previous years. Mr. Tomory's untiring devotion in his labours of love among these children are being crowned with success;—may a spiritual increase likewise be given, which is the desired end of all our labouring and teaching! The Rev. Mr. Shaffler was likewise present on the interesting occasion, and encouraged both teachers and taught with good and comfortable words. It is my own and Mr. Tomory's conviction, that on re-opening we shall have 100 Jewish children assembled under our roof for instruction.

Last week a considerable sensation was created in the Jewish community here by the death of one of the principal rabbis. The shops were all shut on the day of his funeral, and the children who came to school (for some did not come) expressed unwillingness to write or sew, as they said that any work would be defiled if they put their hands to it before the bier was carried past. Yesterday the children of the Jewish school went in procession to the burying-ground (House of the living, as they call it, by euphonism), chanting the Hebrew psalms, in order that any sins they may have committed against the deceased rabbi may be forgiven them.

Contributions to the Special Fund,

FOR LIQUIDATING THE DEBT TO THE TREASURER, & FOR SECURING
THE MORE PERMANENT EFFICIENCY OF THE INSTITUTION.

It would be to impose a restraint on their best feelings, if the Committee, in presenting the following list, were not to express their devoutest gratitude to the Author of every mercy, and, at the same time, their lively sense of the kindness with which so many have stepped forward to their help, at a crisis of peculiar difficulty. The help has been rendered cheerfully, and accompanied by expressions of fraternal sympathy and of deep interest in the cause of the Society, which have inspired many an upward rising of praise and prayer, and encouraged hearts sometimes too painfully sensitive of the pressure of present trials.

It will be seen that the amount of the sums specified in the list is £821 2s. 1d.; a small addition to which would cover the amount of debt and interest; but provision must also be made for current expenses, inseparably connected with the carrying forward of the work. The Committee have therefore pleaded for £2000, and they believe when this sum is realised, they will be enabled fully to discharge the debt, and, with the continuance of ordinary supplies, to sustain and strengthen the present agency without further appeal. The expenditure will be diminished by the contraction of the African mission; and the Committee will use every endeavour

to bring the outlay within the actual resources of the Society. More has been attempted, in the hope of a larger income, than the actual result has justified; and expenses have been necessarily incurred to secure that income, which would have ensured a much larger, but for peculiar difficulties attending the early stages of an effort, which it is hoped will increasingly approve itself worthy of the cordial good-will and support of all who sustain the evangelic institutions originated and fostered by the Christian Church. The plea is therefore recorded for further assistance, and with it the promise that every deposit shall be faithfully applied. The Committee say:—Relieve us from the anxieties which have so long pressed upon us and straitened our exertions, encourage us by your counsels and your prayers, and by the grace of God we will faithfully and vigilantly fulfil our trust.

SPECIAL CONTRIBUTIONS,

RECEIVED IN AID OF THE SOCIETY FROM JUNE 24TH TO
SEPTEMBER 19TH, 1855.

Amount already advertised (see July Number) £155 5s.

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|----------------------------------|----|----|-------|------------------------------------|-----|----|-------|--------------------------------------|----|----|---------|
| A Friend | 1 | 0 | 0 | Schunter, Mr. | 0 | 10 | 0 | Burnley. Collected by Mrs. | | | |
| A Friend | 0 | 10 | 0 | Sherman, Rev. J. | 1 | 0 | 0 | Hargreaves | 16 | 10 | 0 |
| A Friend | 0 | 10 | 0 | Taylor, W. Esq. | 1 | 0 | 0 | Cann, by Mrs. Nicholls— | | | |
| A Friend at O. | 0 | 5 | 0 | Taylor, by Mr. T. | 0 | 2 | 7 | Mrs. Nicholls | 1 | 0 | 0 |
| A Widow's Mite | 0 | 5 | 0 | Teasdale, Miss | 0 | 10 | 0 | Smith, Miss | 0 | 5 | 0 |
| Adams, Miss | 1 | 0 | 0 | "There is that scattereth | | | | Cooke, Miss | 0 | 5 | 0 |
| Alexander, J. W. Esq. | 5 | 0 | 0 | and yet increaseth" | 100 | 0 | 0 | Davis, Miss | 0 | 2 | 6 |
| Alliot, Rev. R. L.L.D. | 1 | 0 | 0 | Waddington, Mr. | 0 | 3 | 0 | | | | 1 12 6 |
| Arveling, Rev. T. W., and | | | | Walker, Miss, Masbro' | 1 | 1 | 0 | Carmarthen, by Miss M. John | 0 | 15 | 0 |
| Friends | 13 | 0 | 0 | Walmsley, Esq. | 1 | 1 | 0 | Chelmsford | | | 18 11 0 |
| Avery, Miss | 0 | 10 | 0 | Walton, Charles, Esq. Jan. | 2 | 2 | 0 | Chorley, by Mrs. Rice— | | | |
| Bacon, J. B., Esq. | 2 | 2 | 0 | Ward, Rev. S. R. | 0 | 10 | 0 | Rice, Mrs. | 0 | 5 | 0 |
| Barnett, Mr. | 0 | 10 | 6 | Whitehouse, Miss | 0 | 5 | 0 | Holt, Mrs. | 0 | 2 | 0 |
| Bishop & Day, Messrs | 0 | 10 | 0 | Wilkinson, R. Esq. | 2 | 2 | 0 | Small Sums | 0 | 1 | 0 |
| Bristol, Mrs. | 1 | 0 | 0 | Wilson, J. Esq. | 10 | 0 | 0 | Friends at George St. | | | |
| Burder, Rev. H. F., D.D. | 8 | 0 | 0 | Abney Chapel, by | | | | Chapel, by Miss | | | |
| C. P. | 2 | 10 | 0 | Rev. J. Jefferson, | 19 | 6 | 2 | Cairns | 1 | 0 | 0 |
| Cobb, F. W. Esq. | 10 | 0 | 0 | Bedale, Mrs. Pickard | 0 | 5 | 0 | | | | 1 8 0 |
| Cole, John, Esq. | 20 | 0 | 0 | Bishop's Stortford, collected | | | | Colchester, by Mr. Wicks | 8 | 6 | 7 |
| Curling, C. Esq. | 5 | 0 | 0 | by Mrs. Everard— | | | | Derby, by Mr. Hipworth, collected at | | | |
| Darke, Miss | 0 | 10 | 0 | A Friend to Israel | 5 | 0 | 0 | the Wesleyan Chapel, by— | | | |
| Dawson, J. Esq. | 5 | 0 | 0 | Bird, W. Esq. | 0 | 10 | 0 | Ratcliffe, Miss | 2 | 12 | 2 |
| Dunt, J. E. Esq. | 5 | 0 | 0 | Portway, Mr. | 0 | 10 | 0 | Beswick, Mrs. | 2 | 0 | 0 |
| F. W. | 10 | 0 | 0 | Portwall, Rev. W. A. | 5 | 0 | 0 | Certich, Miss | 0 | 10 | 6 |
| F. E. F. | 4 | 0 | 0 | Mullinger, Mr. | 0 | 5 | 0 | Woolley, Miss C. | 0 | 5 | 0 |
| Farmer, Miss | 1 | 0 | 0 | Garrett, Mrs. | 0 | 5 | 0 | | | | 5 7 6 |
| Farnham, M. A. by | 1 | 0 | 0 | Dixon, Mr. | 0 | 5 | 0 | Collected at the Independent | | | |
| Field, J. Esq. | 5 | 0 | 0 | Green, Mr. | 0 | 2 | 6 | Chapel by— | | | |
| Flanders, Mrs. | 5 | 0 | 0 | Slater, Miss | 0 | 2 | 6 | Shaw, Miss M. | 1 | 0 | 0 |
| Foster, Mrs. | 0 | 10 | 0 | Slater, Miss D. | 0 | 1 | 0 | Ball, Mrs. | 2 | 7 | 6 |
| Friends, collected at Bir- | | | | A Friend | 0 | 1 | 0 | | | | 3 7 6 |
| mingham | 3 | 0 | 0 | Collected by Miss Unwin | 7 | 7 | 0 | Collected at Baptist Chapel by— | | | |
| G. W. H. | 4 | 0 | 0 | Bradford, Wilts, by Mrs. | 3 | 10 | 0 | Pike, Miss | 1 | 10 | 0 |
| Giles, Rev. E. | 1 | 0 | 0 | Manning— | | | | Devoport, by Mr. M. Ben Olliv- | | | |
| Goodeve, Mrs. | 1 | 0 | 0 | A Friend | 5 | 0 | 0 | Aikenhead, Miss E. | 0 | 3 | 6 |
| Gordon, Lady C. | 2 | 2 | 0 | Cadby, Mr. | 0 | 5 | 0 | Bond, Mr. T. | 0 | 2 | 6 |
| Gray, Miss | 0 | 0 | 0 | Cadby, Miss | 0 | 5 | 0 | K. P. C. | 0 | 5 | 0 |
| Gwilliams, Miss | 0 | 10 | 0 | Balgirn, Miss | 0 | 5 | 0 | Coffin, Mr. | 0 | 7 | 6 |
| H. C. | 2 | 0 | 0 | Harris, Mr. | 0 | 5 | 0 | Coffin, Miss C. | 0 | 2 | 6 |
| Hick, Miss | 5 | 5 | 0 | Taylor, Mrs. W. | 0 | 2 | 6 | Friend | 0 | 5 | 0 |
| Holt, Mr. D. | 0 | 10 | 0 | Cole, Mrs. | 0 | 2 | 6 | Friends | 0 | 10 | 6 |
| Hurlock, Miss J. P. | 2 | 0 | 0 | Wilton, Mrs. | 0 | 2 | 6 | Prood, Mr. C. | 0 | 5 | 0 |
| J. S. K. | 0 | 5 | 0 | Budgett, Mrs. | 0 | 2 | 6 | Lakin, Mr. J. | 0 | 5 | 0 |
| Jackson, Mr. W. | 0 | 10 | 0 | Gushford, Mrs. | 0 | 2 | 6 | Marles, Mr. H. | 0 | 5 | 0 |
| Joy, W. Glover, Esq. | 25 | 0 | 0 | Gushford, Mrs. | 0 | 2 | 6 | O. R. B. | 0 | 5 | 0 |
| Keen, Miss | 0 | 3 | 6 | Taylor, Miss | 0 | 2 | 6 | R. T. | 0 | 5 | 0 |
| Lewis, Miss, by— | | | | Taylor, Mr. B. | 0 | 2 | 6 | F. H. Roberts | 0 | 10 | 0 |
| Allport, Mr. | 0 | 10 | 0 | Taylor, Mr. W. | 0 | 2 | 6 | Rowe, Mr. J. | 0 | 2 | 6 |
| Edwards, Miss | 0 | 5 | 0 | Edmonds, Mrs. | 0 | 2 | 6 | Robtson, Dr. G. | 0 | 5 | 0 |
| Searle, Mr. | 0 | 2 | 6 | Green, Mr. | 0 | 2 | 6 | Smith, Mr. A. | 0 | 10 | 0 |
| Lewis, Miss. | 0 | 2 | 6 | Sparks, Mr. | 0 | 2 | 6 | Snowdon, Mrs. | 0 | 5 | 0 |
| | | | 1 0 0 | Applegate, Mrs. | 0 | 2 | 6 | Stone, late Mr. | 0 | 5 | 0 |
| Mann, Mrs. C. | 0 | 10 | 0 | Somers, Mrs. | 0 | 2 | 6 | Stephens, Mr. J. | 0 | 2 | 6 |
| McFie, R. Esq. | 0 | 10 | 0 | A Friend | 0 | 2 | 6 | Tapsen, E. | 0 | 2 | 6 |
| Nutter, James, Esq. | 5 | 0 | 0 | Silcock, Mr. | 0 | 2 | 6 | Tucker, Rev. Mr. & | | | |
| Oaster, H. Esq. | 1 | 0 | 0 | Smaller Sums | 0 | 9 | 6 | Mrs. | 1 | 1 | 0 |
| Owen, O. T. Esq. | 1 | 0 | 0 | | | | 5 7 0 | Walters, Mr. | 0 | 5 | 0 |
| Owen, Mrs. | 0 | 5 | 0 | Prigend, by Mr. S. Marks | 0 | 6 | 0 | White, Mr. | 0 | 2 | 6 |
| Porter, J. S. | 0 | 3 | 0 | Bripport, T. Beach, Esq. & | | | | A Widow's Mite | 0 | 2 | 6 |
| Rawlinson, W. Esq. | 20 | 0 | 0 | Friends | 5 | 0 | 0 | Collection at Wesleyan | | | |
| Sandys, J. Esq. | 0 | 10 | 0 | Bruton, From Friends, by | | | | Chapel | 2 | 5 | 4 |
| Sandys, Mrs. | 0 | 10 | 0 | Rev. W. Skinner | 1 | 11 | 6 | By Miss K. Fryer | 2 | 14 | 2 |

| £ s. d. | |
|---------------------------------------|--------|
| Falcon Square Chapel, by Miss Duncan— | |
| Bennett, Rev. Dr. | 0 10 0 |
| Bennett, Mrs. R. | 0 10 0 |
| Bennett, Miss | 0 10 0 |
| Bloomfield, Mrs. | 1 1 0 |
| Collins, Mrs. | 1 1 0 |
| Duncan, Miss | 0 5 0 |
| Etheridge, Mrs. | 0 5 0 |
| Evison, Mrs. | 0 7 6 |
| Gorbell, Mrs. | 0 10 0 |
| Gray, Mrs. | 1 1 0 |
| Heare, Mrs. | 0 10 6 |
| Bull, Mrs. | 0 5 0 |
| Lane, Mrs. | 0 10 6 |
| Salisbury, Mrs. | 0 5 0 |
| Smith, Mrs. J. | 0 5 0 |
| Wood, Mrs. | 0 5 0 |
| Hooke, Mrs. W. | 0 10 0 |
| Mason, Mrs. | 1 1 0 |
| A Friend | 0 1 6 |

9 14 0

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| Falmouth, J. Foyster, Esq. | 0 0 0 |
| Halstead, Old Meeting, by Mrs Wallis | 3 18 0 |

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|-----------------------------|--------|
| Etching, by Miss Hainworth— | |
| Langford, Mrs. | 0 10 0 |
| King, Mrs. | 0 10 0 |
| Foster, Mrs. | 0 10 0 |
| Wibshire, Miss | 0 10 0 |
| A Friend | 0 5 0 |
| Rose, Mr. | 0 5 0 |
| West, Mr. | 0 2 6 |
| Friends | 0 7 6 |

3 0 0

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|----------------------|-------------|
| By L. H.— | |
| Ransom, Mr. | 0 7 6 |
| Bennell, Mr. | 0 10 0 |
| Dodswell, Mr. & Mrs. | 0 10 0 |
| Hainworth, Mr. | 0 10 0 |
| Hainworth, Mrs. S. | 0 2 6 |
| A Friend | 0 10 2 10 0 |

4 10 0

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| Hull, Collected by Mr. Schenberg. | |
| Kennington, by Miss Bell | 3 17 6 |
| Kingston on Thames, by Rev. L. H. Byrnes, M.A.— | |
| Diggood, Mr. | 0 10 0 |
| Naper, Mrs. | 0 10 0 |
| Smith, Messrs | 1 0 0 |
| Thrusdale, Mrs. | 0 10 0 |
| Jones, Mrs. F. | 0 5 0 |
| Wheatley, Mrs. | 0 2 6 |
| Hayercraft, Mr. and Family | 0 9 6 |
| Davson, Miss E. | 0 1 0 |
| Pilgrims, Miss | 0 1 0 |
| Williams, Mr. | 0 2 6 |
| Other sums | 0 2 6 |

3 14 0

| | |
|---|--------|
| Long Buckby, by Rev. A. Burdett and Friends | |
| Langston, by Mr. M. Ben Ollei— | 2 12 6 |
| Dodge, Mrs. | 0 5 0 |
| A Friend | 0 10 0 |
| Geake, Mr. J. B. | 0 10 0 |
| Pearse, Miss | 0 5 0 |

1 10 0

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|---------------------|---------|
| Coll. after Lecture | 3 1 5 4 |
| Subscriptions | 4 0 0 |

8 11 5 4

| | |
|-----------------------------------|--------|
| Lyne Regis, by Rev. J. Sellers | |
| Mase Pond Chapel, by Mrs. Acworth | 1 1 0 |
| Walsham, Mr. | 1 10 0 |

2 6 0

| £ s. d. | |
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| Mase Pond Chapel (continued). | |
| Cooper, Mr. | 0 5 0 |
| Robins, Mrs. | 1 1 0 |
| Pewtreas, Mr. | 0 10 6 |
| Messrs. Copestake, Moore & Co. | 1 1 0 |
| Messrs. W. and J. Devas & Co. | 1 1 0 |
| Hepburn, Mr. T. | 1 1 0 |
| Pulrow, Mr. | 0 10 0 |
| Henry, Mr. | 0 5 0 |
| Acworth, Mr. J. | 1 1 0 |
| Holmes, Mr. | 0 5 6 |
| Messrs. J. & E. C. Olney, Mr. | 0 10 0 |
| Frost, Mr. | 1 0 0 |
| Hellier, Mr. | 0 5 0 |

11 6 0

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| Newark-on-Trent, by D. Bilson jun., Esq. | 24 6 4 |
| Newcastle-on-Tyne, Miss Lar. | 2 0 0 |

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| New Court Chapel by Miss Taylor | |
| Mr. Turner & Family | 0 12 6 |
| A Widow's Mite | 0 5 0 |

2 17 6

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|---------------------------------|---------|
| Newport Pagnal, by Rev. J. Bull | |
| Pershore, by Mrs. Hudson | 12 10 0 |

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| Plymouth, collected by Mr. M. Ben Ollei— | |
| Alger, Mr. | 0 5 0 |
| John Allen, Esq. | 1 0 0 |
| B. J. L. H. | 0 3 0 |
| Bayley, Mrs. | 0 10 0 |
| Broad, A. Esq. | 1 0 0 |
| Bromham, Mrs. | 0 10 0 |
| Brown, E. R. | 0 10 0 |
| Bryant, Miss | 0 5 0 |
| Bucker, Mr. T. | 0 5 0 |
| Burnell, J. Esq. | 1 0 0 |
| Burnell, Miss | 1 0 0 |
| Butt, Mr. N. | 0 5 0 |
| Conway Mr. R. | 0 10 0 |
| Derry, D. Esq. | 1 0 0 |
| Elliot, Miss | 0 10 0 |
| Evans, Mr. | 1 0 0 |
| For, C. Esq. | 1 0 0 |
| A Friend | 0 2 6 |
| Friends | 0 15 0 |
| Gwstkin, Miss | 0 10 0 |
| Harris, F. W. | 0 2 6 |
| Hill, Mr. J. | 0 10 0 |
| Holman, Mr. P. | 0 10 0 |
| Hopkins, Mrs., and Stuart, Miss. | 0 2 6 |
| Hubbard, Mr. | 1 0 0 |
| Lavers, W. Esq. | 1 0 0 |
| Marshall, Col. | 0 10 0 |
| Nicholson, Rev. S. | 0 2 6 |
| Nicholson, Mr. T. | 0 10 0 |
| Parsons, Miss | 0 5 0 |
| Pearce, P. W. | 0 2 0 |
| Pearson, Mrs. | 1 10 0 |
| Pilmsaul, Mr. J. | 0 10 0 |
| Pilmsaul, Mr. | 0 10 0 |
| Polkinghorne, Mr. | 0 10 0 |
| Pope, J. Esq. | 1 0 0 |
| Popham, Mr. | 0 5 0 |
| Radford, Mr. G. D. | 0 10 0 |
| Rawley, Mr. | 0 10 0 |
| Rooker, A. Esq. | 2 0 0 |
| Rooker, Mrs. | 0 10 0 |
| Rosse, S. Esq. | 0 10 0 |
| Shepherd, J. | 0 5 0 |

0 5 0

| £ s. d. | |
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| Plymouth (continued). | |
| Spooner, Mr. | 0 5 0 |
| Square, Mrs. | 2 0 0 |
| Square, Miss E. C. | 1 0 0 |
| Square, Mr. W. | 0 10 0 |
| Stuart, Mrs. | 0 5 0 |
| Tanner, Miss | 1 0 0 |
| Thomas, Mr. | 0 10 0 |
| Thomas, Mr. D. | 0 5 0 |
| Tucker, Mr. W. | 0 5 0 |
| Adams, P. Esq. | 1 0 0 |
| Jones, Rev. E. | 0 10 0 |
| Nicholson, Mrs. S. | 0 10 0 |
| France, Mr. W. | 0 5 0 |

33 0 0

| | |
|-------------------------------------|--------|
| By Subscriptions in advance | |
| Collections at George Street Chapel | 2 1 4 |
| Union Chapel | 2 1 0 |
| By Miss Anthony | 0 10 0 |

39 18 4

| | |
|--------------------------------|--------|
| Poye | 5 1 9 |
| Richmond, by Mr. M. Ben Ollei— | |
| Dyson, Rev. H. | 0 10 0 |
| Hill, Mr. B. and Family | 7 0 0 |

7 10 0

| | |
|--|--------|
| Rotherham, by Mrs. W. Wigfield, donations and subscriptions in advance | |
| Shrewsbury, by C. B. Nicholls, Esq. | 21 4 0 |
| By Miss Barron | 3 9 0 |
| Phipps, Mrs. | 3 0 0 |

6 9 0

| | |
|---------------------------------|--------|
| Tavistock, by Mr. M. Ben Ollei— | |
| Dodge, Mrs. | 0 5 0 |
| Windett, Mr. | 0 5 0 |
| Windett, Mrs. | 2 2 0 |
| Coll. after Lect. | 1 19 1 |

7 9 1

| | |
|--|-------|
| Tiverton Friends— | |
| by F. S. Gervis, Esq. | 3 2 0 |
| Totteridge Friends— | |
| by Rev. J. M. Charlton, M.A. | 1 7 6 |
| Waltham, collected by Mrs. Aston & Miss E. Harrison— | |
| A Friend to Israel, by Miss E. Harrison— | 3 0 0 |
| | 5 0 0 |

8 0 0

| | |
|-----------------------|--------|
| Wattisfield— | |
| By Mrs. G. Mallow— | |
| Mallows, Mrs. E. | 1 0 0 |
| Green, Mrs. | 0 10 0 |
| Mallows, Mrs. G. | 0 10 0 |
| Small Sums | 0 15 0 |
| Subscriptions in adv. | 3 5 0 |

5 0 0

| | |
|--|-------|
| Wellington, by Miss Fyne | |
| Weymouth, Donations and Subscriptions in advance | 5 0 0 |

8 4 0

| | |
|-----------------------------------|--------|
| Wimborne, by Mrs. Hawke | |
| Wrentham, Messrs. Bicker and Seal | 0 18 0 |

2 0 0

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|---------------------------------|-------|
| Wrexham, by the Messrs Griffith | |
| By Mr. R. Jones | 2 0 0 |
| | 7 6 6 |

8 7 6

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|------------------|-------|
| York Road Chapel | 0 5 0 |
|------------------|-------|

Total amount in aid of Special Fund, £821 2s. 1d.

ORDINARY CONTRIBUTIONS.

SUBSCRIPTIONS & DONATIONS.

| | |
|-------------------|--------|
| Avon, by Miss | 0 18 1 |
| Baby, Mr. | 1 0 0 |
| Baber, Miss | 0 10 0 |
| C.P. | 0 5 0 |
| Curling, C. Esq. | 1 0 0 |
| Fennings, J. Esq. | 1 1 0 |
| Field, J. Esq. | 1 1 0 |
| Flinders, Mrs. | 0 10 0 |
| G. F. | 0 5 0 |
| Halt, Mr. D. | 0 10 0 |
| Peech, Miss | 1 0 0 |
| Travel, Mr. | 1 0 0 |

LEGACY.

| | |
|--|--------|
| Executors of the late Mrs. Lettis, by R. Gray, Esq., Irvine, M. B. | |
| | 46 2 1 |

ASSOCIATIONS, COLLECTIONS, &c.

| | |
|------------------------------|----------|
| Abney Chapel | 3 2 0 |
| Alford | 5 9 9 |
| Althwick | 15 7 0 |
| Appletin Works | 7 7 9 |
| Armagh | 1 10 0 |
| Barnsley | 1 10 0 |
| Barnstaple | 2 10 0 |
| Bath | 16 0 0 |
| Bosale | 2 16 3 |
| Brimley | 3 19 6 |
| Birmingham | 11 0 0 |
| Bishop Auckland | 0 14 2 1 |
| Blackburn | 13 11 2 |
| Beaton | 1 4 9 |
| Bowden | 2 10 0 |
| Brentford | 2 14 7 |
| Bideford | 4 5 0 |
| Bridport (See Special List). | |

| | |
|----------------------|----------|
| Brigg | 2 16 6 |
| Burlington | 0 8 6 |
| Caerleon | 0 18 6 |
| Cambridge | 9 0 0 |
| Cardiff | 0 12 3 |
| Cardigan | 1 14 0 |
| Carlmarthen | 4 12 3 1 |
| Celttenham | 10 0 0 |
| Chester | 1 10 0 |
| Chorley | 1 3 0 |
| Christchurch | 2 10 11 |
| Cirencester | 1 12 3 |
| Colchester | 1 14 0 |
| Cork | 5 4 0 |
| Darlington | 1 0 0 |
| Doncaster | 3 0 0 |
| Dublin | 12 9 1 |
| Durham | 4 11 11 |
| Elton | 1 11 4 |
| Falcon Square Chapel | 13 14 6 |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
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| Fishguard | | | 0 10 0 | Limerick | | | 4 11 5 | Royston | | | 1 16 0 |
| Frome | | | 3 14 9 | Llanelli | | | 1 14 0 | St. David's | | | 1 16 3 |
| Gainsboro' | | | 4 18 0 | Long Lane Wes. Chapel | | | 0 10 0 | Shrewsbury | | | 1 13 4 |
| Gosport | | | 1 4 0 | Lyme Regis | | | 1 10 0 | Spalding | | | 1 19 3 |
| Gravesend | | | 1 18 2 | Maidenhead | | | 1 11 0 | Spilsby | | | 1 1 0 |
| Greenwich | | | 5 4 7 | Maze Pond Chapel | | | 4 0 0 | Stanstead | | | 2 0 0 |
| Guildford | | | 0 10 5 | Milford | | | 1 17 7 | Stockton on Tees | | | 7 19 4 |
| Hackney, St. Thomas's Sq | | | 5 4 9 | Morpeth | | | 1 1 0 | Sunderland | | | 13 19 7 |
| Hammersmith | | | 11 5 0 | Neath | | | 3 7 7 | Swansea | | | 2 3 7 |
| Harrowgate | | | 1 15 5 | Newbury | | | 7 5 8 | Upper Clapton | | | 7 10 6 |
| Hartlepool | | | 3 14 4 | Newcastle on Tyne | | | 19 13 10 | Uxbridge | | | 4 8 0 |
| Haverfordwest | | | 1 17 10 | Newport, (Mon.) | | | 5 7 8 | Wardour Chapel | | | 1 17 3 |
| Hitchin | | | 2 10 0 | Newton Abbot | | | 0 9 0 | Wareham | | | 2 13 6 |
| Houghton-le-Spring | | | 2 17 6 | North Shields | | | 4 18 4 | Warrington | | | 3 10 11 |
| Hull | | | 2 16 9 | Oswestry | | | 1 9 7 | Watfield | | | 2 5 0 |
| Ipswich | | | 9 10 0 | Pembroke | | | 4 3 9 | Westminster Chapel | | | 6 3 0 |
| Islington | | | 8 10 5 | Pembroke Dock | | | 1 16 6 | Weymouth | | | 6 4 0 |
| Islington Juvenile Association | | | 0 10 7 | Pershore (See Special List) | | | | Whitby | | | 1 12 4 |
| Kensington | | | 3 0 0 | Pickering | | | 1 5 8 | Wimborne | | | 0 13 0 |
| Knaresboro' | | | 1 13 0 | Plymouth | | | 5 4 6 | Wincanton | | | 1 0 0 |
| Leamington | | | 2 3 6 | Poole | | | 4 0 0 | Woodbridge | | | 2 14 0 |
| Leeds | | | 8 0 0 | Portsea | | | 3 3 7 | Wolverhampton | | | 3 17 6 |
| Leicester | | | 6 6 6 | Rochford | | | 1 13 10 | | | | |

We fear that there may be inaccuracies and perhaps omissions in the above list, as we have not been able in every case to decide on whether sums remitted were for the General Account or the Special Fund.

We hope that our poorer friends, who have so generously contributed to a cause they devoutly love, will forgive us that in some cases we have given their kind and hearty offerings collectively and not separately.

Poetry.

BRIGHT PROSPECTS.

"Israel shall blossom and bud, and fill the face of the world with fruit."—*Is. xlvii. 6.*

Oh! Christians, why look with an eye of despair
On the torn Hebrew branches, scathed, withered,
and bare,
As though ye believed that a curse for all time
Had severed those boughs from the Life-giving
Vine?

Oh! list to the strains of the prophets of old;
Behold the glad prospects apostles unfold;
Hear the voice of Jehovah declaring to thee,
"I will graft them again—I'll unite them to Me."

Lo! that season draws nigh, for already we see
Some buddings appear; there is life in the tree
Derived from Messiah, the Heavenly Root,
And "Israel shall soon fill the world with its
fruit."

Oh! long-desired day! then the desert shall
bloom,
And "the glory of Lebanon" earth shall assume,
While the rich fruits of righteousness, ripened
in time,
Shall glow with fresh lustre in glory's fairclime.
May the New Year, replete with the blessings
of grace,
Shower down its best gifts on thee, Israel
race!
And oh! may the records of Heaven unfold
A glorious ingathering from earth's sterile
wold!

FANNY G.

Notices.

THE Friends of the Society at Norwich kindly purpose opening a Bazaar in aid of the Society. Any articles sent to this Office will be thankfully forwarded to the Ladies' Committee.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Oct. 17th, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

London: Published by JOHN SNOW, 35, Paternoster Row.

Printed by Charles Frederick Adams, of 23, Middle Street, Cloth Fair, City, and William Gee, of 48, Seward Street, St. Luke, at their Printing Office, 23, Middle Street, Cloth Fair, City.

The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 119.]

NOVEMBER, 1855.

[Price 1d.]

Contents.

| PAGE. | | PAGE. | | PAGE. |
|-------------------------------|-----|-------------------------|-----------------------------|-------|
| Discourse at Baptism of J. | | THE MISSION:— | The Mission (continued):— | |
| Koppel | 161 | Baptism of J. Koppel .. | Marseilles | 174 |
| Appeal of Associated Churches | 165 | London | Jewish form of Prayer | 174 |
| Special Fund | 167 | Frankfort | Column for the Young | 175 |
| | | Paris | Notices, &c..... | 176 |

The Interest of the World in the dealings of God with the Jewish People:

A DISCOURSE, DELIVERED IN SOUTHGATE ROAD CHAPEL, SEPT. 23.
ON OCCASION OF THE BAPTISM OF J. KOPPEL.

BY THE REV. J. SPONG, MINISTER OF THE CHAPEL.

"Through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"—*Romans xi. 11, 12.*

How fraught with inscrutable wisdom are all the dispensations of God! "As high as the heavens are above the earth, so are His ways above ours, and His thoughts above our thoughts." We cannot see the end of any of His proceedings. Who could ever have conceived the kind designs of God in permitting Joseph to be sold into Egypt? yet, by means of this He intended to preserve from famine the whole Egyptian nation, and especially the very persons who sold him thither.

No less extraordinary are Jehovah's dealings with the Jews. They are led captive of all nations; dark and dreary have been their circumstances, for many ages dispersed over all countries, and yet alone, scarcely reckoned among the nations—suffering for the good of all the people among whom they dwell—and even suffering for their own ultimate advantage also. So, at least, the Apostle asserts in this passage, where their fall is said to be the riches of the Gentiles; as their recovery also will be, in a far more signal and glorious manner.

The world at large has had—it still has—and in future will have, a great interest in God's dealings with the Jews.

May I invite you to consider,

I.—The interest which the world has had in their dispersion.

This fearful judgment of more than eighteen hundred years' continuance

was the consequence of their own sins. Their having been unceasingly, through that long period, the sport and prey of every spoiler, is to be attributed solely to their own crimes. The *reason* for their being like a withered and sapless vine, spread for so many centuries over the trellis-work of the nations, is amply sufficient to justify all the dealings of God's providence towards them. They rejected and crucified the Only-begotten of the Father. In their scattered and degraded condition, they have become to the world the living witnesses of *two* solemn and momentous truths: they witness to the divinity of that Gospel which they themselves have rejected and despised, and they supply an unanswerable proof of the righteousness of that moral administration by which Jehovah directs unceasingly the affairs of this world.

Besides, the very fall of the Jews has led to the salvation of the Gentiles: their rejection of the Gospel was in many ways overruled for the more favourable reception of it by other nations. By their rejection of Christ, it became clear that there was no confederacy among the Jews to deceive the Gentiles—that the apostles, who brought the news of salvation to them at the peril of their lives, were men of strict integrity—that the Scriptures, which the Jews so unwittingly fulfilled, must be true, and the conduct of the Jews in relation to the Gospel did actually produce this effect. Their violent persecution of Christians drove them in vast numbers from Jerusalem, scattered them throughout Judea and Samaria; and the people so scattered, went everywhere preaching the Word; so that, instead of suppressing the Gospel, as they sought to do, the Jews were instrumental in sending forth thousands, all at once, to proclaim it. When Paul and Barnabas preached the Gospel to the Jews at Antioch, through their rejecting it, they turned to the Gentiles; and the consequence of this was, that multitudes embraced the glad message of life and peace.

The fall of the Jews, as spoken of by the apostle, must refer not only to their rejection of Christ, and their persecution of His disciples, but to the breaking up of their establishment as a nation—the destruction of their city and temple—the cessation of their divinely appointed ceremonial, and their subsequent dispersion. All this is included in the idea of their fall; and all this materially contributed to the success of the Gospel among the Gentiles. It broke down the barrier which had so long subsisted between them. The destruction of their temple and its worship taught *them*, and all others, that the worship of God was not to be confined to a single place. All this materially assisted in giving to apostles and other Christians the right view, and the true design, of the Mosaic economy. If the temple had remained—if the nation had continued—it would have been long before Christians had been effectually detached from those rites which properly belonged to Judaism; as it was, some of the most agitating questions in the early Church had respect to these; and had the temple stood, the contests might have been much longer and more difficult.

But again, the fall of the Jews is ultimately designed for the good of the Jews themselves. The Jews were once the people of God, but never in such a sense as to preclude their ceasing to be exclusively so; or of others, even the Gentiles, becoming so too. The Jews had long claimed the sole privilege of being the people of God, to the exclusion of all the nations; but in the time of Moses, God warned them on this very point: He tells the Jews of that day, that as they had moved Him to jealousy by their idolatry, by that which was not God, so He would provoke them to jealousy

by those who were not a people, and whom they were accustomed to regard as a foolish people (Deut. xxxii. 21). That is, as they forsook Him, and made choice of another God, so He would reject them, and make choice of another people. The subsequent kindness of Jehovah to the Jews was seen in the express command given by His Son, that the Gospel should be first preached to them; and when, by their rejection of it, the Gentiles were invited, God still designed and hoped to provoke them to jealousy, so that, seeing the gifts of miracles and prophecy transferred to the Gentiles, and how happy they had become in the favour of God through Christ, the Jews might be led to inquire more candidly into the truth of the Gospel, and be induced to seek and possess themselves of those blessings which Christ so freely gave to the Gentiles, and thus be provoked to share them too. Let us now proceed to notice,

II.—The richer benefits which will flow to the world from their restoration (verse 12).

That the Jews will in due time be converted to Christianity is a thing believed by every Christian. The Old and New Testaments supply indubitable proof. I have no time to illustrate this now; I presume you all believe it—many of you pray for it; and did we but realise in our minds the happy consequences of their conversion to the wide world, we should pray more fervently, and labour more diligently, to hasten their return to the fold of Christ, that there may be one fold and one shepherd.

The effects of their conversion upon the nations of the earth will be blessed in the extreme. The apostle asks in the text, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" If their temporal rejection and dispersion have already been the occasion of so much benefit to the Gentiles, of how much greater benefit to the world will be their complete restoration to Divine favour, and their recovery from unbelief and apostacy!

If the past and present condition of the Jews supplies one of the most cogent arguments in support of Christianity—if their present withdrawal from all active influence in spreading the knowledge of the God of Abraham, as revealed by the Messiah, has been the occasion of so many blessings to mankind; how much more may be expected, when the energy and zeal of more than eight millions of Jews shall unite with the efforts of others in spreading the knowledge of Christ, their only true Messiah!

We pretend not to say when this blessed day will come, or how it will be brought about, but it is not difficult to see that if the people of the Jews were converted to the Christian faith, they would have facilities for spreading the Gospel which the Church of Christ has never had without them. They are scattered among all nations—they have access to all people. "Their conversion after so long a period of unbelief would have," it has been said, "all the power and influence of a miracle performed in the face of all nations"—it would be seen why they had been so remarkably preserved, and their conversion would be a most striking accomplishment of ancient prophecy. They are familiar with the languages of the world, and their conversion would at once establish many Christian missionaries in the very heart of all kingdoms. In short, it would be kindling at once ten thousand lights in all the dark places of the earth.

Still further, let it be noticed that the Jews have shown that they are eminently fitted to spread the Gospel of the blessed God; for shall we forget that it was by Jews converted to Christianity that it was first proclaimed? Each of the apostles was a Jew; and as a nation, they have

lost none of the ardour, enterprise, and zeal which always characterised their nation. Their conversion, therefore, would give to the Christian Church a host of missionaries prepared for their work, familiar with all customs, languages, and climes—missionaries who are already in the heart of all kingdoms, possessing in advance those facilities for the great work of a world's evangelisation, which others must gain only by the slow toil of many years.

May we not for these reasons, and for many others, remind Christians of their obligation to labour and pray for the conversion of the Jews?

Did they not form the first Christian Church? Has there ever been poured out upon the Gentile world such an effusion of the Holy Spirit, as was poured out at Jerusalem upon the seed of Abraham? And if the apostles, on opening their commission, aimed at their recovery, ought not we in these latter days? Should not the benefits we have received from their ancestors become a motive to seek their salvation? Was it not the Divine promise, that in Abraham all nations were to be blessed? The patriarchs (in a spiritual sense) are now become the ancestors of all true Christians: "for if we be Christ's, then are we Abraham's seed."

And think how much we owe them in the records of the Bible. Their great leader from Egyptian bondage—their sweet Psalmist—their illustrious prophets—the evangelists and apostles,—yea, the Messiah himself; they were all Jews. Our entire Scriptures they wrote as moved by the Holy Ghost; under the self-same Spirit we owe to their nation the diffusion and establishment of Christianity. And what have been the returns made to them? Instead of being grateful for the benefits received, they have been oppressed and persecuted, robbed and harassed by every possible form of exaction and barbarity that civil and ecclesiastical power could devise. In most countries where they are scattered, they have seen Christianity only as it is set forth by the Papal and Greek Churches, which have been little else than a burlesque upon this divine religion. Millions of Jews are armed against Christianity, because they judge it to be what these apostate and anti-christian Churches represent it, at whose hands they have met with treatment the most cruel.

It becomes, therefore, all evangelical Christians to remedy by every means these disastrous wrongs; and by their love and labour, to compensate the Jews, alike for the benefits we have received from them, and the injuries they have sustained from others. Let us remember that it is the design of God to bring the Jews (as a people) into the Church of Christ through the agency of Gentile Christians; so that by neglecting to assist in doing so, we are verily guilty concerning our brother—that brother for whom Christ died—that brother from whom, under God, we have received greater benefits than from all the world beside. If one of their prophets could say, in the sorrow of his heart, while reflecting upon the wretched state of his own nation, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" let us, my Christian friends, take up and adopt the language of another of their prophets, and say, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

[At the close of this discourse baptism was administered to J. Koppel. The particulars of this interesting and solemn service will be found at pages 167-171.]

Appeal of the Associated Churches,

FOR A NEW YEAR'S GIFT TO THE BRITISH SOCIETY.

[THE Friends who have kindly united in an effort to aid the Society, and whose rules were inserted in the last Number, have desired us to present the following to the notice of our readers. Thankful for their cordial and generous intentions, we do so without pledging ourselves to every sentiment or expression. It is the utterance of hearts tenderly alive to the claims of Israel, and, of their own accord, responding to the appeal of this Society as affording a medium for carrying out their benevolent desires.

The mention of a New-Year's Gift, may, however, suggest to many of the friends of Israel, the seasonableness and value of such an appropriation on the 1st of January. Reminded of the past, and anticipating the future, as we gather around the Cross, and resolve that "We will go in the strength of the Lord God, making mention of Thy righteousness even of Thine only;" let us think of the Jew—our fellow-traveller to the bourne from which no traveller returns. Hitherto he "has not submitted himself to the righteousness of God," and is therefore going onward, unsaved, unblest, relying on a strength which will fail him when most he needs it, and rejecting Him as the Saviour before whom he must appear as the Judge. Let us, by our New-Year's offerings, send the Word of God, and the man of God, to warn him of his peril, to invite, to "*beseech*" him to be reconciled to God through Christ Jesus the Lord. And let us, on the New Year's day, pour forth our heart's desires to God, in the name of Jesus, that there may be a daily ingathering of the wanderers to Christ, and an outgoing of them to preach the Gospel of our common salvation to a perishing world.]

Having read with pleasure the decision of the friends at Norwich, we wish them good success, and hope they will help, also, S.* and Fanny G.† to aid the practical question now proposed to all the friends of Israel, of a New-Year's Gift for the British Society, as the Gentile offering of first-fruits to God; for "the silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. ii. 8). Let Israel's friends unite, and diligently labour that He may have of His own (1 Chron. ii. 9, 14, 16), a gathering of first-fruits in their places of worship on the first Sabbath of the new year, "As God hath prospered him." Now concerning the collection, "Your liberality unto Jerusalem" (1 Cor. xvi. 1): shall we name £1000? it will only be an instalment of an unpaid debt; and what is that among so many Churches? "According to your faith be it unto you" (Matt. ix. 29). "With God all things are possible" (Matt. xix. 26); "and all things are possible to him that believeth" (Mark xxxix. 21). "Hitherto, have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John xvi. 24). Season the offering with the salt of fervent prayer and praise; it will be accepted, the offerers blessed, and the British Society relieved. To this one object we affectionately urge every effort, and we believe many Gentile pastors will respond; in the meantime, glean up the

* See our last No. pp. 150-152. † Pp. 160.

harvest for the Society. We are not to be understood as laying an undue stress on means, yet James (ii. 17) says: "Faith, if it hath not works, is dead, being alone;" and Paul (Rom. x. 15), "How shall they hear without a preacher? and how shall they preach except they be sent?"

A word to Israel's **WESLEYAN** friends. You have two affecting services, the watch-night and the dedication. In either you begin the year. Your founder had a large and feeling heart, and were he living, judging from his notes on the New Testament, would he not cheerfully give to Israel the freewill offerings of one or both of these services? He has entered into his rest, but his spirit lives.

To any Christian or Christian pastor, who may be surprised to think of the sacrifice in these bad times, we say, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich" (2 Cor. viii. 9); and, "now once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26). "Who for the joy that was set before Him, endured the cross, despising the shame" (Heb. xii. 2). Who, though He is "set down at the right hand of the throne of God" (Heb. xii. 2), beholding, in your labour of love, the work of His Spirit, as when He wept over Jerusalem, "will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications" (Zech. xii. 10). "That His way may be known upon the earth, His saving health among all nations" (Ps. lxxvii. 2).

Our rich brethren will forgive us in saying, we remember the days of trial and anxiety in business, and the corroding cares of bank and bill days—we therefore feel for the British Society; yet there are many who could say, "Take this—it will pay the whole," who can feel also that they may only have known in theory the pressure. And let the poor of the Lord ponder the following words of Mark xii. 21: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury."

In pleading for Israel, we may reiterate the mind of Christ: therefore let the mind of Christ make the free gift a matter of private and public prayer, and let one or more in every Church give themselves as a "whole burnt offering" to the work, and, as S. says, "stir up the Church to which you belong." In S. the association hopes to find a fellow-labourer; and though they desire not to know any after the flesh, they are constrained to point the weak in faith concerning the thousand pounds to that living testimony of the power of faith and prayer in Mr. Müller, of Bristol, who by its mighty exercise feeds the hungry, clothes the naked, and adopts the orphan, building, also, by the same instrumentality, mansions as the home of its youth: "Ask, and it shall be given."

SAMUEL KNELL, *Secretary.*

Special Fund.

THE Committee have gratefully to add the subjoined to the former lists, as received to the 24th of the past month, amounting in the whole to £1160 12s. 11d. They hope that the friends of the Society will not yet stay their hands. Every endeavour will be used to keep the expenditure within the current income, when once the Society is placed in such a state as shall encourage its onward progress. The present price of provisions, and the necessity of their maintaining respectability of abode and appearance, forbid any reduction in the Missionaries' salaries; and it is earnestly to be desired that there should be no reduction in their number. The Committee will attempt to accomplish the visitation of Associations by one agent, assisted by Missionaries and occasionally by the kindness of ministers and friends, instead of two; so that soon after the commencement of the year the present highly esteemed agents, to whom the Society is greatly indebted for their valuable services, will retire, and the Committee will be ready to receive applications from persons qualified for the work—deeply imbued with love to the cause, and willing to devote their whole time and energy to its promotion.

| £ s. d. | | | SUBSCRIPTIONS RECEIVED BY | | | £ s. d. | | |
|-------------------------|-----|------|---------------------------|---|------|----------------------|---|------|
| A Friend, by Miss Adams | | | J. CROPPER, Esq. | | | Messrs J. & R. King | | |
| A Friend, Miss Square | | | United Presbyterian | | | Mr. John Lyon..... | | |
| A share of Tithes for | | | Church, per Rev. Dr. | | | Mr. Stitt | | |
| Mercies received | 10 | 0 0 | Crichton | 5 | 0 0 | Mr. L. B. Jackson .. | 0 | 10 0 |
| Abley, E. Esq. | 1 | 1 0 | Mrs. Wm. Croxford.. | 2 | 0 0 | Mr. J. Nicol | 0 | 10 0 |
| Buxton, Sir E. N. Bart | 1 | 10 0 | L. Lafone, Esq. | 2 | 0 0 | Mr. Woodfall | 0 | 10 0 |
| Deeping, Mr. M. E. | 1 | 0 0 | Messrs. R. Jones and | | | Mr. Wordley | 0 | 10 0 |
| Fearney, B. Esq. | 5 | 0 0 | Sons | 2 | 0 0 | Mrs. King | 0 | 10 0 |
| Four Friends | 100 | 0 0 | Mr. Geo. Arkle | 1 | 1 0 | Mrs. Powell | 0 | 10 0 |
| Fraser, A. Esq. | 1 | 1 0 | Mr. J. Matheson | 1 | 0 0 | Mrs. Sing | 0 | 10 0 |
| Law, Miss | 0 | 13 6 | Mr. Bryce Allan | 1 | 0 0 | Mrs. Bell | 0 | 10 0 |
| Purnell, Miss | 1 | 0 0 | Mrs. Cairns | 1 | 0 0 | Mrs. Cowan | 0 | 10 0 |
| Shepherd, Mr. | 0 | 5 6 | Mrs. Howell | 1 | 0 0 | Miss James per Mrs. | | |
| Sortell, Mr. | 0 | 5 0 | Mrs. Fergusson | 1 | 0 0 | Howell | 0 | 15 0 |
| Starkey, Mr. S. | 0 | 5 0 | D. D. | 1 | 0 0 | Mr. Reid | 0 | 5 0 |
| Turner, Mrs. | 0 | 6 0 | Rev. Dr. Raffles | 0 | 10 0 | Mr. Martin | 0 | 5 0 |
| Varden, Miss | 1 | 0 0 | Rev. C. M. Birrell .. | 0 | 10 0 | Mr. Knox | 0 | 5 0 |
| Bishopgate Chapel | 10 | 12 0 | Rev. J. Towers | 0 | 5 0 | Mr. Cowan | 0 | 5 0 |
| Blackburn | 5 | 0 0 | A Widow's Mite | 0 | 10 0 | Mr. E. Widdin | 0 | 5 0 |
| Bristol | 5 | 16 5 | Messrs. G. & W. Med- | | | Rev. Dr. Crichton .. | 0 | 10 0 |
| | | | ley | 0 | 10 0 | John Moore, Esq. .. | 0 | 10 0 |
| | | | | | | John Cropper, Esq.. | 5 | 0 0 |

Missionary Intelligence.

BAPTISM OF J. KOPPEL.

THE usual questions addressed to Jewish candidates for Christian baptism were put to Mr. Koppel by Mr. Jaffé, to whom, under God, he is indebted for the happy change which has evidently passed upon his spirit, and for his introduction to that narrow way by which he hopes to reach the city of the living God. His replies were explicit, scriptural, and satisfactory, and closed by the following address, so delivered as deeply to affect the crowded and attentive audience :

MY CHRISTIAN FRIENDS,—In my appearing here this evening, to confess before God and His people my faith in a crucified Redeemer, the question will naturally suggest itself to every mind, How it is that I, who by birth and education was an enemy to Christ, should have been led to change the belief of my fathers, and become a follower and worshipper of Jesus? To answer this I shall, with your kind indulgence, run briefly over some of the principal events in my history, and then point out the circumstances that conjointly operated to conduct me to the present crisis.

I was born in a town bordering on the Polish frontier, in the Grand Duchy of Posen, in the year of our Lord 1830, of Jewish parents.

Already in my third year, my parents, after the manner of our nation, made it their sacred duty to send me to a Hebrew elementary school, where, for the first time, I was initiated into the Hebrew, or holy tongue. The nature of the instruction I there enjoyed consisted merely in being taught to repeat a formula of prayer, beginning with the words: "Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4). Thus was the doctrine of the unity of God carefully inculcated upon me from my earliest days, and a strong antipathy infused into my mind against every other religious system. As a son of Abraham, and a descendant of the chosen ancient people, I was required to yield a perfect and faithful obedience to all God's commandments, to love Him with my whole heart, and serve Him with my whole soul. The Bible, as containing the revealed will of God, and the oral law, which, as the rabbins pretend, is a commentary on the written law, were, till my eighth year, my uninterrupted study.

My parents, when they saw with what clearness I was able, in the light of the rabbins, to elucidate every part of Scripture, joyfully beheld in me, not only the promising youth, but also the devout and pious Israelite. Their joy, however, was soon turned into bitter grief and sadness, when, at the close of my eighth year, I was obliged, by the law of our country, to enter the national school; and this they dreaded for two reasons,—the first, that it would prove a serious interruption in my study of the Hebrew; and secondly, that I might be brought in contact with some adverse influence inimical to my religious state.

The Jewish residents of my native, as almost of all the neighbouring towns, were as yet not permitted by government to erect schools for the education of their youth, and were, in consequence of it, ne-

cessitated to send them to Christian schools. The one in my own town was attended by about 136 scholars; of these 120 were the children of Papiasts, only 4 of Protestants, and about 12 Jewish. The oppression, the insult, and the humiliation to which the Protestant, but more especially the Jewish, children were there subject, filled my own as well as my parents' hearts with horror and dismay when I was about to enter; but I went and shared the fate of my brethren. It is impossible for me to portray the ignominy and cruel mockery which we had to bear. The name "Jew" was the signal for every outrage and violence—the pretext for every calumny and slander. During the hours for religious instruction no Jewish child was allowed to be present; and if by chance one should, from motives of curiosity, be drawn to the door to listen, the greatest punishment awaited it in case of discovery. With the object of outraging our feelings still more, we were obliged very frequently, during our reading-lessons, to read in a loud, clear, and distinct voice those parts where the name of Jesus mostly occurs, and this was very often followed by a scornful laughter on the part of our Christian fellow-scholars.

In these trying circumstances I passed eight years of my life; and though during that period I acquired much that was good and useful, yet heartily glad did I feel when the day of my liberation came. That such treatment could not fail to leave a deep aversion on my mind to Christians and Christianity may easily be conceived.

It was about this time, in consequence of the long and loud complaint of the Jews against the cruel and barbarous treatment to which their children were subject in the national schools, that government felt itself forced to concede to the Jews the wished-for privilege of being allowed to erect their own schools, but on condition that the teachers should be educated in a Christian seminary, when, after having passed a satisfactory examination, they should be appointed to their situations by government. This concession, though restricted in many points, was nevertheless hailed with joy and gratitude by both young and old, and looked upon as the commencement of brighter and happier days for Israel.

Actuated by a holy desire for the welfare of the youth of our nation, I resolved to devote myself to the teaching department, and to that end I was received, in the year 1846, into the teachers' seminary at Bromberg, at which place I enjoyed equal right and privileges with those of my Christian

fellow-students; but even here I scarcely ever met with an opportunity of having my mind directed to the claims of the Christian religion. Here, as in the other place, I was excluded from religious instruction; and to read a New Testament, against which I had imbibed from my very infancy such a bitter enmity, never for a moment entered my mind.

At the expiration of three years, after having passed my examination, I again left the seminary, but was not able immediately to enter upon active duties, as there happened to be no vacancy for me at that time. In the meantime, government appointed me, in one of the towns on the frontier, an interpreter of the Polish and German languages, a privilege to which the Jews had never before been admitted, but which the revolution of 1848 secured to them. But even here my situation, however much marked by honour and distinction, was rendered most irksome and intolerable to me by the incessant taunts and derisions that were heaped upon me by my fellow-functionaries, for the simple reason that I was a *Jew*. This cruel treatment compelled me to resign my office, and government soon after appointed me teacher to a Jewish community in another town.

With feelings of the deepest joy and satisfaction, I hastened to my new calling, where loving hearts were ready to welcome me, and affectionate pupils to surround me, and nothing was there wanting to render my situation more delightful or satisfactory. But I was not permitted to enjoy the comfort of this for many years, Providence had otherwise determined concerning me. The religious instruction as based on the doctrine of the rabbins, which I had to inculcate on my pupils, became to me, in the course of time, the source of deep anxiety and alarm. I began to have my misgivings as to the claims and truthfulness of the system of rabbinical Judaism. The conviction that it was not of divine origin became daily rooted more and more in my heart. Like a lost traveller in the darkness of night, who is urged onward in his course by some delusive light, till destruction overtakes him, so followed I blindly one tradition after another, till I was overwhelmed with a sense of my error and delusion, and was roused to serious reflection. I came to see that the religious system to which I adhered, and which I propounded to my pupils as a rule of faith, was nothing more than a mere human composition, and that the Judaism of the present day was not the Judaism of Moses and the prophets, but, on the contrary, quite foreign and opposed to it, and with

painful concern and anxiety did I regard the youths confided to my trust, in whose tender hearts, instead of sowing the blessed seed of faith, I had only chaff to strew. Christianity I only knew from anti-biblical writings, the false glosses of the rabbins, and the degenerate churches of Christendom, especially as seen in Polish-Roman Catholicism, which is the predominant creed of my native province; but which, alas! lies deep in her poverty and wretchedness, although under the elevated name of Christianity, so that I considered it an act of immorality to waste even one moment's reflection upon the religious system of such a nation. The professors of the Protestant Church, on the contrary, are so few in number that they are almost entirely lost among the great mass of Romanists,—for which reason I could form no idea of the simplicity and purity of that religion which the Gospel teaches.

The change in my mind, above alluded to, became apparent to many of my friends, and their fears were in consequence aroused. One of my principal supporters, a man who claimed for himself a greater share of sanctity than he felt willing to concede to his co-religionists, went even so far as not only to take his children from me, but to deprive me of his support altogether, alleging that I had become too liberal in my views and principles, and verging on the very point of apostasy. After many severe struggles and bitter experiences, I resolved to leave my situation and home altogether, and thus escape further abuse and disgrace. In this disordered state of mind, without faith in Judaism, and full of doubts of Christianity, I left my home on the 3rd of March last year, and hastened in search of help to Berlin. Arrived there, I applied to the late Dr. Jaffé, who, unfortunately, was at that time so dangerously ill that all he could do was to sympathise with and comfort me. I also called upon the chief rabbi, and had several religious discussions with him, in the hope of easing my burdened conscience, but nothing could bring me peace. For eight months I wandered about in Berlin, not knowing what would be the issue of my hopeless state. At last a hope of deliverance lighted up my soul, when I heard from Dr. Jaffé that he had a brother in England engaged in the mission field. This at once decided my future course. I determined to go to England, and a few days later found me treading the hospitable shores of this blessed and highly favoured land. Without delay, I repaired to the house of Mr. Jaffé, and found in him the magnanimity of an affectionate relative and friend. With

servent zeal and ardent love did he, in harmony with his generous wife, provide for and secure to me those comforts which in parents, brothers, sisters, and relatives, I had lost. Daily he passed his afternoons with me, and laboured most earnestly and anxiously to lead me to the possession and enjoyment of that pardon and peace from which I was yet afar off; but this was no easy task for him. With deep penitence and shame, I now confess it, that I have, in too many cases, occasioned him unnecessary pain and sorrow. But his uninterrupted and unwearied exertions led to the most glorious and gratifying results. I became gradually convinced of the truth; my natural opposition and hostility to it grew daily feeblér, and at last I was, to my inexpressible joy and delight, brought to see that Christianity was indeed a heaven-born and a heaven-appointed remedy for men's deliverance and salvation! Oh! I cannot describe what I felt, when these glorious truths were, by the Spirit's influence, discovered to my soul; I could scarcely believe for joy, and cheerfully could I then resign all for the truth.

Ashamed and humbled, I now looked back to a long series of years, full of error and self-deception—full of perverseness and folly—to a life spent in the service of sin and Satan. But when I again behold the Saviour on the cross, that Saviour whom I have so often insulted and mistaken,—when I view the vastness of the compassion, and the boundlessness of the love, as displayed upon that cross, I find in it, not only the free and full forgiveness of all my sins, but also the blotting out of the handwriting of that condemnation that stood against me; and in hope and faith I can say, that Jesus has also loved and died for me. But the victory was not yet gained; the conflict was not yet over. Many a long night I spent in weariness and pain; my spirit was restless, and my soul troubled; I was harassed with doubts and fears, with sore temptations, and the constant assaults of Satan. That enemy of God and man perpetually whispered in my ears that Jesus was a deceiver after all, and His religion a human device; he poured wicked thoughts and evil suggestions into my mind, and attempted to stir me up to unbelief and despair! These things sorely tried me. I knew that I must believe in Jesus, or else be damned; I saw no other alternative before me; but though the spirit was willing, the flesh was weak. And then again the thought of the hatred of my

brethren, the contempt of my friends, the sufferings of my relatives, and the bitter pains of my parents, caused me such perturbation of mind, and anguish of soul, that I could, neither in prayer nor in the study of God's word, find relief or comfort. It was after one of these sleepless nights, when my mental conflict was severe and acute—when the past and present stood, as it were, in a living form before me, and greatly contributed to add to my misery,—that I rose with the break of day, and after wrestling with God in prayer for strength and fortitude, I opened the blessed volume, that volume from whence so much light and consolation had already come to me, and my eye unconsciously fell on the 31st verse of the 22nd chapter of the Gospel of St. Luke; I read the words, "And the Lord said, Simon, Simon, Satan hath desired to have you, that he may sift thee as wheat." Wonderful was the effect which the reading of these words produced in my mind. I had read them, ere this, again and again, but never before did I perceive their full force and significance till now. It was evidently a message from God to my soul, to warn me of my danger; it opened my eyes to see that Satan was the main cause of all my anguish, and that he had been employing different methods and artifices, to drive me from my hope and safety in Christ. I found great comfort in the following verse, where the Saviour assures Simon that he had prayed for his steadfastness and constancy. This promise of Jesus to Simon I felt of equal importance and encouragement to me. I can from henceforth trust Him, since I know that He is possessed of all power; and I can commit the keeping of my soul unto Him, since I know that He prays for me. A holy calm now reigns within my breast, no weight of guilt pressing upon me, no doubts and misgivings haunting me; but the sweet sense of pardoning love and of sanctifying grace, of heavenly peace and of eternal security, pervade and possess my breast.

In drawing this to a close, I may be permitted publicly to express my sincere thanks to the Rev. Mr. Jaffé, for the deep interest he has evinced for my welfare; as also to the Rev. Mr. Spong, for the great benefit I have derived from his faithful ministry, during the short time it has been my privilege to sit under it; and it is not a little owing to it, that I am this evening enabled to confess my firm resolve to live and die with Jesus.

After the administration of the sacred rite, Mr. Jaffé, solemnly and affectionately addressed the newly avowed disciple of the Lord Jesus, and the solemnities were closed by prayer.

Our Missionaries are enabled still to present a cheering testimony to the progress of the work entrusted to them. It may be that the trials through which the Society has been passing have evoked a more earnest spirit of prayer, and a deeper conviction of our entire dependence on the providence and grace of God: and if so, the value of such tokens of spiritual success is enhanced, and the glory is secured to Him who openeth the ear to discipline, and answereth the prayer of faith. We think it evident, especially from observations in connexion with the Jewish festivals, that there is a gradual wearing away of feelings which once bade the Christian stand off on those occasions—a door perhaps half opening for the entrance of the light which will point far above symbolic rites—of that influence which will teach them that “God is a Spirit, and to be worshipped in spirit and in truth.”

MR. JAFFÉ writes—

The solemnities which are being celebrated amongst the Jews at the present season, have drawn a rather unusually large number of strangers to this city; and in passing through the streets, one could not help observing the many anxious and care-worn Jewish faces, which met your gaze on every side—all absorbed in close contemplation of the solemn ordeal through which they were about to pass, or intent in making the requisite preparations for the event, and one could not but feel deeply sad over Israel's low and hapless state, and tenderly moved for his recovery to God and the enjoyment of His favour. At such seasons as these the Missionary of the Cross has generally to experience great difficulty in gaining access to the Jew, wrapped up as he is in a spirit of apparent devotion, and of deep penitence for the sins of the past year; he will neither listen to, nor engage in anything by which his soul might become contaminated; yet a few there were who felt the unsatisfying and unappealing nature of these days of solemnities, to whom the proffers of mercy, and invitations of love, could be addressed, and who listened with a painful interest to the tale of a Saviour crucified. Many also I met who were by no means strangers to the Gospel, who, more than once, heard from my own, as well as from the lips of other servants of Jesus, the scheme of man's redemption and salvation propounded, but who, through some circumstance or other, have remained in a state of indecision.

One young man in particular, who for many a month enjoyed Christian instruction when I was labouring in Bristol, and who at the time gave, not only pleasing evidence of the work of grace having begun within him, but also cheering indications of future usefulness, has, through his

unadvisedly contracting a union with a rather bigoted English Jewess, continued for these many years undecided for the Lord, but also a most unhappy man. He told me, when speaking to him of the sin of procrastination, that he has sinned against God, against his conscience, and against reason, and that he is now justly suffering the consequences of his folly and wickedness. “I still,” said he, “believe in Jesus; but I feel unhappy and wretched, because my wife stands in the way of confessing Him, and she drags me along with her to perdition and ruin.”

Another young man, who, for a considerable time, was taught by me the way of salvation, and who afforded the most satisfactory evidence of a change having been wrought within his soul, has, up to this time, put off confessing his Lord publicly, out of consideration for his parents, who are still living. And thus there are numbers who are convinced of the truth of our holy religion, but who, through various causes, have not as yet had the moral courage openly and publicly to confess their allegiance to the Lord Jesus.

I am happy to say that Mr. S—, whose interesting and rather remarkable conversion I have already stated, is continuing most delightfully to progress in the things that make for peace. He has had to pass through bitter trials of late, and these most occasioned by his wife, who is still offering some opposition to the truth; but he is enabled to manifest in them all the mind of Jesus; by the consistency of his life and conversation he is shedding a benign influence around him, so that many who before doubted the genuineness of a Jew's conversion, are now forced to admit that the Gospel, after all, possesses a power and efficacy to change the heart and influence the affections. Mr. S— will,

I trust, ere long, feel it to be his duty and privilege to make a public confession of his love to the Saviour.

With deep gratitude to God would I now mention the baptism of Mr. J. Koppel, which interesting and affecting solemnity took place on Lord's-day evening, the 23rd September. Only those who were privileged to be present can form an idea of the solemnity of the service.

No less than two thousand people could

have been present on the occasion, and among these a very large sprinkling of Jews, both converted and unconverted; and hundreds were obliged to leave for want of room. The Rev. J. Spong gave a very spirited and powerful address from Rom. xi. 11th and 12th verses,* and then it fell to my delightful and cheering duty to address to him a few words of counsel and encouragement.

* For further particulars see pp. 161-164.

Mr. STERN (FRANKFORT) thus reviews his Missionary life :—

As at the beginning of the 10th year of my labouring in the mission field of the Jews, I review the time past, many an earnest thought and prayer for the salvation of my brethren according to the flesh is rising in my heart to the Lord, who in His grace translated me and my family from darkness to His light. Indeed, "all the paths of the Lord are mercy and truth, unto such as keep His covenant and His testimonies." When we are weak and feeble, He in His grace shows us that He is strong and mighty, and that we shall only look to Him, because He is allwise with those who follow Him faithfully. What shall we, then, say to these things? If God be for us, who can be against us? This assurance can encourage our hearts and souls when unbelief, the world, and Satan are raging against us. Also of the generality of Israel, one can say they are still a stiff-necked people, and have no desire for truth and light. Every one is "turning to his own way," and "the way of peace do they not know." It is a great rarity, when the question, "What must I do to be saved?" is rising in any one's repenting heart; and if such a one finds indeed salvation and forgiveness of his sins by the blood of Christ Jesus, to be reviled, persecuted of those who have been formerly his dearest friends, is a common thing. Notwithstanding these sorrowful circumstances,

the sincere ones are finding the way to Him who said: "I am the way, the truth, and the life, no man cometh unto the Father, but by me."

The Lord in His grace helped me also, in the last year, to preach the Gospel to many of the scattered Jews here and in the country. May the Lord, who alone can bless, put His blessing upon the words spoken in weakness to the glory of His name!

In my last review, 1853-54, I mentioned 81 individuals who were baptised during the time I was working as Missionary, and with whom I stood directly or indirectly in relation. The following persons were baptised in the course of this year, 1854-55. 82d. C—, of Wurzburg. As I reported in my Journal of November, 1854, he confessed Christ in his last will, and baptised himself privately. 83rd. Dr. L—, Journal, Jan. 1855. 84th. Dr. N. F—, in Bavaria, Journal, Feb. 1855. 85th. S—, at Nurnburg, Journal, March, 1855. 86th. L—, of Savern, Journal, Aug. 1855.

May the Lord, who knows every heart, and who cannot be deceived, strengthen those above mentioned, who confessed their faith in Christ before men that they might henceforth sow to the Spirit, and reap of the Spirit life everlasting! May He strengthen also our faith, that we be not weary in well doing, for in due season we shall reap, if we faint not!

Mr. BRUNNER (PARIS) states :—

I am thankful to state that my work is quietly progressing, and that I am cheered by the beneficial influence the Gospel of Christ is continuing to exercise upon those with whom I come in daily contact. As the day of small things is not to be despised, we may with justice deem the present partial achievements of our preaching, and the unbiassed disposition of the Jews in general towards Christianity, and their readiness to enter into discussion on Chris-

tian topics, when they often frankly admit the claims of Christ, as important results which must not be underrated, waiting in faith for the time when the Lord will be pleased to grant the abundant harvest.

The following case is an instance of the triumph of the truth, notwithstanding opposition. I have lately made the acquaintance of an interesting young man, the son of a bigoted rabbi in Russia, who, upon finding in the possession of his son a He-

brew New Testament, was so filled with what he considered to be "a zeal of the Lord," that he went straightway to the magistrate of the place, and said that he wished to have his son incorporated in the imperial army, and arranged that some armed men should come to his house in the night, when he would deliver him up to them without noise and public scandal. By a gracious Providence, however, the poor young man, being informed in time of this unjustifiable act, fled from his father's house. But as no friend's house seemed to him a safe asylum from his parent's blind fury, he sought refuge in the forest amidst the ravaging wolves. There, he said, he lay the whole night, thinking of the prophet Daniel, and praying to the same God who protected him from the mouths of lions. Nor had God forsaken him; for, after some difficulties, he reached the Prussian frontier, which, under the same Divine protection, he passed unseen. There he was safe for the moment, but could not remain long, on account of the vigilance of the police. He came at last to this country. I met him for the first time at the house of one of my Jewish acquaintances, when it was a pleasant surprise to him to learn what I was. He has since then very often called upon me, when we have spent hours in reading and religious conversation. I believe him most savingly impressed with the truths of the Gospel. He told me that his sufferings for Christ's sake began before he could rightly appreciate His character; but now, as he had read the New Testament thoroughly, and could duly value its Divine Subject, he considered his past sufferings as nothing, being, as it were, dispelled from his mind by the glorious acquisition of light and truth. He told me further, that when reading the New Testament for the first time, the passage where Christ says, "He who is without sin, let him first cast a stone," which embodies the wisdom and mercy of the Divine Being Himself, fell upon his soul like an electric stroke, and convinced him that these could not but be the words of a merciful Saviour.

My inquirer, Mr. V., continues to manifest progress in Christian truth and life. He accompanies me every Sunday to a Christian place of worship. I went with him on the first day of the Jewish New Year, which was on the 13th inst., to the Jewish temple, where he, like myself, endeavoured to prove to some Jews who grouped round me the Messiahship of Jesus. After the service I accompanied one of them, who has several Jewish lodgers, to his house, where his wife re-

quested me to dine with them, which I kindly refused. We were there soon joined by the inmates and some other Jews, who addressed to each other, in Hebrew, the usual salutations, i.e., to be inscribed for a good year. They washed their hands and sat down to the table; the master of the house pronounced the blessing, broke the bread, and passed it round; after which they dipped their morsels in some honey, according to the custom, and ate them. The conversation was soon turned upon the Christian's subject, which was discussed most quietly, and I hope also with much benefit.

I have frequent interesting intercourse with Mr. B—, who writes in one of the periodicals. He is a great enemy of the Talmud, and, according to his sentiments, almost a Christian. He related to me some striking passages in the work of a certain Rabbi, Jacob Emden, who existed about one hundred years ago, and who wrote in favour of Christianity. This work was condemned, and for a time suppressed, though the author himself stood in great renown with the Jews.

The day of expiation, which was on the 22nd inst., afforded me the opportunity to preach the Gospel to numbers of Jews who were standing outside the temple.

As I anticipated in my report of the 25th ult., I am very happy to inform you now that the wife and brother of my late convert Mr. F—, who were all under my missionary care since the commencement of my mission in Paris—that is more than four years—were received into the visible Church of Christ through the ordinance of baptism. Mrs. C. F— was baptised on the 27th ult., in the Eglise de la Redemption, by pastor Meyer, and H. F— on the 30th ult., in the Eglise Pentemant, by pastor Pomier. I hope you will rejoice with me at these new tokens of God's favour and acceptance. I must not, however, claim these new converts as exclusively my own, but I must cheerfully acknowledge that the London Society's Missionary from Strasburg has, at his occasional visits to Paris, greatly contributed to their spiritual development.

I think I have once given you all the particulars connected with the occasion of Mr. F—, senior. His wife and brother continued to be the objects of my missionary exertions, and were also strengthened and advanced in their faith by the piety, consistency, and good example of Mr. F., senior, until they desired at last to be partakers with him of the same hope, by declaring themselves openly on the Lord's side.

Amidst the terrors of war it is delightful to catch the sound of the still, small voice of the Gospel, speaking to the heart even of the Jews. Mr. COHEN thus writes from MARSEILLES :—

You will remember that in a previous communication I informed you that I visit the military hospital, to which I have of late paid more than usual attention. I find that it presents at the present moment a very important door of access to very many of my brethren, who are from time to time brought hither from the seat of war. I cannot tell you with what kind feelings they receive me, how thankful they appear for my visits, and how gladly they listen to the message of the Gospel, which I believe is not preached in vain to those brave, wounded and dying sons of Abraham whom a kind Providence has sent hither. One day, after I had preached an hour or so to one of them, he took my hand, and with great emotion said, "I have not anything to give you for your kindness in visiting and preaching to me Christ—all I have is a piece of cloth, which I tore from the soldier's coat at the time when he bayoneted me; if you like to have it you are quite welcome to it."

The arrivals of sick and wounded are so numerous, that those soldiers only who can suffer to be removed or transferred are done so, which is not very agreeable to missionary work; for sometimes I have just succeeded in making my brother understand the true nature of Christianity, and leave him with the hope of soon seeing him again; but when I call I find his bed occupied by another, and I am told that my friend has been sent to Aix or Avignon, or to his dépôt, or to some other place. Thus I have already lost sight of not a few, and perhaps I may never see them again; but judging from the reception which the Gospel has met from them, the kind manner in which they received me and the Word of God, when I offered it to them, and the many thanks they expressed to me for preaching to them, I have every reason to believe that my labours will not be in vain among those poor Jewish soldiers, the most of whom are panting for the Word of truth.

Three of them have died within the last month; two of whom, I believe, have found peace in believing; both of them have told me more than once that they believed and loved the Saviour.

I was one day by the bedside of one of them, reading to him the New Testament, and telling him that "God so loved the world that He sent His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" "Believe on the Lord Jesus Christ, and thou shalt be saved;" and that "there is no condemnation to them who are in Christ Jesus," when a priest entered the same *salle*, and went to the bed next to where I was, and after a few words he put his ear to the dying man's mouth and asked him to confess, which the poor soldier did, after which he read mass to him and left him and went to another. Thus sends the Romish Church souls blindfolded into eternity!

I cannot describe the painful scenes which I am called to witness when passing through the hospital: here are some who have had their eyes shot out, there are some who have lost their fingers, hands, arms, legs, and many other parts, too numerous to describe.

My heart bleeds at these scenes, whilst it rises in earnest supplication to the God of all mercy, to hasten the time when peace and righteousness shall reign in the land, and when the swords shall be beaten into ploughshares, and the spears into pruning-hooks, when nations shall not lift up sword against nation, neither shall they learn war any more."

I have just returned from a visit to our sister in Christ R. H.—, who is bearing a living testimony to the truth and reality of the religion of Jesus; but I do not think that she can live much longer, and she knows it herself, for she feels that her time of departure is fast approaching.

Jewish Prayer and Thanksgiving

FOR THE SUCCESSES OBTAINED BY THE TROOPS IN THE CRIMEA.

THE prayer offered in the several synagogues commends itself not more by the loyalty of its spirit than by the devotion that it utters, in language reminding us of the dignified yet deeply humble strains of Israel's ancient kings and seers.

Oh, when shall the day come when they shall place such devotions in the

hands of the angel that stands before the golden altar—when they and we shall seek and find access through one Mediator, by one Spirit, unto the Father?

Thou who art omniscient in counsel and mighty in deed, whose righteousness is as the great mountains, and whose judgment is everlasting; in Thy presence we now appear to give thanks unto Thee for the great, glorious, and repeated victories which Thou hast achieved for the army of our gracious Sovereign Queen, and her Allies. The stronghold of the enemy Thou hast reduced to a heap of stones, his mighty fortress to ruins, and the crown of his pride, which caused terror all around him, hast Thou rendered a spoil of nations! What shall, what can we offer to Thee, O Lord, for all the wonderful works Thou hast wrought for us? Thy condescending kindness alone encourages us to approach Thy presence with our grateful thanks, and to acknowledge that from Thee alone we derive everything, and to Thee alone belong victory and triumph. When Thy judgments come upon earth, the inhabitants of the world learn righteousness and will understand, so that they will not listen to overbearing projects to remove the boundaries of people, to cut off nations, and to cast down their hardy-earned treasures.

Into Thy hands, O Lord, we confide the precious lives of the warriors of our Army and Navy; in the hour of peril deliver and rescue them from all evil. May Thy right hand protect them, when they fight for the righteous cause, for justice and truth. May they still continue to achieve victories in the midst of the land, by Thy Divine aid. Be unto them a rock and fortress on the day of battle; and do Thou, O Mighty One, render it a day of honour, so that their praise may resound and the Isles declare their glory.

Be, O Lord, with our valiant Allies: support, strengthen, and shield them. Grant that with our nation they may have united purposes, one wish, one desire, and one anxiety in the great covenant of peace.

Hasten the days when the sword shall return to its scabbard, and destroy and hurt no more; when the earth shall be at rest, and the nations dwell in the habitations of peace, and in quiet resting-places; the days when they shall beat their swords into ploughshares, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Fountain of all blessings! as Thou hast crowned the year with Thy goodness and opened Thy paternal hand to satisfy every soul, so deign to continue Thy mercy upon our land—the delightful land of our homes and affections—let not Thy kindness depart nor Thy covenant be removed. Bestow on her life and mercy, prosperity and tranquility evermore. Grant also Thy people Israel to rejoice and to exult in Thy help and salvation, O Thou our King and Redeemer! Amen.

Column for the Young.

CONVERSIONS AMONG JEWISH CHILDREN IN FORMER DAYS.

"The children crying in the Temple, and saying, Hosanna to the Son of David."—*Matt. xxi. 15.*

"Lift up thy hands toward Him for the life of thy young children."—*Lam. ii. 19.*

(From the *Friend of Israel*.)

Who has not read the simple and touching story of 'The Jew and his Daughter?' A dying child, who had got some glimpses of Immanuel's countenance, led her aged father to seek Him, and to find Him; and was blest thus to lead him to the Rock of Ages only a few minutes ere she herself took flight for glory. But other accounts are not less instructive.

In 1757, a most useful minister, Mr. Rindon Daracott, of Wellington, in Somersetshire, thus writes to Dr. Gillies, of Glasgow:—You have surely heard of G—, the Jew. He is a person of immense fortune. What think you of the grace of God coming into his family? His youngest daughter is, it seems, a real convert to vital Christianity; and, by her letters, has had some happy influence on her sister, who is

married to a nobleman. Mr. G. has a son, about twelve years old, on whom he bestows a great deal of learning. One day the child said to him, "I thank you, papa, for giving me such an education; but I'll be a minister, and preach the dear Lord Jesus Christ, my sister's Saviour!" Upon the death of a favourite servant in the house, this young person came down in the morning with this question to the servants: "Is he dead?" They told him that he was. "Now," said he, "I charge you that none of you tell papa or mamma of it. I'll tell them myself, and I have a particular reason for it." So he went into the room where Mr. and Mrs. G. were, and, with the greatest solemnity, addressed them as follows: "Your favourite servant is dead—he is gone to appear before God's awful tribunal;

and there you, papa, and you, mamma, must stand too; and if you are not found in Christ you must be eternally miserable for all your money!" And then he withdrew.

Thus writes Mr. Daracott. But there is a narrative of three Jewish children in Prussia, which deserves to be well known. It shows so evidently that Divine grace is strong, stronger than earth, stronger than hell. It shows us young souls overcoming the world, because 'greater is He that was in them, than he that is in the world.'

**THE STORY OF THREE JEWISH CHILDREN
WHO ENDURED AS SEEING HIM WHO
IS INVISIBLE.**

About the year 1717, in Berlin, the capital of Prussia, there lived a Jew, named Isaac Veits. He had three little girls. Jewish children play like other children, and will so do even in the happy days when the glory returns to Jerusalem. (Zech. viii. 5.) It happened that these three little girls, playing in the street, got acquainted with the children of a Christian, who lived in a garret above them. This Christian was truly what he professed; he and his wife had been born again, and

washed in the blood of Jesus, and they delighted to bring others to the Saviour whom they had found. Accordingly, when the Jewish girls used to come up stairs with their playmates, they were kindly invited to come in, and were even present at the family worship of this Christian family, and listened to their hymns of praise. At this time, the age of the eldest girl, whose name was Sprintz, was twelve; her two sisters were named Guttel and Esther, the one being ten, and the other only eight years old.

One day they all spoke to the good soldier's wife, telling her that they wished to be Christians. It seems the Holy Ghost, who leads into all the truth, had been teaching them singly, showing them their need of a Saviour, renewing their wills, and persuading and enabling them to receive Jesus as their own Saviour. Nothing would satisfy them but that the soldier's wife should take them to see and speak with Mr. Kahman, the Lutheran minister of St. Mary's Church, in Berlin. She did as they desired, leaving them to talk with the minister alone. And now the fire which God had kindled began to burst forth. (*To be concluded in our next No.*)

Ladies' Sale at Norwich.

WE thankfully invite attention to the note just circulated by the Ladies' Committee of the Norwich Auxiliary:—"The present position of the BRITISH JEWS' SOCIETY calls for renewed and increased effort on its behalf, from all the friends of Israel. In order to help the present low state of its funds, it is purposed to have a SALE OF NEEDLEWORK, &c., in January next; and we earnestly plead for your kind co-operation in the work. Contributions of Drawings, Books, Useful and Fancy Work, will be thankfully received, on or before the 12th of January, 1856, by the following ladies:—Miss Oxley, Drayton Lodge; Mrs. W. Jarrold, Newmarket Road; Mrs. W. Hall, Ipswich Road; Mrs. James Newbegin, Unthank's Road; Miss Alexander, St. George's; Mrs. Wheeler, Golden Dog Lane; Miss Paul, Bracondale; Mrs. Hill, St. Stephen's Square; Mrs. Beales, Newmarket Road; Miss Gill, Town Close; Miss Hall, Magdalen Street; Mrs. Bleakley, St. Andrew's. Articles sent to No. 1, Crescent Place, will be carefully forwarded.

THE MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, NOV. 21st, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

WE regret that want of room compels us again to postpone the List of Meetings till our next.

ERRATUM.—In the list from FALMOUTH towards the Special Fund, inserted in our last Number, for "Mr. Foyster," read "By Mr. Foyster."

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE. | | PAGE. | | PAGE. |
|---|-------|--------------------------|-------|----------------------------|-------|
| The Tears of St. Paul | 177 | MISSIONARY INTELLIGENCE: | | Missionary Intelligence: | |
| Notice of Books: | | Home | 179 | Hamburgh | 186 |
| "Procrastination" | 178 | Germany | 180 | Column for the Young | 188 |
| "How to succeed in Life" | 178 | Marseilles | 182 | List of Meetings | 190 |
| "Autobiography of a Fugitive Negro" | 178 | Lyons | 184 | Notices, &c. | 100 |
| | | Algiers | 185 | TITLE and CONTENTS. | |

The Tears of St. Paul.

THE apostle weeps over the despisers of the cross: he must necessarily regard it as by no means a matter of indifference how a man's faith and love are affected with reference to the crucified Saviour. If he had known of any other help and safety, except in the blood of Jesus, certainly he would not have wept over those who made no account of it; but in his tears the depth of his undoubted conviction is reflected, more than in any words he could use, that, out of the fellowship with Christ crucified, there is no salvation for the children of Adam. Feel, therefore, how these tears of the apostle over the enemies of the cross fall so infinitely heavier into the balances of truth than all the opposition and gainsaying of the latter, who never seriously strove to be reconciled to God, nor have endeavoured, in the sweat of their brow, to keep His law.

The tears of Paul, next to those which the Son of God once shed over unbelieving Jerusalem, are the strongest and most powerful witness for the fact that there is no possible way of deliverance for mankind on the whole, as well as individually, except that of unreserved resignation of the heart to the Man of sorrows on the tree of the cross. He that is offended at this way, and shuts his ears against the advice to enter upon it, is inevitably lost, whatever path he may else select. He "shall not see life," for he rejects it. He is "condemned already," because "he does not believe on the name of the Son of God."

Paul wept. Certainly in his tears we see the most striking proof that he really and in full earnest believes that whosoever turns his back on the Redeemer is inevitably lost.

We often indeed hear the enemies of the cross upbraided, reviled, and assaulted at a great expense of voice and noise; but this affords no certainty whether the zealots really believe that he, who does not bow to the banner of the cross, is hastening irremediably to eternal perdition.

I think that if they actually saw the people against whom they speak walking on the edge of the abyss, their voice would undergo a change, their trumpet would emit softer tones, and their eyes would at times be filled with tears. The apostle beholds the enemies of the cross in that situation, and does not revile and rage against them, but weeps. This is the true sorrow, which the Christian religion alone produces, and which is, at the same time, a strong proof of its divine nature. The sorrow of the world, on the contrary, is the opposite of this, and only a production of mere egotism,—a secret grief and vexation that they cannot accomplish their self-seeking plans, nor place themselves on the thrones of the earth. The true Christian, forgetting himself, bedews his path with silent tears, over a world which possibly knows him not, and with which he is allied by nothing human, but which he sees walking in the path of error, and threatened with the danger of everlasting destruction, and at this his heart melts within him in sorrow and compassionate grief. Some may think him a fool, but in the eyes of God, as well as in the eyes of those who have not lost all feeling for that which is divinely true and beautiful, and who are still able to judge spiritually, he is not so.

What an interesting spectacle does the apostle present, in his prison at Rome, bitterly weeping over the fate of those who hate him, but for whom he nevertheless so deeply feels, that though he may forget his own sufferings, he cannot cease to lament over those who refuse to hear the gracious voice of Him who says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest!" Oh, what a recommendatory epistle for the Christian religion is this man in chains, embracing an unknown and even hostile world with the arms of compassionate love! and what a powerful proof of the wonder-working influence of the doctrine of the cross!—*From "Christ and His People," by Dr. Krummacher.*

And this Roman prisoner was a Jew, and it was for the salvation of Jews that his heart's desire and prayer to God were poured forth. Let us sit down and learn thus to weep, and thus to pray, where he caught the divine emotion; and thus, under the influence of sentiments such as we have quoted above, go forth on our mission to the unbelieving and the perishing Jews of our day.

Notice of Books.

Procrastination; or, the Vicar's Daughter: a Tale. Third Edition. London: Snow.

We were not much prepossessed in favour of this book on reading the first few pages, which seemed somewhat commonplace; but a further perusal, until we had gone through the entire volume, removed our unfavourable impressions. A deep solemn interest was excited as we followed the writer in the gradual development of the evils of procrastination, until the *denouement* pointed the moral in a manner the most affecting. To young people the volume will prove deeply interesting and instructive, and a better or more useful present, at this or any time of the year, could not be placed in their hands.

How to Succeed in Life: a Guide to the Young. By the Rev. J. B. LESTER. London: Snow.

We might repeat the closing sentence of the notice of the last-named

work, as expressive of our estimate of this. The little book consists of short pithy chapters on "Life, School Study, Languages, Talent, Difficulties, Reading, Composition, Temptation, Manners, Friendship, Home, Business, Christianity, Sabbath, and Religion." They are intended to be read separately, as will be evident, seeing the subjects, which are here copied as they appear in order in the work, have no very apparent *nerus*. Each essay is complete in itself, and in language plain, terse, and forcible conveys truth of vital importance which every youth would do well to learn.

We have much pleasure in noticing the publication of the *Autobiography of a Fugitive Negro*. By SAMUEL RINGWOLD WARD. SNOW, 35, Paternoster Row. A book well adapted to sustain the interest awakened by Mrs. Stowe's invaluable work, and to diffuse among all classes healthful and useful views of slavery, and of what the liberated slave may be, and do. We hope to bestow a larger space on the contents of this work in our next number.

Missionary Intelligence.

EXTRACTS AND NOTICES.

HOME.

WAR may bring in its train salvation and the Gospel of peace. We rejoice to know that the agents of kindred institutions have met with a cordial reception on the part of Jews whom the fortune of war, or rather the hand of Providence, has brought to our shores as prisoners.

One of our own Missionaries has visited the Jews in a section of the Foreign Legion, for a time in barracks on our coast. He thus writes:—

I can arrive at no other conclusion than that an all-wise and benignant Providence has led me hither. I have found a field of labour small and novel in its kind, yet full of hope. Perhaps numbers of the sons of Abraham will have reason to bless God, through time and eternity, for this my visit; and it is not at all improbable that some may carry the message of peace and salvation, which they have received here, into far-distant and benighted lands. I found between 25 and 30 Israelites serving in the Foreign Legion, all of whom heard me gladly, and received my message with joyfulness; only one instance I found where the word preached proved an offence and a stumbling-block, and the individual turned away from it. Having formed an acquaintance with nearly all the officers of the regiment, I was allowed to go in and out whenever I chose. An Hungarian officer, and I believe a good man, made use on one occasion of the following words: "Our regiment will of certainty prosper, because we have so many of the sons of Israel in our midst!" This gave me no small degree of confidence in my work, and I was enabled

to speak the word with boldness. Most of the Israelites are young men of refined manners and bright intellects; several have passed through universities, and taken degrees, but, through meddling too much with politics, they were made exiles, and finally enlisted in the English service. They are now trained for the field of battle, and by next spring they will leave for the Crimea. The motives for urging upon them the necessity of a personal and immediate interest in the Saviour, were therefore most important and weighty. They listened with a deep earnestness to my instruction, and their joy and gratitude in many instances were unbounded, in hearing those truths preached to them in their native tongue. They thankfully accepted tracts and Bibles, and evinced a deep interest and pleasure in reading them; so that I have reason to believe that my visit to them will, through God's grace and Spirit, prove a blessing to many.

I likewise turned my attention to the resident Jews, and many of those who had received my visits on former occasions were pleased and thankful to see me again.

WURTEMBERG.

From a short tour, by the Rev. P. E. GOTTHEIL, during the summer :

I joined brother H—— at L——; we took our passage for H——, and at the station conversed with a Jewish brother from F——, who told us he held the honorary office of circumciser; he sorrowed much over the decline of piety among the Jews, and informed us that he had just been exercising his office in one of the richest Jewish families at Stuttgart, but that he did not venture to touch any thing that was offered for refreshment, for fear of its not being prepared in accordance with the talmudical prescriptions. He believed Israel's present depression to be on account of their sin. When he discovered that we believed in the Toleh, he exclaimed, "How could God have a Son?" and with many angry words, hastened away from us.

We found a large Jewish community at K——; our first visit was to an aged Jewish couple. They had lately lost an adult son,—a circumstance which led us to speak of death and judgment, of Jesus as not only the Judge, but as being the true Comforter, the Forgiver of sins, the Prince of Peace, the Conqueror over death and the grave. After further conversation on the present times, and concerning the resurrection of the dead, of which he was very ignorant; after proving the divinity of Christ, and urging, according to Jeremiah xxxi, the circumcision of the heart upon them, as distinguished from the circumcision of the flesh,—we parted friendly: Mrs. E—— having joined in our conversation the whole time with hearty good-will, and listened attentively. With Mr. L—— we spoke of the true nature of prayer, contrasting it with the Jewish acceptance of the term. The old man, on our departure, wished to see us again. We also went to the teacher, with whom we conversed on the influence which the Gospel exerts on the intellectual development of a nation, especially on its language.

On Saturday, we went to the synagogue, and heard a sermon on the rebellion of Absalom; but we regretted to find the exposition, as well as the application, destitute of the sound moral requirements which the Bible makes on the human heart. After conversing with several groups of Jews on the brevity of life, and the importance of eternity, we again visited Mr L——. We found him surrounded by his daughter and her family, together with some visitors, to all of whom we spoke of the peace of God dwelling in Christ. We explained the true nature of prayer, and spoke to one

Jewish child, of whom we learnt that, not satisfied with the Hebrew prayers at meals, it always prayed from the heart in German.

We spent Sunday at H——, and held a numerously attended Missionary meeting in the evening.

We paid a visit to Mr. L——, at E——; they said that our visit was quite opportune; their welcome was indeed cheering. They had lately suffered much through the loss of a brother, and other calamities. "Through much tribulation we must enter the kingdom of heaven:" we believe that this word will come true of this family. Mr. L—— and his wife are believers in Christ. We spent four happy hours in their house and family, and believe that, through the mercy of God, a work of grace has been commenced there.

We asked after the teacher; not finding him, the landlord of this house and his wife asked us in. With them and another Jewish visitor we held friendly and argumentative converse. We parted from them to dine; not long after we were joined again by the Jew who had been a visitor and listener in the house we had just left; the Gospel seemed to have great attraction for him, for he requested us to come and see him in his native place. We tried at several houses to find the teacher, but could not, either he was not at home, or was denied being so. We left the village, when we found ourselves followed by a man who soon accosted us, and at once entered on a lively controversy. It was pleasing to find this searching soul so glad of an opportunity to talk of these things, for he actually sought us. He spoke of the differences existing among Christians, and told us that he loved all who held the unity of the Godhead. We explained many things to him, and parted in a friendly way.

At M——, we visited the young rabbi, a very superior man. His acquaintance with German literature is considerable. On mentioning our names, and talking of Basle, he spoke with great affection of Dr. Auberlen, a Christian divine of his acquaintance, and expressed his pleasure at the distinguished critical works published by him. They had been fellow-students together at the university. (Dr. A. is a man of great Christian experience and piety, who has lately commented on the book of Daniel.) My name he remembered from the little work on the Messiah issued last year. The rabbi feels that Israel wants regenerating; he thanked

us for our visit, at which we conversed for about an hour on a variety of subjects. We felt gratified by his kind indulgence.

In the afternoon we visited Mr. H —, a wealthy man; he was at home with his daughter. He is an old man, and we spoke of eternity as near. Brother H — said, that he had no desire for the days of his youth to return, but that he would rather depart, and be with the Lord. Mr H — replied, that he had no such desire, as he fared well enough in this world. We answered, and argued with him for some time; but he met us only with smiles of complacency. The daughter maintained, against us, that there was no place of punishment, its having been invented to scare the mind, &c. We reminded her of judgment to come; but the more we urged her, the more she showed, or feigned, an air of frivolity; our serious remonstrances seemed to raise their anger, and we took our departure with a heavy heart.

We received a visit, on the twentieth, from Mr. L —, and were truly thankful to find that he had become a believer in

Christ. He has great difficulties to encounter: his wife and children are greatly opposed, and his son from America has written to say that, if his father confesses Christ, he will not be owned by him. He has a great desire after the Saviour, and wishes to be a secret disciple. We felt obliged to tell him that the Lord must be confessed openly, at whatever risk or danger. We prayed with him, and encouraged him to trust in the Lord, giving up everything to Him, that He, in return, may give him life eternal.

We conversed at W — with a Jewish family for about an hour, hearing the children read, and explaining their prayers.

We went to a house where we found about a dozen Jews and Jewesses assembled, the subject discussed was, "Who are the true Jews?" we maintaining that believers in Christ were. This made some angry, but they being subdued by the rest, they all listened kindly to the end.

We visited N —, and were well received by the family K —, who requested us, when in their locality, to call again.

At the close of a more recent journey Mr. GOTTHEIL observes :—

I believe I mentioned to you before, the recent conversion of one of the ablest and intellectually most gifted Jews of Germany, Mr. S. C —. He had been known before as a man of great learning, both in rabbinical and classical lore; a man of excellent character, a very ornament of his nation. Many honours, both academical and literary, fell to his share. His opinion in matters literary and political carried with them great weight, and were much desired. Yet how sweet it is to see his powerful mind humbled at the foot of the Cross; to hear him confess, as it were, as the result of his life's study and thoughts, that he considers the reproach of Christ greater riches than all the honours the world could bestow—Jesus Christ and His cross as the highest standard of wisdom, of righteousness, of sanctification, and redemption—to see him sit down at the feet of Jesus, to learn of Him, to become a child, looking up to be instructed, and led into all truth! The Gospel is indeed the power of God unto salvation, if a man like this can thus write: "It has pleased God

to separate me from my mother's womb, and to call me by His grace. He has revealed His Son in me, that I might preach Him among the heathen, (Gal. i. 15-16.) God has delivered me to make me free and comfort me; hence I left my mother's womb; God has put His love into my heart, and therefore I left the land of my fathers. Faith has enlightened mine eye, and enabled it to see; therefore I do not feel the burdens of this world. Without any misgivings I enter upon my new future; I am safe in life and death, for His grace is with me. Not men have influenced me, and I have not consulted with flesh and blood; He himself has been my teacher (Gal. i. 12.), and therefore my hope is in Him: He has revealed Himself to me in my need, therefore what can men do unto me? His Holy Spirit has been given to me when I went astray, therefore I hid myself in the shadow of His wings. Heavy trials are in store for me, but as I have deserved them, they must be borne. Though I be alone, yet He will be with me; there will be much to suffer, but love shall not cease in my heart. The teacher (the Mesites: the law) I now leave I shall not omit to esteem in love and affection in future. Hence those pages, the results of my meditations in days of sweet associations, are dedicated to the old friend, the Law, and the newly found Redeemer, the eternal Mesites. And hence, its contents, however much they are conceived in weakness, are intended as a

* In the preface to the Dissertation he published in the month of June 1855, on the occasion of his baptism. It is entitled: *Der Mittler, (Mesites),* and tries to explain and solve the difficulty of Galatians iii. 19, 20. This pamphlet is distinguished, like the other works of its learned author, by great depth of research, and proves a vast store of reading, even in Christian literature, both of ancient and modern date. It well deserves the notice of the learned in England.

memorial of that hour, when the Lord said unto me: "Get thee out into a land that I will shew thee,"* (Gen. xii. 1.) Who can value the influence such a mind, distinguished at once by piety and depth of thought, is intended to exercise on the minds of his nation? I may here mention, that Mr. C—— has also published a larger work, entitled, "Irene," in which he strives to point out the essential difference between what the world calls peace, and that peace which the world cannot give nor take—aye, which passeth all understanding, and of which the Saviour speaks in His sermon on the mount. This work is equally distinguished by great research and learning, and was published some six months previous to its author professing Christianity. The spirit of piety and biblicity (if I may be allowed to use such a word in English—it exists already in German, and means, "close agreement with the word of God"), prevailing in that work, may well serve as a pattern, and be recommended to Christian students.

* Referring to the day of his public profession of Christ.

We have a right to hope great things from a mind like this, thus dedicating his pen, as well as all his energies, to the service of the truth. Having once grasped the truth in the love of it, there is no doubt but that, with the aid of the Spirit, he will make it available for the benefit of others.—Not less so the Lord reveals himself to people of lower degree in intellect: Yea, they, we know, are especially the objects of His care. In my last journey I met a poor Jewish woman of very humble circumstances, and of small capacity, but who is earnestly striving after saving knowledge, and finds in the Lord and His Word comfort and encouragement in her sorrowing widowhood. She loves to have intercourse with God's people, and desires their intercession and prayers. Such humble souls the Lord still loves to visit and cheer, as He did in the days of His earthly career. Let me bespeak your prayers on her behalf. My friend at T—— is still in lively correspondence with me, and seems to progress in knowledge, though he wants the power of faith. May he yet be led by the Lord!

MARSEILLES.

Concluded from our last, p. 174.

The following is the address which the Rev. Jean Monod gave at the baptism of R. H——, which I have translated from the French:

"My friends, we are met to administer the rite of baptism to our sister R. H——, who, in fact, has several times asked for it. We shall commence by reading some portions of Scripture applicable to the present circumstance. Gal. iii. 22—29, and John iii. 14-17, 34-36.

"Here is, in a few words, the counsel of God toward sinful men, and it is this counsel of love upon which the ceremony of baptism puts a divine seal. After having learned to know, and having commenced to taste the Gospel, you have manifested a desire, my dear sister, to enter, by baptism, into the Protestant Christian Church. After having satisfied myself sufficiently long of the sincerity of this desire, I do not see any motive for my opposing it. May He who searcheth the heart and trieth the reins, ratify in heaven the solemn act which we are going to accomplish here upon earth.

"Born in the Jewish religion, which religion has a right to the most profound Christian respect, 'for salvation is of the Jews,' you have learned from

the Old-Testament Scripture, that the Lord our God, the God of Abraham, of Isaac, and of Jacob, is a holy God, who will reign over a holy people, whose eyes are too pure to behold iniquity, and before whom every sinful man is condemned. You have, I hope, felt, in a certain measure, the anguish of sin, which separates us from God. You know that you have within you a bad heart, which can only be purified by the grace and peace of God shed abroad in it; and you have asked, like the jailor of Philippi, 'What must I do to be saved?' Well, my dear sister, God, by the Gospel, has contracted with sinners, on condition they repent and believe, a new alliance, an alliance of grace. You cannot save yourself, but 'God has so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' (John iii. 16).

"Here is the great and glorious news of the Gospel, which is manifested in baptism. As certainly as a spot is effaced when washed in pure water, so certainly is the stain of sin taken away from whosoever will accept the means of purification which God has offered us in the Gospel. This promise of grace is made to yourself to-day,

receive it with faith; hopeless of yourself and of your own works, cling to Jesus Christ, accept the salvation which He has purchased for you at the price of His great sacrifice, and God will make you feel the sweet experience that 'there is now no condemnation to them who are in Christ Jesus.' If you have seriously repented of your sins, if you have put your confidence, for the present life and that which is to come, in the Lamb of God who taketh away the sins of the world, then receive the baptism in the name of the Father, Son, and

Holy Ghost. May you from henceforth be happy in the Christian faith in which you make a profession. Receive with patience the painful dispensation with which it has pleased the Lord to visit you, glorify Him in your illness by a complete and filial submission into His hands, and you will feel that 'all things work together for good to them who love Him.' May the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you. Amen."

A few weeks only had passed after this affecting solemnity, when Mr. Cohen was called to witness the closing scene of this youthful Christian's pilgrimage. She had fled from the city of destruction, escaped the terrors of the law, and entered, through the wicket-gate, on the narrow way which conducted her home. She had learned, in the Interpreter's house, lessons of heavenly wisdom; and having faithfully pursued her brief and heavenward journey, like Christiana, "She came forth and entered the river with a beckon of farewell to those that followed her to the river side." Mr. C. thus describes the last scene:—

Our Jewish sister in Christ, R. H —, is no more. She fell asleep in Jesus on Wednesday last. Her death was like her life, full of joy in believing: she simply but firmly relied on her Saviour, whose peace and pardon she felt in her soul. Death did not terrify her, nor was she afraid to die; for when I asked her to tell me which she would rather, live or die, she always assured me, and other friends too, that she would rather die and be with her Saviour than live. Her bodily sufferings were great, but she bore them with patience and Christian resignation; and she more than once told me that she felt that her illness was for her good, and came from the Lord, "whose will be done."

The evening before her death I visited her; she told me that she was very happy in believing in Jesus, who had done so much for her. She took my hand and said, "I am very happy, Christ is my all; and let me once more thank you for all your kindness, and the trouble you have taken in directing me to Jesus Christ, who has saved my soul, and for which you will receive your reward hereafter." The same evening, in taking leave of Mrs. Cohen, she said, "I thank you, and bless God for having directed you and Mr. Cohen to me, from whom I have received so much good." While Mrs. Cohen was with her, one of the French pastors (Mr. Béziers) visited her, who asked her several questions relative to her faith and hope in Jesus, and having replied to them satisfactorily, he asked the matron to call some of the sick,

and he offered fervent prayer to the God of Israel, for having called another of the lost sheep of the house of Israel to His Son's fold; and closed by asking the Saviour to continue to bless my efforts among my brethren. After which, she took his hand and thanked him.

The next morning I found her still alive. She offered me her hand, but could not speak, and she died without a struggle about 11 o'clock that morning. I asked the matron, who is a most experienced Christian lady, whether R. said anything after I left last night? She said, "About 9 o'clock, she called me, and said, 'I shall soon be with Jesus, who is already with me to conduct me home—do you not see Him? He is here.'" I have followed her to the grave, and Pastor Béziers buried her (Mr. Monod being from home), and gave a very touching address at her grave. He said, "This sister was a believing Israelite, of the seed of Abraham, and of the race of Jesus Christ, who found peace in believing in His name; and of her it may be said, 'Blessed are the dead who die in the Lord: even so saith the Spirit, for they rest from their labours.'"

I have seen the Rev. Jean Monod to-day, who told me that, from what he had seen of R., and the conversation he has had with her, he believed her to be happy. He said, "I saw her on the Saturday before her death; and I more especially spoke to her about death, which I saw was not far off, to which she listened with great calmness and composure of mind. I asked

her whether she was happy, to which she replied, 'I am very happy.' I may add, and all those who knew her will say the same, that R. H—— was a woman of modest manners, and extremely neat in her person, of ardent, yet unassuming piety,

fully aware of her situation, but sustained by a firm faith, with an unwavering trust in the merits of Christ, which rendered her cheerful, submissive, and happy. She was 35 years of age.

From Mr. FRANKEL (LYONS) :

Since my return I have again visited all the accessible Jewish families. I was heartily welcomed by all; and many were not only glad to see me, but delighted to hear again from my lips the things that appertain to their eternal peace. The first visit I paid was to old Mr. C——. I found him engaged as usual, reading the Hebrew New Testament. During my absence his children invited two rabbies from Palestine, who happened to pass through Lyons, for the purpose of conversing with Mr. C——, and convincing him that Christianity was false: after two days' discussion, the two rabbies pronounced him possessed with an evil spirit, and that there was no possibility of turning him from his evil course. He has not given up the hope of making a public profession of his faith in the Saviour; but as his children are still very strongly opposed, I often despair of his ever carrying his resolution into effect; in the meantime, however, he never loses an opportunity of proclaiming Christ to those around him.

My next visit was rather a painful one: for the last two years I have been in the habit of visiting a very respectable family, and the eldest son (about 18) became deeply interested in the Gospel. For more than a year I instructed him in the doctrines of Christianity, and had every reason to hope that the Gospel had proved to him the power of God unto salvation. His father has lately failed in business, and their circumstances are so much reduced that they have resolved to emigrate to Algiers; and I am to part with that interesting young man, probably never to meet again here below. Another of my inquirers has drawn an unfortunate number in the conscription, and left us last week. Such cases are very disheartening, and fall not unfrequently to the lot of the Jewish Missionary. Still we are bound to persevere in our work of faith, and hope that, by the Divine blessing, these very removals may tend to diffuse the seed of the Gospel in different parts of the world.

During the feasts, my intercourse with the Jews has been very extensive, and almost every day I met groups of Jews in different families, to whom I could freely preach Christ and Him crucified. Calling

at Mme. G——'s, I found her engaged in a warm discussion with several other Jews; the question at issue was, whether a woman had any right to meddle in religious matters. She works very hard all the day, to support herself and numerous family; and, in the evening, the reading of the Bible is her chief recreation; the Jews are aware of this fact, and they are doing all they can to dissuade her from becoming a Christian. On the present occasion they were endeavouring to convince her that it was not only not desirable, but even sinful, for a woman to read the Bible; they declared that God had never intended that book for women. She replied, that the Bible must have been intended for her, inasmuch that it brings peace to her soul, and reveals to her the nature and character of Jehovah, who is beyond all dispute the God of woman as well as of man. Mme. G—— rejoiced at my timely visit, and referred at once the question to me. I told them, that it would be more profitable to talk first about the points in which we all agreed, viz., that the Bible is the gift of God to man; that it was not only our duty, but our high privilege, to read such a holy book; that we shall be judged, not like the heathen, by the light of nature, but by the light of revelation. The all-important question that each of us had to decide, was, whether we have paid sufficient attention to its contents, and whether we had fulfilled its demands, or whether that revelation will not rise in judgment against us? They were greatly surprised when I proved to them, from Moses and the prophets, that "by the deeds of the law shall no flesh be justified," and that it was only through the blood of the Messiah that pardon and eternal life could be procured. Before parting, two of the company confessed that they were quite ashamed that a woman should know more about the Bible than they did, and expressed their determination seriously to study the Word of God. I promised to lend them a Bible, and to render them every possible help to forward their wishes.

On the last day of the festivals (the Feast of the Law), I was invited to the house of Mr. W——, where I found a room full of Jews; they asked me to give them some

exposition of a text appropriate for the day. I read Jer. xxxi. 31-35; and explained to them the nature and design of the Law, how all the sacrifices were a type of the Messiah, who gave His life as a sacrifice for the sin of the world. In the whole company there was only one foreign Jew who spoke disrespectfully of the Gospel; the others listened very attentively; some assured me that they thought Christianity very reasonable, a religion that commends itself not only to the head, but also to the heart; and if they had time to give their minds to religion, and lead a religious life, they would prefer Christianity to Judaism; but at present they had enough to think how to get through the world respectably, and leave something behind for their children. This, alas! is but too often the case with the French Jew: he lives as though there were no God, no heaven to gain, no soul to be saved; and when death summons him to appear before his God, he rushes into eternity thoughtlessly, and without hope. They claim our pity and our earnest prayers.

Since the baptism of the two L——, the rabbi has been paying great attention to the religious condition of the young and rising generation: some rabbies in Alsace have severely censured him in the Jewish papers for his neglect of duty in this respect. As a last resort, he has tried the experiment of establishing a Jewish school for the rich, where religion will form part of the education—the school is to open next week. I have spoken with a great many Jews on the subject, and they all think that it will not stand many months, as there are very few families who are at all disposed to send their children to a school exclusively Jewish; and the children themselves would be ashamed of telling their Gentile companions that they received their education in such an establishment. Mr. W—— promised to introduce me to-morrow to the head-master and the other teachers; and I have great hopes, not only of selling him the Old Testament Scriptures, but also of introducing some Christian books, and perhaps some copies of the New Testament.

Mr. LOWITZ, after a visit to his friends in England, has been cordially welcomed on his arrival in GIBRALTAR, by those amongst whom he had been previously engaged, and where, as well as on the NORTH-AFRICAN COAST, he hopes to employ all his energies in making known to his brethren the great salvation.

Mr. WILLIAM BRUNNER, educated in the Society's College, and subsequently a very successful Missionary among respectable Jews in London, has just proceeded to the kingdom of HANOVER, in the hope of there disseminating the Word of saving truth among those who have hitherto neglected Him of whom Moses in the law and the Prophets testified, and in whose foreshadowed day Abraham, their father, rejoiced.

ALGIERS.

(Scottish Society for the Conversion of Israel.)

The Rev. B. WEISS thus writes:—

If the variety of individuals with whom I have met since I wrote you last could be supposed to possess the same interest, as does often a variety in controversy, and always the happy tidings of a change of heart, then I should have written you ere this; for some new Jews visited me, and I visited or saw in the streets, and spoke of Christ to a number of Jews hitherto strangers to me. But, alas! the subject is always the same; the missionary argues from the Holy Scriptures, and proves that Jesus was and is the chosen of the Lord for the salvation of sinners, but the blinded Jew argues from invented traditions, and rejects with all the more the only source of his salvation.

Among all the number of Jews with whom I came in contact of late, there was scarcely one who was not armed with the weapon of wind which the rabbies now put into their hands; young and old, ignorant and instructed, all say that these are now the last times; that according to their traditions, great wars, diseases, and dearth must precede the coming of the Messiah and the last day, (true enough for Christians, but false in the mouth of an unbelieving Jew, for known reasons,) so they twist together the Russian war, the cholera in the Crimea and Italy, and the dearth, and their (the Jewish) consequent destitution that exists here now, and thus make out their signs

of the times, the approach of the last day, and the coming of their Messiah—a fine invention of the blind leaders of the blind to keep their victims in suspense.

Finding myself the other day surrounded by a number of Jews, and having tried to humble them by convincing them of their besetting sins, and of the multiplicity of their national and individual iniquities, a crafty Talmudist who joined us tried to raise their spirits by quoting a passage of the Talmud, which says, "The Messiah, the Son of David, will not come until all Israel will be either all just or all guilty;" then he added, "Well, we acknowledge that we are now all guilty, and therefore Messiah must soon come." When I asked him, supposing this fable to be true, what can a guilty and rebellious nation expect of a holy and righteous judge? he said that their Messiah would not come to judge, nor as such, for he will only be a man; but that he will proclaim a general amnesty to all sinners for the past, and convert them to God for the future. Oh, what a mixture of

truth and error, of reality and perverted dream! I said not a word to this, but opened the Bible and made another Israelite read the first two and the 18th verses of the third chapter of Malachi, and verses 1, 2 of the next chapter; and having explained it to the other Jews in Arabic, I asked them if this agreed with the strange character which their daring rabbis gave to the Messiah. The only answer I received from the silenced rabbi was a "amen alakem," and he went calmly his way, and so did the others. Ah! poor Israel has still a great reverence for the Word of God, but being blinded in part, they cannot approach its dazzling light without pain, and thus try to avoid it. Unless their darkness be dispersed by the light of Him who said "Let there be light, and there was light," they cannot appreciate the light, adopt it, or walk in it. When the happy time will come that Israel shall see that Jesus is the fountain of life, they will also say with David, "in thy light we shall see light."

HAMBURGH.

The following account of a Jewish colporteur (extracted from "Report of Irish Presbyterian Church Mission") is deeply interesting. Would that our funds allowed the extensive employment of such an agency!

We have met with a serious loss in the decease of our colporteur, Martens, who has laboured for us now above eight years—a faithful man such as we have seldom seen. The love he bore to the Bible knew no bounds. He read nothing else, spoke of nothing else, would distribute nothing else. At all times, and in all places, he knew but one theme, which filled his whole soul, and that was the unspeakable riches of the love of God in Jesus Christ. On his first entering our service, I promised him a weekly salary, but he could not bear the idea of being paid for distributing the Word of God, so we made an agreement that he should use as much of the money he happened to have in hands as he required, and should pay me the remainder. In this way has he laboured for above seven years, and has cost us very little, though he sold some thousands of copies of the Holy Scriptures every year.

His stock of Bibles used to be sometimes confiscated by the authorities; so, leaving them at the police-office, he would return home, and pray that God would not suffer His own Word to be dishonoured and confiscated like contraband wares. He never gave over prying till he had his books all returned, and I never knew a case of his

eventually losing a single Bible. When the magistrate sometimes sentenced him to be fined for selling Bibles, he would ask very simply whether the magistrate had a Bible himself, and whether he read it, and whether he knew anything of the constraining influences of the love of God? When making an appeal to his conscience, in the homely *patois* of the country, the impression was irresistible. No one who ever heard poor dear Martens make an appeal for his King and his God—Jesus Christ, the crucified One—and for the Word, which spoke of pardon and reconciliation to the chief of sinners, making them children of God, could at all wonder that the fine was seldom enforced, and that the magistrate often, with tearful eye, bought a Bible and a couple of Testaments. The magistrate who had threatened with the stocks and the prison in the morning, might often have been seen in the afternoon grasping the proffered hand of the rough, but honest and worthy old man, and promising to read his Bible.

During the wars with Holstein, poor Martens came one day in great distress to tell me that he could get no passport to enable him to travel with his Bibles. The Government was so often changing, that he

did not know, and no one could tell him, who had a right to give a passport. "Well Martens," I said, "one thing appears clear, the people want to have Bibles, and we have Bibles to give them; so we must contrive some means of giving them the Word of God." He could see no way of carrying on the work without to some extent infringing on the rights of the civil magistrate. The end of the matter was, that I wrote him a

passport myself, signed and sealed in due form, calling on all civil and military authorities to allow Martens to pass and return, for he was selling Bibles for me, and promising to do them all as much again if they stood in need. With this document he passed unhindered through camps and villages, selling Bibles and Testaments in all directions, till peace was again restored after a period of nearly two years.

From "the Missionary Record of the Church of Scotland," we extract the following by Mr. SUTTER, and are sorry to find appended to it a notice of the death of one whom we had once the pleasure of greeting, and whom we highly esteemed as a brother in the Lord :—

Some time afterwards I visited Rhin-bischofsheim and Bodersweir on the Rhine. At the former place, it happened, in a remarkable way, that on a week-day evening, I could address a larger number of Jews together. I was quietly talking with an old Jew in his house, when the Jewish religious teacher of the place came in, and began to utter a most angry and fulminating speech against me,—“What business had I to go about disturbing people in their religion? I had disturbed their peace of mind, how could I answer for this? Christians had no business to teach the Jews; the Jewish religion was the mother, Christianity the daughter; how could we venture to teach them? it was a shameful proceeding of the daughter thus to act,” &c. I kept silent, allowing the storm to pass over me, only observing that I would answer him as soon as his excitement had subsided. After a time he grew calm, and now began to raise questions, and to make attacks upon Christianity. Meanwhile, a good many Jews had been collected, partly within the room, partly outside the windows, having been attracted by the angry vociferations of the teacher. In offering my defence against the unprovoked attacks of the teacher, I had now the welcome opportunity to testify of the truth, and to deliver a witness of Jesus in the presence of a numerous audience, such as I could not have expected to find in this place. One or two, besides the teacher, advanced also opposition, and not always in becoming terms. I spoke meekly, yet with much boldness, the Lord enabling me to bear witness of His name, and I trust that the sword of God's own Word, which I wielded, pierced many a heart. When we parted, the teacher said:—"I'll tell you what you have accomplished this night—you have only caused additional labour for me. It will take me half-a-year to

knock out again from the heads of these people what you have brought into them. The next Sabbath I shall speak against you."

Last week I visited the two towns of Bruchsal and Mannheim. At the former place I visited the teacher, a naturally well-disposed man, and the new rabbi, who has been lately appointed as the spiritual leader for the Jews of this town, and district. I knew him at Mosbach, where he held the office of a rabbi before. He is not a bigoted man, and of a respectable information. He received me in a very friendly way. As a rarity, I may mention, that while I was with him, an old Jew, just one hundred years of age, came in to ask for some support. The former rabbi of Bruchsal is now at Mannheim, where they have got a new and most splendid synagogue, in which the rabbi, who is one of the "progressive party," has introduced some changes into the form of worship,—also singing and an organ; and wherein, delivering the shallow doctrines of a vulgar rationalism, he is gaining the applauses of his hearers,—for most of the Jews of Mannheim are now rejoicing in the borrowed and flickering light of a paltry Deism, by which they mean to keep pace with the "spirit of the age." Mannheim also, in regard to the Christian population, is a place of fearful religious destitution, which is now also propagated and nourished by the "German Catholics," (originated by the John Ronge movement, some eight years ago), who form a congregation in this town, and whose creed consists of a bundle of blasphemies. Many of those,—large numbers indeed, I was told,—who stand not on the German Catholic list, are holding the same doctrines.

A communication has been received by the convenor, intimating the fatal termination of Mr. Lehner's indisposition on

Thursday night, the 11th of October. This very painful intelligence cannot fail, we are persuaded, to awaken in the minds of all the friends of our mission, feelings of the deepest concern.

Mr. Lehner was, in an eminent degree, a faithful, devoted missionary. His letters uniformly bore witness that the cause of Israel was very near his heart. Amid many discouragements, and with few tokens of spiritual blessing on his labours to animate him, he was unwearied in his Master's service; his grand desire was to spend and to be spent in the work of the

Lord. It has seemed meet to Him who ordereth all events to say to him, "It is enough; enter thou into the joy of thy Lord." Let us bow in humble submission to His sovereign appointment, and let us learn the lesson of holy diligence and faithfulness in the work of the Lord while it is called to-day, seeing the night cometh wherein no man can work.

Mr. Lehner has left a widow and two daughters, yet very young. May the God of all mercies be unto her the husband of the widow, and unto them the Father of the fatherless!

Column for the Young.

CONVERSION AMONG JEWISH CHILDREN IN FORMER DAYS.

Concluded from p. 175.

THE eldest of the three Sprintz, told Mr. Kahman how she and her sisters had felt, and said that they had now come to seek his protection, because they had a great desire to have part with Jesus of Nazareth, the true God, who died for them. She added, that it was nothing but sincere love to the crucified Saviour that had constrained them to leave their parents' roof. The minister, however, surprised at this extraordinary sight—three little girls, of their own accord, leaving all for Christ—began to think that they had been ill-used by their parents. He, therefore, advised them to go home again, and to be very obedient. Upon this, all three flung themselves at his feet, begging him to receive them, 'in the name of Jesus, whom they loved and adored.' They said, again, that nothing in the world had led them to leave home but their desire to be Christ's children. They all declared, "We are resolved rather to die than to leave our Jesus."

The minister now agreed to take them into his house; and then sat down and wrote an account of the matter to the king, who was in the city, asking him if the parents should be allowed to interfere with their children. He had scarcely done this, when the parents, missing their children, began a search for them all over the town. After some time they were directed to Mr. Kahman's house. No sooner did they enter than they demanded their children. But he calmly told them what had happened, and what he had done; and, while the parents were still with him, there arrived, from the king, four ministers, whom he had sent to inquire into the whole matter.

It was next arranged that the children should be examined by these four com-

missioners, but that the parents should be so near as to hear every word without being seen. The three little girls were then brought in, and again told their desire not to go home, but to become Christians and children of eternal salvation. But what did they know of this salvation? They could not read; they never had been at any such school as our young people are privileged to attend; how could they know about salvation? They were asked, and in reply repeated very solemnly the Lord's Prayer, many hymns, and many passages out of the New Testament. The youngest of them, little Esther, repeated the chief articles of the Christian faith. They said they had learned most of these things when at play with the children of Christians. Yes, He who shall teach savingly the boys and girls that shall play in the streets of Jerusalem (Zech viii. 5), had taught them in the midst of their recreations.

They were then told that they would meet very much to try them if they became Christians: nay, that even Christians might despise and forsake them, and they would have to work very hard to procure a livelihood. Upon this, they all said, that "they would work till the very blood spouted out of their nails, if only they might be made children of eternal salvation: and if they were not happy in this world, they would be so in the world to come." They were asked, "But would you not rather live comfortably? Your father and mother will take you home, and they have fine clothes got ready for each of you?" They replied, "The clothes must remain in the world, but we wish to be children of salvation." Thus far they had stood unmoved. But now their parents were brought in. Their parents

spoke to them with tears, kissed them tenderly, and asked them to return back. The children were amazed, and wept much; but still they were steadfast. Above all, Gittel, whom her mother pressed very much to go home with her, answered, "No; but rather you, mother, ought to become a Christian too."

They then sought to hide themselves behind the ministers; but the ministers, in order the more effectually to prove them, pushed them back, saying, "they did very ill to be unkind to their parents who felt such love for them." Still they were not moved, though they showed great bashfulness before their parents. Their mother used other means; she showed them her breasts which they had sucked, and implored them to remember the duty they owed to her and to their father. Their father, too, on his part, began to sigh and weep, and lift up his hands to heaven, upbraiding them with undutiful conduct. But the Lord, who has commanded obedience to parents "in the Lord" (Eph. vi. 1), and who has said, that if we love even father or mother more than Him, we are not His disciples—(Matt. x. 37)—that same Lord was all this while, by His Holy Spirit, keeping the hearts of these little ones. The mother, who was a very talkative woman, at length gave way to anger, threatening them with punishment for obstinacy and disobedience, summing up all by pouring out her curse upon them. All this was very terrible to the helpless children. They continued to say that they still loved their parents, and were sensible of their duty to them; only they could not give up Christ by returning home with them. Blessed children of faithful Abraham! ye "endured as seeing Him who is invisible." (Heb. xi. 27.) Your names are now on the same roll with the elders who have "obtained a good report by faith."

The parents being removed, this question was put—"If your father and mother would turn Christians, would you be content to go back with them?" At this question their countenances all of a sudden changed, not unlike the sun when it shines on after the clouds are dispelled. They replied, with uncommon satisfaction, that "then they would go home with all their hearts, and suffer any tribulation." But they added, "that they would not otherwise go home, for they loved Jesus above all other things, and would follow Him." They said, too, "You may put us in a spinhouse; we will be quite willing to labour there." And the child Esther added—"And if you will give me nothing, let me die of hunger, or cut off my very head; I would rather lose

my life than be separated from my dearest Jesus, who died for me. If you refuse me, He is ready to take me into His arms. I will die and live with Him."

Were not these true successors of the blessed crowd of little ones that followed Jesus in the temple, and cried, "Hosanna to the Son of David?" However, the parents were once more allowed, for some hours, to deal with the children alone. But no sooner did these three witnesses for Christ come back to the room where the ministers were, than they ran to them again, threw themselves at their feet, and entreated to be allowed to remain. The parents then went away.

When the King of Prussia had heard the whole matter, he gave orders that the children should be protected, and instructed as they desired. Accordingly the kind pastor, Mr. Kahman, kept them in his house, and began to show them the way of God more perfectly. At this time none of them could read; but they knew the word "Jesus" when they saw it in a book, and often they would turn over a whole book in order to come upon that name. To them "His name was as ointment poured forth." (Song i. 2), for they were true daughters of Jerusalem.

They one day told Mr. Kahman that they knew of some other Jewish children who felt as they did, but who could not escape from their friends.

Their parents were allowed to come and see them whenever they pleased; but we do not know whether or not there ever was any change on the parents.

Some years after this, the three sisters were baptised at Berlin. Their baptism had been delayed a long time, in order that all might have proof that their faith in Jesus was genuine and intelligent. We have no further accounts of them after this. No doubt the Lord thought it best to hide them from the gaze of men, that they might not grow proud; while, at the same time, He preserved the record of their faith and love. Let us not disdain to be followers of them, as they followed their father Abraham's faith—that faith which he showed when he left Urr of the Chaldees at the call of God; and so we, too, shall inherit the promises.

If any one who reads this narrative shall, in like manner, give up, "for Christ's sake and the Gospel's house, or brethren, or sister, or father, or mother, or wife, or children, or lands" (Mark x. 29), that person, whether he be a Jew or Gentile, shall be a hundred times happier in this world, even if persecuted, and in the world to come shall find eternal life when the Lord Jesus returns and causes the "meek to inherit the earth."

Meetings of Associations, &c.

(With the name of Deputation, and of others taking part in them.)

- March 5. *Wellingboro'*.—Town Hall. Lecture by Rev. M. Reed.
 March 6. *Thrapston*.—Corn Exchange. Lecture by Rev. M. Reed.
 March 7. *Oundle*.—Independent Chapel. Lecture by Rev. M. Reed.
 March 11. *Peterboro'*.—Sermons in the Wesleyan and Independent Chapels, by Rev. M. Reed.
 March 12. *Stamford*.—Independent Chapel. Lecture by Rev. M. Reed.
 March 13. *Oakham*.—Town Hall. Lecture by Rev. M. Reed.
 March 18. *Kettering*.—Sermons in the Baptist and Independent Chapels, by Rev. M. Reed.
 March 19. *Rosell*.—Independent Chapel. Lecture by Rev. M. Reed.
 March 20. *Derby*.—Lecture by Rev. M. Reed.
 March 22. *Wickworth*.—Lecture by Rev. M. Reed.
 March 23. *Tunworth*.—Independent Chapel. Lecture by Rev. M. Reed.
 March 28. *Burton*.—Wesleyan Chapel. Lecture by Rev. M. Reed.
 March 29. *Leamington*.—Wesleyan Chapel. Lecture by Rev. M. Reed.
 April 1. *Weldon and Corby*.—Three Sermons by Rev. M. Reed.
 April 17. *Woolwich*.—Independent Chapel. Lecture by Rev. M. Reed.
 April 23. *Reigate*.—Town Hall. Lecture by Rev. M. Reed.
 April 24. *Malden*.—Independent Chapel. Lecture by Rev. M. Reed.
 April 30. *Newbury*.—Baptist Chapel. Lecture by Rev. M. Reed.
 May 2. *Godalming*.—Independent Chapel. Lecture by Rev. M. Reed.
 May 3. *Lewes*.—Baptist Chapel. Lecture by Rev. M. Reed.
 May 13. *Orford*.—Independent and Wesleyan Chapels. Sermons by the Rev. M. Reed.
 May 14. *Orford*.—Pub. Meeting. Address by Rev. M. Reed.
 May 16. *Stroud*.—Baptist Chapel. Lect. by Rev. M. Reed.
 May 17. *Cheltenham*.—Lecture by Rev. M. Reed.
 May 20. *Ritchell*.—Chapel. Sermon by Rev. M. Reed.
 June 10. *Newport* (Monm.).—Tabernacle. Sermons by Rev. M. Reed.
 June 11. *Newport* (Monm.).—Tabernacle. Pub. Meeting. Speakers: Revs. Jones, Aitchison, Gillman, Pollard, Harris, and Reed.
 June 12. *Caerleon*.—Baptist Chapel. Lecture by Rev. M. Reed. Devotional Service by Revs. Griffiths & Evans.
 June 14. *Cardiff*.—Town Hall. Lecture by Rev. M. Reed. Devotional Service by Rev. A. Fuller.
 June 15. *Swansea*.—Lady Huntingdon's Chapel. Public Meeting. R. Michael, Esq. in chair. Speakers: Revs. Jones, Whitby, Penrill, and Reed.
 June 17. *Neath*.—Sermons by Rev. M. Reed, in the Baptist and Independent Chapels.
 June 18. *Merthyr*.—Baptist Chapel. Lecture by Rev. M. Reed. Rev. J. O. Hill, president.
 June 19. *Kidwelly*.—Meeting at the Baptist Chapel. Revs. Jones and Reynolds conducting the Meeting.
 June 20. *Caermarthen*.—Assembly Rooms. Lecture by Rev. M. Reed, Rev. Jones, presiding.
 June 21. *Haverfordwest*.—Tabernacle. Lecture by Rev. M. Reed. Devotional Service by Rev. J. Stamper.
 June 22. *Milford*.—Independent Chapel. Sermon by Rev. M. Reed. Devotional Service by Rev. Lloyd.
 June 24. *Pembroke*.—Sermons by Rev. M. Reed in the Independent, Baptist, and Wesleyan Chapels.
 June 25. *Pembroke Dock*.—Wesleyan Chapel, Public Meeting. Speakers: Revs. Williams, Millard, Morgan, Evans, and Reed.
 June 26. *St. David's*.—Calvinistic Methodist Chapel. Lecture by the Rev. Martin Reed. Devotional Service by Revs. Morris, Jones, and Griffiths.
 June 27. *Huntingdon*.—Independent Chapel. Revs. Millard, Peperill, Westwood, and A. D. Salmon.
 June 27. *Sturward*.—Town Hall. Lecture by Rev. M. Reed. Devot. Services and Speeches by the Revs. Davies, Bateman, Myler, and Reed.
 June 28. *Donon*.—Assembly Rooms. Alderman Noble presided. Revs. Ruff, Kaynes, Watts, and D. Salmon.
 June 28. *Cardigan*.—Independent Chapel. Lecture by Rev. M. Reed; the Mayor, G. Williams, in the chair. Revs. Davies, and Rev. J. C. Evans.
 June 29. *Bridgend*.—Town Hall. Lecture by Rev. M. Reed. Thomas Price, Esq., in the chair. Revs. Williams, Marks, &c., also addressing the Meeting.
 June 29. *Spilby*.—Wesleyan Chapel. Lecture by Rev. A. D. Salmon. Rev. T. Cocking prayed.
 July 1. *Aford*.—Baptist and Wesleyan Chapels. Sermon by Rev. A. D. Salmon.
 July 2. *Brym*.—Public Meeting. Rev. Mr. Shillito and Mr. Frankel.
 July 4. *Guisborough*.—Public Meeting. Revs. Nicholson, Lee, Calvin, and Mr. Frankel.
 July 8. *Newark-on-Trent*.—Sermons. Morning in the Wesleyan, evening in the Independent Chapel, by Mr. Frankel.
 July 9. *Newark-on-Trent*.—Public Tea Meeting. Knight, Esq., presided. Revs. Wright, Renard, Pope, and Mr. Frankel.
 July 10. *Spalding*.—Meeting. Rev. C. James and Mr. Frankel.
 July 16. *Burlington*.—Wesleyan Chapel. Lecture by Rev. M. Reed.
 July 17. *Wickham*.—Friends' Meeting House. Lecture by Rev. M. Reed.
 July 18. *Whitby*.—Assembly Rooms. Lecture by Rev. M. Reed.
 July 19. *Shrewsbury*.—Meeting. Revs. Morris, Hill, Thorpe, and Mr. Frankel.
 July 18. *Plymouth*.—Independent Chapel. A. Rooker, Esq., presided. Rev. Mr. Ben Oslie.
 July 19. *Oswestry*.—Meeting. Revs. Crompton and Frankel.
 July 20. *Wrexham*.—Meeting. Revs. Hughes, Brook, Clark, and Mr. Frankel.
 July 20. *Houghton-le-Spring*.—Wesleyan Chapel. Lecture by Rev. M. Reed.
 July 21. *Harrington*.—Sermons. Morning in Wyllif Chapel, evening in St. John's Presbyterian Church, by Mr. Frankel.
 July 22. *Sunderland*.—Three Sermons by Rev. M. Reed.

We are again compelled, by want of space, to postpone the remainder of List of Meetings to our next.

LADIES' SALE AT NORWICH.—We thankfully invite attention to the note circulated by the Ladies' Committee of the Norwich Auxiliary:—"The present position of the BRITISH JEWS' SOCIETY calls for renewed and increased effort on its behalf, from all the friends of Israel. In order to help the present low state of its funds, it is purposed to have a SALE OF NEEDLEWORK &c., in Jan. next; we earnestly plead for your kind co-operation in the work."—Articles sent to 1, Crescent Place, before Jan. 1, will be carefully forwarded.

THE MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Dec. 19, at Seven o'Clock.—The Meeting is open to all the friends of Israel.

THE COMMITTEE respectfully entreat attention to their plea for NEW-YEAR'S OFFERINGS for liquidating the debt, and enabling the Society to continue its exertions unembarrassed and with renewed vigour. Again, too, they ask for special prayer, that the present favourable relation in which Jews and Christians stand to each other may be improved to the highest spiritual advantage. Let us continue in prayer until the little cloud is visible on the horizon, which shall overspread the heavens, and pour down on the well-sown field "showers of blessing."

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THE
JEWISH HERALD;

AND
RECORD OF CHRISTIAN EFFORT

FOR THE
Spiritual Good of God's Ancient People.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF
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VOL. XI.—NEW SERIES, VOL. II.

L O N D O N :
PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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—
1856.

CONTENTS.

ANNIVERSARY.

| | |
|--------------------------------|---------|
| Thirteenth Annual Report | PAGE 65 |
| Annual Meeting | 93 |

COLUMN FOR THE YOUNG.

| | |
|----------------------------|-----|
| A Scene at Ronneburg | 126 |
|----------------------------|-----|

ESSAYS, &c.

| | |
|--|-----|
| The Day of Promise | 1 |
| Palestine | 3 |
| The Jews in Sardinia | 4 |
| Lord Mayor's Day | 6 |
| The Missionary to the Jews | 17 |
| Jewish Heroism | 18 |
| Messiah | 21 |
| The Ghetto | 22 |
| "O Israel, Forget me not!" | 33 |
| The Synagogues of the Jews | 35 |
| Thirteenth Anniversary | 49 |
| Impressions of Palestine | 50 |
| Special Prayer for the Jews | 54 |
| Responsibilities of Christians as regards the Jews | 81 |
| Posterity of Abraham | 85 |
| What shall we do? | 97 |
| The Jew as he is | 99 |
| Jewish Sages | 113 |
| Young Israel | 115 |
| Jewish Poetry—Temple Festivals | 129 |
| The Sleepless Night | 133 |
| "Watchman, what of the Night?" | 148 |
| Jesus and Jerusalem | 149 |
| The Jews | 161 |
| The Night of Sorrow, and the Morning of Joy | 163 |
| The Jew as the World has made him | 177 |
| On Efforts for the Conversion of the Jews | 179 |

MISCELLANEOUS.

| | |
|----------------------------|------------------|
| The Treasurership | 7 |
| Jewish Gratitude | 36 |
| Baptism of Mr. Furst | 174 |
| Contributions, &c. | 14, 64, 128, 176 |

MISSIONARY INTELLIGENCE.

| | |
|--|-------------------------------|
| Beyrout | PAGE 31, 57, 111, 125, 170 |
| Breslau | 61, 107, 171, 184 |
| Brussels | 42, 89, 129 |
| Frankfort | 187 |
| Gibraltar and North Africa | 44, 109, 124, 156 |
| Hanover | 43, 122, 172 |
| Home | 7, 25, 46, 106, 112, 159 |
| Lyons | 11, 37, 91, 120, 153 |
| Leipsic | 188 |
| Marseilles | 29, 118 |
| Mulhouse | 11, 40, 58; 92, 102, 143, 151 |
| Nice | 90 |
| Paris | 10, 119, 184 |
| Reformed Presbyterian Church Mission | 12 |
| Van Diemen's Land | 7 |
| Wurtemberg | 43, 123, 136 |

NOTICE OF BOOKS.

| | |
|---|-------|
| Autobiography of a Fugitive Negro | 6, 15 |
| The Jew: a Sermon | 23 |
| A Praying Church | 24 |
| The Lamps of the Temple | 56 |
| Rest in Christ for the Weary | 89 |
| The Believer's Position and Prospect | 89 |
| The Desire of all Nations | 116 |
| Youthful Piety | 116 |
| The Unerring Guide | 118 |
| History of the Jewish Nation after the Destruction of Jerusalem under Titus | 119 |
| Groom's Publications | 150 |
| The Apocalypse of St. John | 168 |
| The Earnest Minister | 169 |
| Voices of Many Waters | 182 |
| The Millennial Annual | 183 |
| Remember the Sabbath Day | 183 |
| Thy Walk with God | 183 |

OBITUARY.

| | |
|-------------------------|-----|
| Benjamin Wertheim | 63 |
| Dr. Kitto | 160 |

The Jewish Herald,

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Contents.

| PAGE. | | PAGE. | | PAGE. | |
|----------------------|---|--------------------------|----|----------------------------------|----|
| The Day of Promise | 1 | MISSIONARY INTELLIGENCE: | | Missionary Intelligence: | |
| Practice | 3 | Van Diemen's Land | 7 | Hanover | 12 |
| The Jews in Sardinia | 4 | Home | 7 | Mission of Reformed Presby- | |
| Lord Mayor's Day | 6 | Paris | 10 | terian Church | 12 |
| Notice of Books | 6 | Lyons | 11 | Contributions Sep. 25 to Dec. 21 | 14 |
| The Treasurership | 7 | Mulhouse | 11 | The Fugitive Slave | 15 |
| | | | | Notices, &c. | 16 |

The Day of Promise.

"From this day I will bless you."—*Haggai* ii. 19.

ISRAEL, freed from Babylonian captivity, had been summoned to the privilege of rebuilding the Temple of the Lord. Through fear or worldly influence, their zeal had slackened, and they had sheltered their lukewarmness under the plea, "The time is not yet," while they were adorning their own houses, and providing for their own comfort. But it pleased the Lord to interrupt their selfish enjoyments, and to disappoint their worldly plans. They "looked for much, and, lo, it came to little," and "when (said Jehovah) ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man to his own house." Then was the spirit of their pious leaders stirred up, and the smitten hearts of Israel turned to the Lord: "And they came, and did work in the house of the Lord of Hosts, their God." His hand had lain heavy upon them, but "His Spirit remained among them." And as they gave themselves afresh to the service, their Father's eye was on them, and His heart was full of love to them, as He uttered these words: "From this day will I bless you."

Here, on the morning of a New Year, let us for a moment pause; and as the first beam of day discovers, inscribed on the altar of secret devotion, the Ebenezer of grateful hearts, let earnest prayer mingle with the incense of praise. "Show me thy ways, O Lord; teach me Thy paths. Wherein I have done evil, I will do so no more." "Lord, what wilt thou have me to do?"

Our last year has been one of peculiar trial, and, in part, arising from a

cause that has filled our hearts with sorrow, and our eyes with tears, and which still awakens feelings only to be breathed in fervent prayer before Him who is rich in mercy to all who call upon Him. But we sing of mercy blended with judgment. The pecuniary embarrassment of the Society was made known throughout the country—many a chord of Christian sympathy responded to our appeals, and evidence flowed in upon us of a deeper and more extensive interest in the cause of Israel than we had thought to exist. Freewill offerings in different forms, accompanied by sentiments of hallowed devotion, relieved the pressure beyond our fears, although not yet quite equal to our desire; and our Missionaries' records have supplied delightful proofs, that "the Spirit of God remaineth" among the faithful labourers.

It has been an occasion of thought, of prayer, of anxious desire never to be forgotten: and now we stand before God, looking over into another year, earnestly desiring to realise the promise, "From this day will I bless you," and to pursue the way in which we may expect its fulfilment.

Much of time and effort has been devoted to the relief of monetary difficulty. This must not be neglected; but as we breathe more freely, may we lay it more deeply, more unceasingly to heart how we may best promote the one great object we have in view, and by which we too may help to build the house of the Lord.

I. The first place must be assigned to prayer,—intelligent, specific, persevering prayer, ever intermingled with emotions of filial gratitude, and an affectionate sense of what the Lord has done for us and by us. Not only does this form the divinely-appointed link of connexion between the promise and its fulfilment, but it places us in the right position for receiving and improving the blessing. Self-love would gather the blossom, and wear it as an ornament: prayer waits for the fruit, and enfolding it in the praises of the heart, lays it at the Saviour's feet.

II. The very character of our work summons us to consistent and progressive piety. If eminent piety is essential to eminent usefulness* in Gentile missions, it is, if possible, still more so for those who seek the spiritual good of the seed of Abraham. Let our Jewish brethren see, let them feel Christianity in all its purity, its manliness, its loving-kindness, wherever they track our path, or meet our influence. That it may be so, let us live the third chapter of the epistle to the Philippians: let us "walk in the Spirit," and maintain the spiritual conflict, "looking unto Jesus."

III. Earnestness, straightforwardness, and faith in pursuing our object, with singleness of heart, as to the Lord and not to man. Humbled we may well be, under instances of human failure, and ashamed we ought to be, if such instances are allowed to hold us back from our heaven-directed way. Let our convictions rest on the Word of God—our humble ministry be formed on the model of the Saviour's—and let the spirit enkindled by Him in the heart of Paul pervade ours,—and we shall not be discouraged at the scantiness of *apparent* success, or by the lukewarmness of those who have not yet caught the sacred flame; but, in all humility, we shall gird ourselves afresh and go forward, "from this day and upward," in the dependence of prayer, and in the joyfulness of hope, that "from this day" our God will bless. From every quarter there are indications of mercy for

* See an excellent Sermon bearing this title, delivered by the Rev. Dr. Reed, on behalf of the London Missionary Society, in 1831.

Israel. Civil and social relations between us and them, our fellow-citizens and brethren, facilitate the diffusion of Christian truth; and even though the little cloud, for which we have waited and looked, be but as a speck on the horizon, it will overspread the heavens, and descend on the well-sown field in "showers of blessing."

Christian brethren! watch with us the openings of Divine Providence, and enable us to improve them, until, wherever there is a Jew, there the truth in Jesus may be presented to him.

Palestine.

THE Rev. John Mills, author of "The British Jews," has lately returned from a tour to the East. His principal object was, to inquire into the present condition and future hopes of the Jews in the land of their fathers. He stayed about two months in Jerusalem, spending the time mostly among the Jews, and was most kindly received by them. He visited all their synagogues, schools, and other institutions, and found them to be few and very inferior in character. All the male children are taught to read in Hebrew; and as they advance in age, are instructed in the prayers and Jewish authors; but no science is taught them, not even the art of writing, except occasional lessons in the Hebrew. There is one exception to this rule, a free school kept by a Jew, a native of Aleppo, where the lads are taught to write Arabic, the vernacular language of the country. Both males and females are brought up in complete ignorance of all European languages and culture.

There are four languages in general use among the Jews,—the Hebrew, the Arabic, the Judeo-Spanish, and the Judeo-German. The Hebrew only is the language of their religious service. Only a minority, however, understand it well—that is, fully comprehend its meaning; but to understand its grammar and philosophy is out of the question. Those who belong to the learned class are generally able to speak it. A goodly number are also capable of speaking the Arabic, the common language of the country. The Judeo-Spanish, a patois peculiar to the Jews, is a mixture of Spanish and rabbinic, and is the common language of the Sephardim community. The Judeo-German is a similar mixture of German and rabbinic, and is the common language of the Ashkenasim community. The people, with but few exceptions, are very poor, and the majority in daily want of the necessities of life; and from communications lately received by Mr. Mills, from Jewish and Christian friends at Jerusalem, the present winter is likely to be one of great suffering amongst them, owing principally to the great and rapid rise in the price of food.

Mr. Mills visited all the places inhabited by Jews, and especially the four holy cities,—Jerusalem, Hebron, Tiberias, and Saffet,—and elicited a very full body of information relative to their social and religious life, for which his previous knowledge gave him great advantages over the general tourist. With reference to the present war, he found that the Jews, as well as the Easterns generally, were impressed with the notion that Russia would be victorious, and that the Czar would send his army to the Holy Land, and greatly oppress the Jews; but only for a short time, when Messiah, their deliverer, would appear for their salvation. To this opinion

there was but one exception, a rabbi at Tiberias, who told them that they were all mistaken, that a blind man could see that the Czar would not succeed, as proof quoting Isa. lxi. 4, and adding his cabbalistic comment, far too dark and arbitrary for any ordinary mortal to comprehend.

Mr. Mills paid particular attention to the Samaritans of Naplous, the ancient Sichem, the city of their forefathers, where this singular people have dwelt for more than three thousand years. There remains now but a feeble remnant (about 150 souls) of that once powerful nation. He found them living entirely apart from Jew and Gentile, and as much enmity existing between them and the small Jewish community of the town, as did two or three thousand years ago. He elicited much information from their priest Amram in way of comparison of their social and religious customs with those of the Jews, and found them to agree on many points, but to differ on others. He also, in company with the priest, ascended Mount Gerizim, to examine their sacred ruins, the very mountain at the foot of which one of their women, nearly two thousand years ago, said to our Saviour, "Our fathers worshipped in this mountain." The spot which most interested Mr. Mills was that where they kill and eat the passover lamb, and where the whole community spend seven days in tents once a year.

He also paid as much attention to the antiquities of the country as time would permit him, acting, in this capacity, on behalf of the Palestine Archæological Association. One item in his antiquarian researches cannot fail to interest our readers. Near Jerusalem, on the Damascus road, there are two peculiar mounds, commonly believed by the natives to be heaps of refuse, from the soap-boiler's works of former times. Their peculiar character, however, led some of the English residents to suppose them to be the ashes of the sacrifices, and prevailed upon Dr. Rotti, of Munich, who visited Jerusalem in 1853, to carry with him samples for analysis in Germany. It has been submitted to the test of the famous Liebig's laboratory, and the result, we understand, is favourable to the supposition of their being the real ashes of the sacrifices. Mr. Mills also brought samples, one from near the top, and the other from near the base of the larger mound. He found also a similar mound near Nablous, and brought with him samples of that likewise. These three samples he handed over to the council of the said association, who had them analysed by Prof. Faraday. We understand that the professor's opinion does not coincide with that of the German, but that the result will undoubtedly be published in due time.

It is, we believe, Mr. Mills's intention to give to the public the result of his observations during his very interesting tour; and from his having addressed himself for a long time to the study of the Jews, in their living habits and character, we expect much valuable information on subjects which have been but slightly touched by recent travellers in the fatherland of Israel.

The Jews in Sardinia.

THE constitution has secured to them equality of rights with every other citizen, and, unlike an article to the same effect figuring in the Prussian constitution, but which the Protestant monarch knows so well how to void, so as to remain a dead letter, that contained in the Italian charter has been

made a verity by the sincerity of the Catholic sovereign. The Jews of Piedmont are not subject to the least civil or religious disability. But it is not only politically, but also socially that they are entirely emancipated. Religious antipathy and sectarian hatred to the Jews seem to have entirely expired in Piedmont. Every day gives fresh proofs of the good will which the Christian and Jewish populations mutually bear to each other. The great intellectual and moral progress made by the Jewish community of Piedmont, during the few years that all obstacles to its development have been removed, is really astonishing. Everywhere the Jewish youth vies with that of other denominations in arts and science; everywhere new institutions are springing up, and existing ones extended and improved. A Jewish periodical, (the only one in Italy,) so necessary for the inter-communion of the scattered members of Israel, and which, nevertheless, cannot succeed unless the want of it be sufficiently felt, and the mental development have reached a certain height, has of late been established at Piedmont, and seems to take root. The "Educatore Israelita," a monthly publication, which appears at Vercelli, in Piedmont, has become the organ of the Italian Jews. From the high moral tone which pervades its columns, and from the character of the articles which it publishes, we cannot but form a most favourable estimate of the integrity and intellectuality which are able to appreciate such productions. Thus the immunities enjoyed by the Piedmontese Jews also bid fair to render Sardinia the focus of Italian Judaism, as she has already become the centre of Italian liberty. With the Italian patriots, therefore, we call out "Evviva;" and with the English well-wisher of Italian freedom and regeneration, we cheer the monarch, the hope and sheet-anchor of Italy; with the friends of progress and civilisation we unite our orisons for so precious a life, and for the happiness of so good a man. And if it be true, what is generally reported, that Victor Emanuel will accept an invitation from the City of London, a more fit counterpart to his proceedings in his own dominions, and an incident more in harmony with his own sentiments, could hardly have occurred, than that he should have visited this country during the very year when his hosts will be a Jewish Lord Mayor and a Christian corporation. One would almost say that this is providential—that this is the finger of God—which assembles under one and the same roof a Catholic Monarch, a Jewish Lord Mayor, and a Protestant Corporation, all meeting on the common ground of universal charity and liberality, thus practically evincing the influence of toleration, and setting a glorious example to the opponents of civil and religious liberty. At this reflection we cannot but exclaim, "This was from the Eternal, let us rejoice and exult." And we cannot but open our hearts to the lively hope that the illustrious example thus set will find many followers; that the cause of constitutionalism, and civil and religious liberty will advance with rapid strides; and that the check recently given to the development of popular institutions abroad will only prove temporary. Let us hope, let us trust, let us pray, let us strive for the speedy realisation of the most ardent wishes of every philanthropic mind.—*Jewish Chronicle.*

Lord Mayor's Day.

THE Editor of the "Jewish Chronicle," referring to the above festival, says:

What the seer foretold thousands of years since; what at all times flitted as a lovely vision before the minds of the greatest philanthropists; what the virtuous of all ages incessantly strove after; what the martyrs of all generations sealed with the blood of their heart;—it will, it cannot belie mankind. It is revelation emerging from the deepest recesses of the soul. It must be true, it must be fulfilled; and an earnest, an important pledge of its speedy fulfilment in our country has just been given.

What a difference and what a contrast between the throngs lining the water's edge, and looking at the barge gliding along on Father Thames' noble bosom, carrying the Jewish Lord Mayor, surrounded by brother officers of the Christian religion, to the sanctuary sheltering Britain's palladia,—and the motley masses, as our mind's eye, piercing through the night of past centuries, sees them besetting the piers, and, fiend-like, hooting and mocking and despoiling the hapless Jews, when, at the command of one of England's greatest sovereigns, they were cast forth from Albion's hospitable shores to fall an easy prey on the high sea to the rapacity, fanaticism, and bloodthirstiness of iniquitous captains and murderous crews! What a difference and what a contrast between the Christianity of Edward the Third, when lying monks raved about tortured hosts shedding forth a divine blood, and besotted priests gravely preached conversion by fire and sword,—and the Christianity of the time of Victoria the First, when the cowed and cassoaked tribe is shorn of all its power, and the minister of God meekly teacheth peace on earth and goodwill to all mankind! What a difference and what a contrast between the monarch that, without investigation and without trial, decreed the indiscriminate confiscation of the property of thousands of inoffensive subjects, and the wholesale transportation of an entire people, guilty of no other crime, if crime it be, but the independence of opinion in a matter as little affecting the interests of the country as the dream of an infant,—and the sovereign that invites Jews to the court festivities, graciously recognises, seeks out, distinguishes, and rewards their merits!

Notice of Books.

Autobiography of a Fugitive Negro. By SAMUEL RINGGOLD WARD, Toronto. Pp. 412. London: SNOW.

WE are sincerely thankful that our friend has left with us so valuable a memento of himself, and so truthful an argument against the *accursed thing*. His reasonings are those of an honest man, indignant that any heart that can feel so deeply, and any frame that can act so vigorously as his own, should ever have borne the shackle. His facts put the seal (if such had been needed) of truth on the most touching descriptions of Mrs. Stowe. There may be sometimes a little too much of detail in speaking of individual friends; but who will find fault with these utterances of simple and unstudied gratitude? Of remarks of an opposite character, we can only hope that they are not so well deserved as they seem to be. We admire the sober reflection, the unaffected humility, and the quiet humour, that brightens these pages, and render them at once instructive and attractive. We mourn for America. We hide our faces for very shame at the names of pro-slavery Christian pastors; and we bless God that, guilty though we are in countless matters, the privilege is yet preserved to us of affording a refuge to the slave, and of welcoming him to all the rights of a man and a brother.

Autobiography is not quite the medium through which we should study a man's real character. We regard it, in this instance, rather as a specimen of the race, depressed, trodden down, and debased, like that of the Jews; but freed and restored to his rights as a man and a brother, proving the African qualified for all the offices of life, and, when renewed by Divine grace, adapted to preach Christ as eloquently and as powerfully as any of the sons of Japhet. We hope to find space for an extract, and earnestly recommend our friends to purchase the volume, assured that it will amply repay the cost, and deserve its place on the study or parlour table. It is not surprising that such a son of Africa should sympathise with the efforts of this Society for the spiritual emancipation of the Jews. Shall we be forgiven for transcribing the note which accompanied a donation from Mr. Ward to the secretary?

Radley's Hotel, August, 1855.

MY DEAR SIR,—I am happy to see among your subscribers some who give small sums. This emboldens me to beg you to favour me by accepting this trifle for your treasury. Small as it is, I assure you it is the *present* measure of my ability, but not at all commensurate with my interest in the propagation of the Gospel among the people from whom our blessed Lord was pleased to spring.

As I hope to be an annual subscriber, God willing, you shall hear again, from your obedient servant,

SAMUEL RINGGOLD WARD.

The Treasurership.

THE Committee have much pleasure in announcing to the Subscribers and Friends of the Society that **SIR CULLING E. EARDLEY, Bart.**, has kindly accepted the office of Treasurer of the Society, and that he hopes to secure the active and prayerful co-operation of Christians of every denomination in this evangelical effort for the spiritual good of the Jews.

Missionary Intelligence.

VAN DIEMEN'S LAND.

THE **REV. I. M. STRONGMAN** acquaints us with the formation of an Auxiliary Society, at a meeting held in Hobart Town, on the 23rd Jan., 1855.

HOME.

ALTHOUGH the following communication from the **Rev. J. WILKINSON** mentions but one Missionary fact, we give it entire, as supplying encouraging evidence of the cordial feeling manifested in the cause of this Society, and which, we believe, equally exists among the Christian community everywhere, only waiting to be evoked and practically directed:

The Halifax friends received me very cordially, the ministers of five denominations kindly placed their chapels at my service, and the **Rev. W. Walters**, our secretary, and the **Rev. John Lyth**, rendered me additional service by introducing me to several friends. I gave thirty-two sermons, lectures, and addresses, in Halifax and the neighbourhood, including Sowerby-bridge, Hebden-bridge, Todmorden, and

Illingworth, putting in circulation after lectures in those places, about forty-six dozens of "*Heralds*," in order to render permanent the interest awakened. I also took care to organise branch societies where they had not previously existed.

After I had given addresses, &c., in nine or ten chapels in Halifax, I consulted the ministers in the town as to the propriety of holding a public meeting on neutral ground.

They favoured the proposition. I at once secured the New Assembly Rooms for our place of meeting, and John Crossley, Esq., as chairman. The rooms would hold about 500, and were comfortably filled. The following ministers were present and took part in the meeting:—The Revs. J. Pridie, S. Whitewood, J. Lyth, R. Ingham, A. Simons, J. Stacey, W. Walters, secretary, and myself.

You are aware, dear sir, that I pay special attention to the young; in fact, I generally occupy my time on Sunday afternoons, from half-past two to four o'clock, in giving simplified addresses to large gatherings of children, in order to enlist their sympathies on behalf of Israel; and very encouraging were the results in Halifax. After my address had been given at Square Chapel, the Rev. Mr. Mellor gave to me a New Testament, which eight boys, connected with that school, had purchased on their own account, by subscribing a halfpenny each.

After the address at Pellow Lane Baptist Chapel, the Rev. S. Whitewood gave me one shilling, as the earnings of two little girls, who wished to send three New Testaments to the Jews. Another little girl brought two New Testaments to my apartments, and another brought one. The Rev. W. Walters also gave me two New Testaments, given by the children of Trinity-Road Schools; and a dear little girl, about six years of age, a Miss Holland, having brought a shilling to my apartments the day before I left Halifax, and not finding me within, came again on the day I left; and on her being informed that I had just gone to the station, hastened down in charge of the servant, and saw me just before I stepped into the railway-carriage. The tears stood in the dear little child's eyes, as I shook her by the hand and told her that I had put her name down in my journal. I am hoping to reap from this field of labour, in the next generation of adults, an abundance of sympathisers with the object of the British Society, in the form of prayers, men, and money.

Although there were no resident Jews in Halifax, I found an interesting travelling Jew, about 22 years of age, offering goods for sale from door to door; had a little conversation with him in the street, and invited him to my apartments. He came the same evening; and, in course of conversation, told me that he could read the Hebrew Scriptures a little, but did not understand them, not having gone to school since he was a little boy. He said, with evident anxiety and expectation, "I hope the Mesheach will come soon—he must come

soon; for the Jews say there will be wars, and then Mesheach will come. Some say," continued he, "that He has come, and that Jesus Christ was the Mesheach; well, it may be so." I endeavoured to impress him with a sense of his personal guilt, and to enforce the necessity of an atonement. The young man listened with earnest attention, accepted tracts, and took a number for distribution among his brethren. He is one of many who have providentially made their escape from under the oppressive and crushing yoke of Russia-Poland, and found an asylum in England, where I trust they will become savingly acquainted with the truth as it is in Jesus Christ.

Arrived in the city of York on the 29th of September, and commenced my labours on the following day in the large Centenary Wesleyan Chapel. The Rev. J. Hartley, who had been announced by bill for giving an address to all the Wesleyan schools, kindly gave up the address to me, and opened the service for me. We had about 800 children and 800 adults present. On the evenings of the two following Sundays, I preached in the same chapel to very large congregations; besides which I gave a lecture on the week-night, when about 1400 persons were present. In securing so large an audience it is but just to state that I had the very kind co-operation of the Wesleyan ministers, especially that of the Rev. Israel Holgate. Benjamin Agar, Esq., kindly had printed and circulated 400 bills at his own expense. I visited various villages in the neighbourhood of York, as Fulford, Acomb, Stillingfleet, Warthill, Stanford-bridge, and Catton, for the purpose of awakening interest in Jewish evangelisation, and was cheered in every place by the many assurances of sympathy and promises of remembrance at the throne of grace.

In York and its vicinity, I gave twenty-four sermons, lectures, and addresses, and put in circulation eleven or twelve dozens of "Heralds."

I am happy to say that I found no difficulty in reorganizing a Ladies' Association in York. About twenty-four ladies engaged themselves as members of the committee or collectors, the latter divided the city into districts, and resolved to canvass the city from house to house. Francis Taylor, Esq., Union Bank, kindly consented to be the treasurer, and Mrs. James Allen and Miss Tabor, secretaries. The children in York also sent to me, by a young lady, money for three New Testaments for Jews.

I left York for Lincolnshire on Monday

the 12th ult., for the purpose of visiting our Waltham and Great Grimsby Association. Gave a lecture at Laceby on the Tuesday evening; Great Grimsby on the Wednesday evening, the Rev. P. C. Horton kindly opened the service; and at Waltham on the Thursday evening. Addressed the Wesleyan schools on Sunday morning, at Waltham, in the Wesleyan Chapel, had several adult friends present. After the address, one dear child gave threepence, another fourpence, and three others sixpence each. Thus the sympathies of the young are being enlisted in Israel's spiritual welfare. Miss Harrison is a most indefatigable friend of Israel in that neighbourhood. On the evening of Sunday, the 18th ult., gave an address at Tetney Wesleyan Chapel, and on the following Thursday evening met the Wesleyan ministers of the Grimsby circuit, at Holton missionary meeting; and from the interest taken in the Jewish information given, I was requested to deliver lectures at four other villages in the same circuit, on my return from Manchester. The four places at which lectures were given gave collections, amounting in all to between 9*l*. and 10*l*. The other places have also promised to make collections.

I arrived in Manchester on Tuesday last, and attended the meeting in Oldham Street Wesleyan Chapel in the evening. You will, no doubt, have some account of the meeting sent by one of the secretaries. It was certainly not a large meeting, but I suppose considerably larger than last

year's, and the collection nearly treble the amount of last year's.

Monday December 3rd.—I gave an address at one of the Wesleyan schools yesterday afternoon, and in the evening preached at Rusholme Road Independent Chapel (the same in which Dr. Rule preached the annual sermon); had a very large congregation, and there being no collection, eight or nine pounds were sent into the vestry ere I had left. This spontaneous practical sympathy cheered both myself and our excellent lay secretary, Mr. Bradley, a member of that church, very much.

Although I find in many persons very strong prejudice against attempts at evangelising the Jews, yet I am happy to witness that prejudice weakening, and in many cases destroyed, as information is given; and by-and-bye I hope to witness the Christian Church awakening as from a dream of centuries to her duty respecting Israel; humbling herself before God, on account of this duty having been so long neglected; praying for Divine forgiveness, and entering with ever-increasing energy upon the faithful discharge of her duties in all their length and breadth, in reference to an unsaved world; those duties arising out of that large-hearted commission of her great spiritual Head, "Go ye out into all the world, and preach the Gospel to every creature." Then may we expect to see the veil taken away, and Israel turning to the Lord. In the meantime be it ours to labour, pray, and wait.

Mr. GELLERT, after mentioning his long acquaintance with a Russian family in the Metropolis, that their ignorance and prejudice had, by Divine assistance, gradually given way, so that he spoke of Christ with freedom, and always left their door with a welcome to return,—and that they regularly looked for tracts, which they took delight in reading on their own Sabbath,—further notices that he met a learned Jew in the same house, to whom he had on a previous occasion made himself known, but had lost sight of him until then. In this instance his opposition to Christ was very fierce, and his depreciation of Christianity bitter, since he confirmed his words by swearing several times in a loud voice by the name of God. Though the family disapproved of his conduct, they seemed more reserved than usual. Mr. Gellert proceeds thus:

But I am happy to say that another case happening in the same family is of a totally different nature. It has made a deep impression upon the master of the house.

I only wish that I could impress the mind of any Christian brother, by the narration, as my own was by the fact. I fain would do so, that the subject of these lines might be remembered

in your prayers. When, as usual, I visited this family one day lately, speaking to them of the soul, my attention was excited by a little girl about eleven years of age, who had a very pleasing appearance, with a Spanish complexion, and the features of a daughter of Zion. She was the daughter of a Portuguese Jew. She formed a striking contrast to the whole scene around her, even by the clever articulation

of her English. Upon my asking her whether she understood all I said, she answered in the negative, not understanding the German language. She told me she read the Bible in the Hebrew and English languages. Other questions that I put to her proved that she spoke the truth, as, in her answers, she recited whole passages. She seems particularly versed in the Book of Genesis. I asked her who brought sin and death into the world? she replied, "Adam and Eve." Who will redeem us from these evils? "The Messiah." And upon my asking who the Messiah was, she said, without the least hesitation, "Jesus Christ." I was so struck by these unexpected words that I could hardly proceed, and much more by the appearance of the Jews, who seemed startled as by a thunder-bolt. When I asked her how she could prove this, she said "by the Bible," and where the passages could be found? she (meditating a little, and seeming a little displeased at the question) said, "Why, the whole Bible speaks of Him as the Messiah." I forbore at this time to try her patience with many questions, more especially when I saw that this believing child conceived the Bible in its right light, reminding me of what David said three thousand years ago, and which our Saviour quoted when these words became living facts, viz., "out of the mouths of babes and sucklings thou hast perfected praise." I saw her again on Monday last, at which time she was very thankful for some tracts

which I gave her. I illustrated to her her position, by the supposition that she was wearing a polluted garment. Could she be admitted in such a state to the Queen? In the same condition, then, are we by our sins; and His righteousness alone is our white robe in which we can appear before the Great King.

I asked her when she thought that all these precious promises would be fulfilled; she said, "At the second coming of Jesus Christ, who will restore life unto the world."

When I questioned her, "Do you perfectly believe in Christ?" she blushed, and looked at the master of the house. Then, after a little while she seemed to resume her courage, and said with firmness, "Yes, I do believe in Him." Probably she had been reproved by the Jews after my leaving the first time. For I found, after a little while, that the poor child's mind was confused by the Jewish traditions which are impressed upon her, both at the school which she now frequents, and also at home. Yet is the foundation of our holy religion laid in her heart—that Jesus is the Messiah. This she was taught at a Christian school, which she attended for a month; and it is so deeply impressed upon her mind, that neither prejudices nor tradition can shock or efface it. I promised her a New Testament; when she said, "Oh! do bring it, I shall read it to my father every evening." May my prayer and work be cheered by an answer from above, especially on her behalf!

Mr. LEVY writes from LIVERPOOL :

"There is scarcely a day passing but what some Jews call upon me. I preached Christ one evening to four simultaneously; and that for the space of two hours."

Of three Israelites, he speaks in very encouraging terms. Of one he says, that "his mind is made up to embrace Christianity." He has been searching the New Testament for the last three years, though he does so now with greater delight and benefit. He is a fair Hebrew scholar, and

discovers a proficiency in some of the modern languages. I see him frequently, and pray that the word spoken in weakness may prove a blessing to his soul.

Of a third he says, "On two occasions he has joined with me in family prayer, giving thanks to the Father of spirits in the name of Jesus Christ. He often attends Christian sanctuaries; and I trust will, by the Divine Spirit, find comfort to his soul, and peace of conscience."

From Mr. J. BRUNNER (PARIS) :

I am thankful to state, that the Lord is continuing to encourage me in my work, by giving me daily tokens of His co-working and acceptance.

One of my inquirers, Mr. O——, who, in my conversations with him, has always honestly admitted the claims of Christ, considered scripturally, but candidly confessed not as yet to feel a lively interest in

His atonement (which is the work of the Holy Spirit), having lately been severely afflicted by the illness of his children, became so humbled and depressed in his mind, that, turning within himself, where according to his own statement, he underwent a conflict between sinful pride and human weakness, he felt overcome by a secret desire of yielding to my exhortations

to pray to Jesus to heal his children, as well as to reveal Himself to his own heart and soul. From that moment, he told me, he perceived his internal opponent weakened, his faith in Scripture awakened, and a real thirsting after light and truth called forth, which may the Lord, in due time, conduct to His glory. His wife, being an Alsatian, and, like most of her country people, very ignorant and bigoted, is much opposed to his sentiments, so that he almost despairs to reconcile her to the Gospel. However, I remind him to continue stedfastly in his inquiries, and hope in Him with whom no impossibilities exist.

Coming in contact with a respectable Jew, from L——, to whom I preached the Gospel, I was astonished at the account he gave me of a certain rabbi of that place. According to his statement, the rabbi's tendency towards Christianity is evident, both from his preaching and public life and con-

duct, and is likely to exert a most powerful influence upon numbers of the Jewish community. I think this circumstance worth mentioning, for the sake of information as well as of encouragement to us, who hope to see soon a general spiritual revolution produced in the midst of the Jewish Church itself.

My inquirer, Mr. G——, whom I have known for more than three years, is anxiously desiring to be prepared for baptism; but I advise him to wait a little longer, when his wife, who is already partially reconciled to Christianity, could be prepared at the same time. Some of my other inquirers are likewise making progress in divine truth.

I am daily making new acquaintances among the Jews, and have reason to hope that the word spoken to them is not returning void.

LYONS, MR. FRANKEL :

I have lately had much converse with the Jewish schoolmaster here. He is reading the New Testament secretly, and is very cautious in his expressions, being afraid to give utterance to his convictions. In my last interview, I entreated him not to stifle the voice of conscience, but to sacrifice the things of time and sense for those of eternity. I spoke to him of the peace of God, and of that Divine support and consolation in death which Judaism is unable to afford. He seemed greatly agitated, and begged me to say no more for the present. He shook me warmly by the hand, and assured me that if he dared express his feelings on the subject, his language would probably correspond with mine; but the eyes of the Jews were upon him, and one sentence might deprive him of the position he occupies. Last week the whole family spent the evening with us, when he expressed his sentiments more freely than he has ever done before, and I do hope that one day they will give up all and follow Christ.

During the past month I have had several opportunities of conversing with wounded Jewish soldiers from the Crimea. I asked them how they felt in the hour of danger, when death was at the door; and

they replied, that as we must all die once, we could not do it more gloriously than on the field of battle. They said that, as soldiers, they were doing their duty to their country and their emperor. They seemed as neglectful of Judaism as of Christianity; remarked that they were Jews from necessity, and not from choice; and that God would never punish them for neglecting a law which they never agreed to keep. I reminded them that both Jew and Gentile must appear before God, and that therefore they must make their peace with Him. But they persisted that soldiers had no time for religion.

I am glad, however, to have met with one happy exception in Mr. D——, a native of this place, who prized the Bible which I had given him, who made it his companion in travel, and his comfort in sorrow; and more especially in the last campaign, when, wounded and forsaken, he lay ten hours upon the battle-field; and while in suffering he expected there to die, passages from out of the Word would flash across his mind, and give a little peace; and when, subsequently, he was stretched for months upon a bed of sickness, the Bible was his one consoling friend.

Mr. GINSBURG (MULHOUSE) remarks on the great contrast between the French and the German Jews: that the former resemble the Polish in their superstition and ignorance, without the advantage of their Hebrew and Talmudical lore; while the latter have received a free education, which has in some measure enlightened their minds and overcome their

prejudices; and, in proof of the assertion, states that from among forty converts in Strasbourg he numbers hardly a French Jew, the majority being German, Austrian, and Russian Jews. He mourns over this obstacle in the way of evangelising the Israelites of France, and then relates as follows:

Madame K—, the mother of our inquirer Maurice, in order to be an eye-witness of what she had long heard, viz., her son's studies, and to put an end to them, surprised me with a visit at the very hour in which I was engaged with the youth. On being informed that a Jewish lady desired to see me, Maurice retired from the room, and she entered not with friendly greeting, but harsh language and vociferous exclamations of—"My son, my son, give me my son!" With all my offered kindness, I could not check the passionate words which, when he entered, she poured upon him. "How can you, as a conscientious man, receive the visits of my son without my assent? Is it not a disgrace and a sin continually to disobey his parents thus, who desire him to cease all connection with the Missionary, his converted brother, and the Hanged One; and to forget all concern for his soul—a thing too ridicu-

lous to be thought of, and especially by the young? How unhappy I shall be if you mislead my second son!" A long conversation follows, during which she exhibits her ignorance of Christianity by ascribing the worship of idols to us, and being so excited and vociferous that the Missionary could not answer her; upon his failing to pacify her she took her son and left.

It appears that no pains have been spared to induce the Commissaire de Police to interfere; they, however, remained unsuccessful. The cause of Madame K—'s excitement was this: that there had been a great change in her son's conduct; that he paid less attention to frivolous and passing engagements, and had spent most of his spare time in company with me. And now I have to record that, despite persecution, he has made rapid progress in character and heart.

MR. WILLIAM BRUNNER has entered on his work in the kingdom of HANOVER but too recently for him to give us any information of his progress and prospects.

MISSION OF THE REFORMED PRESBYTERIAN CHURCH.

We are always gratified in observing the labours of the Rev. Dr. CUNNINGHAM. If there be one who, more perseveringly and judiciously than another, devotes himself to the arduous duties of a Jewish Missionary, we should perhaps be correct in pointing to this gentleman, who, in the possession of high literary attainments, descends to the humblest walks of a Missionary's daily work, and quietly pursues the labour of love, sowing the seed in infant minds, and contending with the learned, as a scribe well instructed in all that pertains to the kingdom of God. His reflections on the work in general are well deserving attention, and the fact related is highly encouraging:

And now, What do the Jews frequently say to the Missionary? They say, "I believe in one God, and that is enough for me. Let every one enjoy his own opinion. Religion consists in this,—to do to others as you would be done by. You will never convert the Jews; you are paid for your work; and you do not believe what you say. Only the law of Moses is the word of God. The prophets are not the word of God. The Almighty has no Son. If it was necessary to send him from heaven, why did he not come sooner?" Then they

attack Christians in general for their faults; for their disregard of every Sabbath; they calumniate bishops, and above all converted Jews. If they think they have forgotten a good argument, they ring changes upon it. They cause to descend a torrent of words bearing with it error, inconsistency, absurdity, and blasphemy, like a river, carrying with it the debris of the mountains, the wreck of the forest, the stores of the field or garden, and what once had life itself. Then, again, some are courteous, and let you talk to amen. They seem to like to

please you, or to please themselves. And then they let you know their line of pursuit. Others voluntarily condemn many things in the traditions and practices of the Jews. They tear a rag from the tattered garment of the Baal, but bow down to the idol after all.

Perhaps some may say, How does the Missionary stand all this opposition, and even worse? He replies, Not very well. He is flesh and blood; and he cannot hear the name of the Redeemer blasphemed without pain. He is often very sad; and for one hour's sunshine in his work he has many hours of gloom. But he is called to endure hardness, and if the Lord be his strength he will prosper. The Missionary has the hardest work to do of all men, who are not exposed to destitution and blows. And he has griefs to which some who suffer from these causes are strangers. But he has his comforts also. He is assured that the grace of God will triumph. In that he does rejoice, yea, and will rejoice.

Finally, What is to become of the Mission of which we give a report? The Missionary never asked such a question. And he offers no suggestion. Respecting his own duty, he never had two opinions. His motto is, "Jehovah-Jireh."—"The Lord will provide." There is a vitality among Christians which will always radiate out into kindness towards the Jews. Happy are they who have the love of Christ in them! Their love will be directed outwards to soften the icy heart of the Jew, and they shall have the blessedness of seeing many of the sons and daughters of Abraham, animated by the same blessed principle as themselves, glistening as precious stones, one after one manner, another after another, in the crown of Emmanuel, in that day when He maketh up His jewels.

I have no doubt that you will allow me to make the following communication at present. In my Journal during several years past, mention is made of S. H., a Jew, having a wife and some young children, who has been in the habit of visiting me occasionally, and with whom I have had conversations on the truth of the Gospel more cheering than with most of the people. He has acknowledged to me at different times his belief in the distinctive doctrines of Christianity, taken separately, and in particular in the divinity and Messiahship of Christ. I find in my journal, under the date May 7th of this year, the following words: "Before I went out in the forenoon, had a visit from S. H., and a pleasing conversation with him. This man admits to me the divinity and Messiahship of Christ; and my wonder is how he can be reconciled to remain attached to the Jews. He has

a very low opinion of the English Jews; and I think him truly, as I have always done, to be a man of better spirit than any other Jew whom I have seen." This forenoon he came in and conversed with me for a length of time. He complained of the bondage of Jewish observances, and thought it in vain for the Jews to fast on the day of atonement, and yet do evil all the year round; and as to himself, he says it is only the parts of the prayers for the day of atonement, that he knows and approves, that he reads on that day. I made remarks to show that even if we were to keep the whole law we could not be justified thereby; and spoke of faith as having no merit in itself, but as the gift of God, and imputed for justification. In reply, he said in Hebrew, "Abraham believed God, and he counted it to him for righteousness;" and added, "I agree to what you say. I think differently from the Jews respecting many things, and if my temporal circumstances would allow me, I would make a change." I replied, "Do you mean to say that you would make a profession of Christianity?" He answered, "You know what I mean." I said, "I have been satisfied that you hold the doctrines of the Gospel, and I think it is your duty to profess faith in the Lord Jesus Christ. But I would put to you the question, Do you think that you depend on the Father's Servant?" After a pause he said, "Yes." I said, "I am happy that you have been brought to that state, and am satisfied that the Lord will not forsake you if He has led you to put your trust in Him. But He requires of those who believe in Him, to confess Him." He said, "I will do it sometime. But were I to change, I would be cast off by our people, and even separated from my family. I have not told my resolution to my wife. But I would, I believe, in time, have my whole family brought over." I said, "Have I ever offered you any worldly temptation to profess Christianity?" He replied, "No; and if you were to offer me £500, I would not do so for that, but from conviction. I have come to you for several years, and I have never said to you what I would do till to-day." I said, "You have never made a profession of Christianity before?" He replied, "Never, up till this time; and I am still a Jew adhering to the synagogue." After receiving sundry exhortations to persevere in cleaving to the truth of the Gospel, he left me, promising to call soon again. Such is, as correctly as I can express it, the conversation that we had.

I am deeply impressed with this man's sincerity, of whom I have all along entertained a great esteem, he having always manifested a nobleness of mind which so

greatly contrasts with the almost total prostration of principle among the Jews, I should be glad to receive any suggestion regarding this hopeful case, rather, I would say, this cheering one. This Jew is perhaps about forty, a native of Bavaria, who re-

ceived a rather superior education, who speaks English pretty well, though somewhat broken, who knows German remarkably well, and is well acquainted with the Hebrew Bible, which he quotes fluently, and with portions of the Hebrew prayers.

CONTRIBUTIONS RECEIVED IN AID OF THE SOCIETY, From September 25th to December 21st, 1856.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|--------------------------------|-----|----|----|------------------------------|----|----|----------|-----------------------|---|----|---------|
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| Jones, Miss, col. by— | 0 | 12 | 0 | Deal | | | 29 10 10 | Portsea | | | 2 0 0 |
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| | | | | Horncastle | | | 7 0 6 | Lacey | | | 1 12 0 |
| | | | | Huddersfield | | | 11 3 0 | Tetney | | | 2 10 10 |
| | | | | Hull | | | 14 6 10 | | | | 9 14 1 |
| | | | | Ipswich | | | 2 11 3 | Walworth | | | 2 0 0 |
| | | | | Irvine Jewish Missionary So- | | | 10 0 0 | Wandsworth | | | 0 11 6 |
| | | | | city | | | 12 10 8 | Wardon Chapel | | | 1 3 0 |
| | | | | Islington | | | 0 15 0 | Wellingborough | | | 2 1 6 |
| | | | | Jersey | | | 25 0 0 | West Bromwich | | | 1 0 6 |
| | | | | John Street Chapel | | | 1 13 0 | Westminster Chapel | | | 6 1 10 |
| | | | | Kendal | | | 3 0 0 | Whitechurch | | | 2 11 3 |
| | | | | R. Somervell, Esq. | | | 4 12 3 | Whitehaven | | | 6 9 0 |
| | | | | (Sp.) | | | 1 2 0 | Wicham Market | | | 0 9 10 |
| | | | | Kewick | | | 9 0 0 | Wighton | | | 0 13 11 |
| | | | | Leamington | | | 0 11 6 | Wirksworth | | | 4 0 4 |
| | | | | Limpfield (Sp.) | | | 4 0 0 | Witham | | | 15 3 1 |
| | | | | Lincoln | | | 1 3 6 | Woodbridge | | | 7 0 0 |
| | | | | Liskeard | | | 8 10 0 | Wooler | | | 4 0 0 |
| | | | | Liverpool (Sp.) | | | 14 19 1 | Worcester | | | 0 8 0 |
| | | | | Malton | | | 3 4 8 | Worlington | | | 0 16 7 |
| | | | | Manchester | | | 230 0 0 | York Road Chapel | | | 8 9 0 |

Those marked "Sp." are for the Special Fund. We shall be glad to rectify mistakes.

* Nearly the whole of the above sum arises from Subscriptions kindly paid several months in advance. The same is the case, we believe, with other associations. By the assistance of the treasurers we shall be enabled to present the lists correctly with the annual report.

The Fugitive Slave.

[See Review, p. 6.]

ONE more case must suffice both to illustrate my position and to close this chapter. It is that of a poor pious man who was a slave in Maryland, some 27 miles from Baltimore. His master was a lawyer—a free-and-easy sort of person, who generally visited his plantation but once a fortnight,—having his office in Baltimore. The slave I speak of had a wife, and they had a child some few months old, all of whom were the property of this young lawyer. These slaves and some others in the vicinity, had resolved upon being free. They made their arrangements for going to Canada—and wisely arranged to start on the Saturday night, on which the master of the man, wife, and child, was not to be at the plantation. They were to meet a waggon at a place some few miles distant, to which they were to travel on foot. They slept in a bedroom next to that in which their master slept. A window looking out of their bedroom upon the road, was near the partition, and therefore near the master's room; but besides this, a like window was equally near the partition in his room. Their arrangements were all made; the time was approaching; the Saturday came; evening drew on; and with it, contrary to his custom and to their expectations, came their master.

Ordinary persons would have given up, or at least postponed, this journey. Not so did this couple. They consulted, and determined to proceed with the plan. The wife was especially determined. At length the hour for starting approached. They listened; all was still in their master's room, save the noise of his deep breathing, as he slept soundly. It was a clear, frosty, starlight night, peculiar to an American autumn—it was November. In silent prayer this pair bowed, and rising, felt what seemed to them new inspiration. Perhaps it was the calmness of the soul resulting from an earnest trust in the God of the poor and needy; perhaps it was the foreshadowing of new evils to come, and a sort of gathering up the soul's energies for a new conflict; perhaps—but why speculate? They had committed themselves to God, “as to a faithful Creator,” and they set about what they felt to be duty. Softly they raised the window, and then listened to ascertain whether the sound of it had attracted attention. They heard nothing but the deep breathing of the sleeper in the next apartment, within, and the chirrup of the cricket without. The man went out of the window: did any one hear? No. Now

comes a difficulty: out of the warm bed where it had been nestling in its mother's bosom, into the cold frosty air of a November night, must this child of a few months be taken, and so passed from the hands of the mother to those of the father. A cry from that child—and how natural that a child should cry in the circumstances—would betray them. Could it be taken out silently? They must try; they did try; they succeeded. The babe was still, and lay in a sleep almost motionless in his father's arms outside the window.

Safely, as speedily and silently, the mother moved out, lowered the window. No one heard, all was still; and they started with hearts beating all most audibly, and leaping almost into their throats.

Almost e'er they knew it, they were at the appointed place; but the waggon and the other parties were not there. There were no footprints, no wheel tracks; they had not yet come. They could afford, they thought, to wait—and they did wait,—but, to their grief and disappointment, neither the waggon nor the rest of the party appeared; and they, alternating between hope and fear, remained shivering in the cold, until it became but too evident that the others must have met with some hindrance which had prevented their departure. The night advanced, morning began to approach. They saw that they must return, and that speedily, or they would not be able to enter their bed-room without awakening either their master or some of their neighbours. To make sure of returning under cover of the night, they must retrace their steps at once.

As they returned, one would naturally enough think their minds would dwell somewhat gloomily upon this sad disappointment. Their conversation, however was animated, for they were in a dispute. The wife insisted upon a proposal to which the husband would not listen. But she was eloquent: wives, when in earnest, always are. The opposition grew feebler and feebler, until at last he sought peace, as discomfited husbands generally seek it, by saying, “Well, my dear, if you insist upon it, with the help of God I'll try.” The victory overcame her: she was silent, tearful, and they walked on, until, collecting herself, she threw her arms about his neck, as he held the child, and said with a full heart, as none but a wife can say—“God bless you, my husband!” Why had they been disputing, and about what? After the disappointment, the wife with a

tenacity peculiar to the sex, found it impossible to give up the idea of freedom for some of the party. She could not endure the idea that all of them should return to hopeless bondage. Like other women, she thought she could endure more than her husband could at home; while she had no doubt of his ability to meet trouble abroad. She, therefore, proposed that he should go on and seek freedom, while she, with the child should return. Opposing this, as we have seen, without success, he yielded the contest, but insisted upon accompanying her back to the home they had left a few hours before.

They reached it in safety; lifted the window; the mother listened, took the child, bade her husband adieu, and sank

upon the bed in the solitude of disconsolate sorrow; while he commenced his journey alone towards the land of freedom. He said to me in the artless but pious language of a confiding heart, as he pointed upwards, "I think the Father kept the child still; don't you think so, Mr. Ward?"—"Certainly," said I.

Poor man, he never saw his wife again—he died ere he received tidings of her. But those two simple hearts reciprocally confiding in each other, and mutually trusting in their God, shall be again united. Indeed, are *hearts* ever dissevered? However they may be, they shall be one again, when they, and those who oppressed them, shall stand before a common judgment seat.

Notices, &c.

THE Officers and Collectors are reminded that the accounts of the Society will be closed for the current year on March 31, on or before which day they are respectfully entreated to remit the sums in hand, with lists of officers and contributors, as they are to appear in the Report, as concisely as possible, to save expense. All orders to be made payable to Mr. George Yonge, 1, Crescent Place, Blackfriars.

THE Friends at Norwich, who are preparing to open a Bazaar for the Society, will be thankful to receive contributions to the same before the 20th Jan., addressed to Mrs. Jarrold, Newmarket Road; or to Mrs. Newbegin, Unthank Road, Norwich.

We have thankfully to acknowledge the receipt of a parcel of Books, from T. S. R. M.; also Articles from Miss Acworth, for the Bazaar.

THE MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, January 16, at Seven o'Clock.—The Meeting is open to all the friends of Israel.

To be published in a few days.

THE ANNUAL SERMON

Preached on behalf of this Society, in John Street Chapel, Bedford Row, by the
Rev. T. RAFFLES, D.D.

ALSO,

A SERMON PREACHED IN CRAVEN CHAPEL,
In aid of the Society, by the Rev. C. H. SPURGEON.

To be had at the Office; and of Mr. SNOW, Paternoster Row.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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FEBRUARY, 1856.

[Price 1d.]

Contents.

| PAGE. | | PAGE. | | PAGE. | |
|-----------------------------|----|--------------------------|--------|--------------------------|----|
| The Missionary to the Jews | 17 | NOTICE OF BOOKS..... | 23 | Missionary Intelligence: | |
| Jewish Heresim..... | 18 | MISSIONARY INTELLIGENCE: | | Marseilles | 29 |
| The Messiah as contemplated | | Manchester and Salford | | Beyrout | 31 |
| and expected by the Jews | 21 | Auxiliary | 25, 26 | The East..... | 32 |
| The Ghetto..... | 22 | London | 27 | Notices, &c..... | 38 |

The Missionary to the Jews.

How honourable—how responsible—how arduous is his position! If called to it by the Spirit of God, on him devolves the privilege of seeking out the remnant of that people whom the Lord chose for Himself, that in all ages they might be witnesses of His sovereignty, His holiness, His long-suffering, and His faithfulness.

In their happier days, they were actively and vigorously so. In days of spiritual declension and destitution, the finger of God has traced the same characters over their history, amid the judgments which have pursued them, and even in their alienation of heart from Him. But in the future, the perfections of the God of Abraham are to shine forth in unclouded brilliancy, as their beams are reflected from the Cross upon a regenerated and reconciled people. To carry the voice of beseeching mercy to this people—to gather them around the cross—and to excite them to noble doings for the glory of Christ, and for the salvation of a world, is the office of the Jewish Missionary. He dares not shelter his timidity under the inquiry, "Who is sufficient for these things?"—for the words are still on his ear, "Have not I sent thee? Go in *this* thy might. Lo! I am with thee." He goes, then, with the message *directly*, not to the younger, but to the elder brother. But there are peculiarities in his mission that surround it with difficulties:—

I. That the object of his solicitude is the elder brother, and wounded pride may for some time refuse the offices of love when rendered by those who have been so recently received into the family.

II. That he has been long neglected, passed by, degraded, and, in former times, persecuted.

III. That he has been taught, from his earliest days, to depend for acceptance with God on his own deeds of holiness and charity.

IV. And if expecting a Messiah at all, that He should be one coming in princely state to raise the fallen nation, and to lead them forth to conquest and renown.

The Missionary reasons with him out of his own Scripture, and the Jew shelters himself from conviction behind the "brazen walls" of tradition.

The inconsistencies of Christian professors, the idolatry of Romish Christianity, and the force of early habits and associations, all render the Jews, as a people, comparatively impervious to the simple truth of the Gospel. In addition to these, the Missionary to the Jews must do his work wearily and warily with individuals. He cannot gather masses around him, who might, caught by his fervid eloquence, melted by his accents of love, be sent home with the story of the Cross, to search in the Book of God whether these things are so. Nor can he, in many instances, gain the attention of the more influential classes. Well, be it so: let him be faithful in that which he can do: let him ply the heart and conscience while he grapples with prejudice, misconception, and ignorance—his must be the perseverance of faith, and the energy of love; and we, who look on, must give him our sympathies and our prayers, and we must *expect* greater things than have yet been seen. The God of Abraham may have His eye on some shepherd boy, who shall encounter the Goliath of unbelief—some Paul, whose tears shall fall on the heads and penetrate the hearts of his brethren—some Whitfield or Wesley, whose words shall compel attention, and call forth Jewish sentiment and feeling, under the full power of love, to a newly-discovered Saviour, for the rescue of a perishing world. The cause is advancing—agencies are preparing—the promise of the Spirit waits on faith and prayer. Oh, Christians, use your privilege; plead with God, and your Mission will prosper—your Missionaries will be blessed!

Jewish Heroism.

PERSECUTION UNDER ANTIOCHUS THE WICKED.

BY THE REV. DR. RAPHAEL.

THE savage and insane violence of this tyrant was, in fact—and surely we may say providentially—the safeguard of the Jews against the greatest moral danger to which they had ever been exposed: the slow and insidious, but certain and destructive advance of indifference to religious truth; evidenced by the encroachments and gradual prevalence of Grecian manners, Grecian corruption, Grecian idolatry, and Grecian atheism. King Antiochus and his fanaticism aroused the dormant energies of the Jewish people, so that the zealous attachment to the law and truth of the Lord, united with the generous desire for national independence, gave a tone of exaltation to the character of the people, and evoked an enthusiasm and courage, both passive and active, which set at defiance the utmost power of Antiochus; and which then and ever since has, in the stern hour of trial, animated and sustained the Jews to such an extent, that it has, in fact, rendered them imperishable.

On his arrival at Jerusalem, King Antiochus applied himself to enforce

his decree of conformity and uniformity, by every means in his power. Those whose ready obedience disarmed his wrath, were viewed with favour, and, in some instances, rewarded. But those who proved refractory, were exposed to his utmost rage, since he considered their disobedience at once as rebellion against his royal authority, and as sacrilege against his gods. Accordingly he commanded, and in person superintended, the most horrible tortures of the recusants, and seemed to derive a degree of pleasure from these inhuman spectacles, which kept pace with the increasing agonies of his victims. Eleazar, a man in his ninetieth year, venerated for his piety, and respected for his social position, was denounced as a rebel against the king, inasmuch as, notwithstanding the royal decree, he still adhered to the law of Moses. As this had been proclaimed a capital offence, his life was forfeited; but the royal clemency was offered to him on condition of his publicly eating forbidden meats. On his refusal to do so, the king's officers, with whom he had previously been acquainted—struck with admiration for his firmness, and with pity at the idea of the tortures the feeble old man would have to endure—offered to provide him with meat which it was lawful for him to eat, but which they would proclaim to be swine's flesh; and this simulated but public submission to the king would be received as sufficient to save his life. His reply deserves to be recorded: "I am now ninety years of age, and have all my lifetime served my God uprightly, and with a good name among my people. Shall I now, on the brink of the grave, and in order to save the few days that in the ordinary course of nature I yet may live, give the lie to my whole life, and become a cause of offence and scandal to my people, some of whom may even be seduced by my example, and may look upon my apostacy as an excuse for their own weakness? Besides, I am too old to learn to lie. As an honest man I have lived; as an honest man let me die." *So then he died.* A widow and her seven sons were brought before the king in person. He interrogated them separately, beginning with the eldest; and as each of them in succession refused to worship the king's idol, or to renounce the law of God, Antiochus caused them, one after the other, to be put to death in the most horribly painful manner. The mother stood by, and, as each victim was in turn called forth, she encouraged and strongly urged them to remain true to the God and law of Israel. At length the mother and her youngest son, a mere child, were the sole survivors of that noble band of martyrs. Even King Antiochus, the madman, began to relent. Spite of himself, he could not help admiring that firmness of principle and unyielding constancy, which his victims had sealed with their hearts' best blood. He owned, with a sigh of regret, that such men, could they have been gained to his cause, would have proved the most trustworthy support of his throne. The beauty and innocence of the brave boy—who with undaunted eye had witnessed the cruel murder of his brothers, and who now with firm bearing confronted him—interested the king. He entered into a conversation with the boy, painting the charms of a life spent in the fulness of royal favour, and its fruits, wealth and honours, and contrasting them with the horrors of a death, instant, untimely, and most painful. Antiochus used every argument, and held out every promise—in vain; the youthful martyr was not to be seduced. The king was vanquished; the desire to save this infant-hero became almost irresistible in the royal mind. But thousands were crowding round the king's tribunal, and watching this species of duel between the monarch

of all Syria and a child. The royal dignity must not be compromised; some outward act of submission must vindicate the supreme authority. The king, therefore, proposed to the boy that he would grant him life and liberty on one condition—that he should not be required to worship the idol the king had erected, but the king would drop his signet-ring from his hand on the ground, and that the boy should kneel and pick it up. This was an act of respect and courtesy, due to his sovereign, which the law of Moses did not forbid, and which, therefore, could be performed without any scruple of conscience. But the boy perceived the drift of the subterfuge. The surrounding crowds, who could not hear what passed between the king and himself, but who could see whatever was done on the lofty platform on which he stood and the king was seated, would naturally look upon his kneeling or stooping as an act of prostration and of worship to the idol. He would then be execrated by his own people as a traitor to his brothers, and an apostate from his God; and probably this act required of him, and apparently so simple, would eventually leave him no alternative but suicide or apostacy. He, therefore, refused compliance. As a last means, the king had recourse to the intercession of the mother, and strongly urged her to preserve the life of one, at least, of her seven sons, by persuading him to comply with the king's wish, and to perform an act innocent and of no moment in itself, but which became of importance to the king's dignity. The mother, however, was not less firm in her faith than her children. In terms the most pathetic, she urged her only surviving son, her youngest and best beloved, to remain steadfast and faithful, that he might soon rejoin his brothers in heaven. They had again and again declared, that the Supreme King of the world "would raise to everlasting life those who died for His law." Joining in this declaration, and adding the prophetic menace, that his and their tormentor "should have no resurrection to life, but would receive the just punishment of his pride through the punishment of God," the boy declared his determination to share the fate of his brothers. The king's patience was exhausted. His pity baffled, turned into rage. At a given signal, the executioners rushed on their victim; and while his body became a prey to tortures the most revolting, his pure spirit returned to its Father in heaven. The mother followed him. But in her last moments she exultingly exclaimed, "Father Abraham, I have surpassed thee, for thou hast only raised one altar for the sacrifice of one son, whereas I have raised seven altars for the sacrifice of seven sons." So then she died.—*Jewish Chronicle*.

To these we could add many instances of faith as invincible, and of courage as heroic, under that dispensation which crowns and ennobles that of Judaism;—men who, like Stephen and Paul, revered the God of Abraham, and loved His law as devoutly as the Maccabees, and yet who met without shrinking the martyr's death for the *faith of Jesus*. Oh, for a band of Jewish heroes, under the full influence of Christian truth, to go to their brethren throughout the world, not counting their lives dear to them, so that Christ may be magnified in the salvation of souls!

Messiah,

AS CONTEMPLATED AND EXPECTED BY JEWS IN FRANCE.

THE Editor of "Archives Israelites" thus writes:—"At the two extremities of the chain which forms the history of the Hebrew people, we behold two links which appear in their gigantic proportions: one commences, the other is to conclude, this history. These two colossal figures are Moses and the Messiah—the Messiah King of a golden age of which the prophets had a glimpse—glorious prospect, which God has set before us as an indemnification for our sufferings, as a support in our efforts, as an encouragement to our faith. For ages our hope has been delayed, but it will be realised at last; for the Word of God will certainly be fulfilled.

"The hope in a Messiah is as ancient as Judaism itself. It dates from the time of Moses (Levit. xxvi. 44, 45; Deuter. xxx. 1-10; xxxii. 34-43; Numb. xxiv. 17), and perhaps from the first pages of the Pentateuch (Gen. iii. 15; xlix. 10-12)."

The writer then alludes to the variety of interpretations which have been given to the texts which speak of the Messiah, and the different opinions that have prevailed among the Jews, and proceeds to sum up the doctrines which, he tells us, constitute the faith of the synagogue:—

"The Messiah will be a man, a royal prophet descended from the house of David, to which alone the right to rule over Israel belongs.

"The Messiah will restore to the people of Israel their ancient nationality and complete independence. The Mosaic edifice will be renewed in its integrity. Possessed of superhuman power, this instrument of Providence will change the face of the world. Faith in the one God will prevail from that time, and Jerusalem will be its metropolis and centre.

"This faith being sincerely professed by all, whatever may be the mode in which it is applied, will produce its national fruits,—peace and universal love. Then there will be no more wars, discord, crime, and public calamities.

"The Messianic period will be essentially temporal; i.e., it will be comprised in this present life. Nevertheless, it will partake in some respects of the character of the life to come, because it will be the consummation of time, and the conclusion of history. The chief points in these analogies will be, the relative perfection of human nature,—continual peace and happiness, an extraordinary longevity, and the resurrection. The advent of Messiah will be signalised by a forerunner, Elijah; by an antichrist, Gog the King of Magog; and lastly, it may be, by the previous appearance of a pseudo-Messiah, a victim to expiate the impenitence of Israel. This victim will be a descendant of Joseph, the Messiah of sufferings and of death. By the shedding of his blood, and by other trials unheard of in history, Israel will be regenerated, and then the glorious Messiah of their redemption will arise.

"As to the time when these solemn events shall come to pass, this is known to God alone. One thing only is certain, that as the especial mission of the Messiah is to put an end to the exile, and this exile is the consequence of the sins of Israel, it depends on us to accelerate the term by a great and complete repentance.

"But as there are some just men in every generation, and those just

men who have died in exile ought not to be disinherited of the immense joys of redemption, 'God will work a miracle in their behalf, unheard of until that time; for the sacred history presents scarcely one or two single instances of anything resembling it,—the elect of Israel, *i.e.*, the just and the penitent, will rise again. Thus scattered on the surface of the globe, or scattered in its dust, all those who are worthy of it will be present at this great restoration. All of them will be invited by the God of Israel to the future banquet, which will endure until the consummation of ages.

"These are the chief elements of the doctrine of the Messiah, such as are contained in the prophecies of the Bible, combined with the assertions of the Talmud, and of our most esteemed teachers. The intelligent reader will doubtless notice the numerous points in which this doctrine resembles that which is held by Trinitarians on the same subject, which is manifestly derived from the same source. Here, more than anywhere else, we see the influence of the Synagogue on the Church."—*Jewish Intelligence*.

The Ghetto.

ENTER the Ghetto, and you feel instantly that you are amongst another race. An indescribable languor reigns over the rest of Rome. The Romans walk the streets with their hands in their pockets and their eyes on the ground, for a heavy heart makes the limbs to drag. But in the Ghetto all is activity and thrift. You feel as if you had been suddenly transported into one of the busiest lanes of Manchester or Glasgow. Eager faces, with keen eyes and sharp features, look out upon you from amid the bundles of clothes and piles of all kinds of articles, which darken the doors and windows of their shops. Scarce have you crossed the threshold of the Ghetto, when you are seized by the button, dragged helplessly into a small hole, stuffed with every imaginable sort of merchandise, and invited to buy a dozen things at once. No sooner have you been let go, than you are seized by another and another. The women were seated in the doors of their shops and dwellings, plying busily their needle. One fine Jewish matron I marked with seven buxom daughters round her, all working away with amazing nimbleness, and casting only a momentary glance at the stranger as he passed. How inextinguishable the qualities of this extraordinary people! Here, in this desolate land, and surrounded by the overwhelming torpor and laziness of Rome, the Jews are as industrious and as intent on making gain as their brethren in the commercial cities of Britain. I drew up with a lad of about twenty, by way of feeling the pulse of the Ghetto; but though I tried him on both the past and the present, I succeeded in striking no chord to which he would respond. He seemed one of the prophet's dried bones—very dry. Seventy years did their fathers dwell by the Euphrates; but here, alas! has the harp of Judah hung upon the willow for eighteen centuries. Beneath the dark shadow of the Vatican do they ever think of the sunny and vine-clad hills of their Palestine?

WYLLIE.

Notice of Books.

The Jew: a Sermon preached at John Street Chapel, Bedford Row, on behalf of the Society. By the Rev. T. RAFFLES, D.D., LL.D. Pp. 16. London: Snow.

THE Committee of the Society have done well in presenting this Sermon in a neat and cheap form to the friends of Israel. It well deserves universal circulation, for it appeals with affectionate and persuasive eloquence to our common sense and our highest Christian feelings, on behalf of our brother, "the man that is a Jew." Having "illustrated and enforced the claims the Jew has upon our regard as a man—partaker of our common nature,"—Dr. Raffles presents "the claims peculiar to this man as a Jew :—

"I. Belonging to a race to which all that is venerable in antiquity appertains.

"II. To a race who once enjoyed the special tokens of the Divine approbation and favour.

"III. To a race to whom we are laid under the deepest obligation.

"IV. And, think how long this debt has been contracting!

"V. What prodigious advantage must arise to the Christian cause, from the conversion, on anything like an extended and general scale, of the Jews to Christianity!

"VI. In the judgment of those best qualified to express an opinion on the subject, there has never been a period more favourable to these efforts for the conversion of the Jews than the present."

We have only space for a short extract, and hope our friends will secure for themselves a perusal of the whole :

And will not the Jews, in the event of their true and saving conversion to God, become the most zealous, devoted, laborious, successful Missionaries to the heathen? I cannot but entertain the assurance that they will; while the Church itself, aroused by this event to a life, and energy, and unanimity unknown to former times, will take the field against the common foe, in numbers compared with which all present figures will appear contemptible. And, methinks, the new and superior Spirit of those times will come upon the men of wealth and property, as in the days of old, when no man said, or thought, that aught which he possessed was his own, and large estates will be placed at the disposal of the Church, so that she shall not, as now, be crippled in her efforts by the want of means, but as kings and queens and princes shall become her coadjutors, so the wealth of empires shall be poured into her treasury.

Nor is it possible for us, my brethren, to picture to ourselves the great honour with which converted Jews shall fulfil their

trust and prosecute their labour as Missionaries to the heathen. How will their own wondrous story confirm the testimony which they bear! What a demonstration will their conversion be of the ability and willingness of Christ to save! Who can go forth and announce the faithful saying, "Worthy of all acceptance, that Christ Jesus came into the world to save sinners," and add, with the same emphasis as the Jew, "of whom I am chief?" Yes, I verily believe that after all they will be the most honoured people upon earth, and the world shall a second time receive the Gospel from their hands. Other Pauls and Peters and Johns will arise, and, multiplied a thousand-fold, go forth into all the world and preach the Gospel to every creature; and, some perhaps would add, beginning—yes, again beginning literally at Jerusalem. And be it so. I shall not contest the point with them. And thus in the latter end, as well as in the beginning, in the consummation, as well as in the commencement, "Salvation shall be of the Jews."

If anything were needed to enhance the value of this Sermon, it might be found in the fact that it exhibits the mature judgment of one who, in the days of his earliest ministry, fifty years ago, stood forth

to plead with the Jews, and to advocate their cause by a sermon on the claims of Jesus of Nazareth.

A Praying Church; or, The Good Old Way. By John GLENDENNING.
Pp. 60. London: Snow.

THIS little book should be in the hands of every church-member. Scriptural in sentiment—faithful and affectionate in appeal—chaste and attractive in style,—it meets us as a messenger from purer regions, to remind us of our privilege, to reprove our languor, and to summon us to duty. We believe that it touches the great want of the day; and were its persuasives responded to, and its devout aspirations for a “praying Church” fully gratified, another aspect would be given to Christian efforts for the good of souls, and the churches would tell by a living piety on an observant but hitherto unconquered world. Might not every Christian institution be summoned to bear witness to the efficacy and to the want of prayer? Why are the tares and weeds so rank, and the pure grain so thin and feeble? Oh! Christians, pray ye the Lord of the harvest, and see whether “He will not open the windows of heaven, and pour you down the early and the latter rain.” We could have wished that our dear friend, who has often proved his lively interest in the cause of Israel, had not taken for granted that the Jews are always remembered among the objects of the Church’s intercessions. He will, we are sure, rejoice if his appeals for “specific prayer” should very often include those for whom we are taught so specifically to plead.—(Isaiah lxii. 10.)

Again we earnestly recommend the purchase and circulation of this valuable tract, the conclusion of which may suitably close this brief notice:—“These thoughts are spread before the Lord, and offered to his Church in simplicity and godly sincerity. They claim to be pondered and prayed about. It is surely time that the power of prayer were revived in the Church—it is time that the blessedness of prayer were restored to the Church. God is willing to bless us when we are willing to be blessed. Fellow-Christians! for your own sakes, for the sake of your families and friends, for the sake of the Church which Jesus has purchased with His precious blood, and for the sake of the world which lieth in the wicked one, take this matter into immediate and most serious consideration. ‘Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.’”

RECEIVED FOR REVIEW.—“Moral and Religious Guide,” by Moritz Davidsohn.

* * * Books for Review to be sent to the Office, 1, Crescent Place, Blackfriars.

Missionary Intelligence, &c.

WE have great pleasure in inviting attention to the Annual Report of our **MANCHESTER AND SALFORD AUXILIARY**, presenting, as it always does, views and sentiments in connexion with the cause and prospects of the Society deserving circulation among all its friends. The following are extracts :

The return of another anniversary of the formation of the "Manchester and Salford Association in aid of the British Society for the Propagation of the Gospel among the Jews," offers to the Committee the usual opportunity of submitting a brief report of their operations during the past year, and of presenting such a view of the general prospects of the society, as may stimulate both themselves and their friends to redoubled exertions in their endeavours to promote the conversion of God's ancient people.

The committee desire, in the first place, to record their devout thanksgiving to Almighty God that, while He has been chastising some of the oppressors of the Jews, by the scourge of war; and while many of the habitations of the land have been filled with lamentation and weeping, they have been permitted to co-operate with Him, who is "Head over all things to His Church," to extend the peaceful triumphs of that kingdom which cannot be moved; and to hasten the dawn of that millennial morning, when "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Amid all that is angry in the elements and portentous in the aspects of the present troublous times, there is a bow of promise in the horizon, in reference to the lost sheep of the house of Israel. Whether we review the facts of their history, or whether we examine the disclosures of prophecy, respecting their future ingathering, we are taught, that seasons of great political convulsion and vicissitude may be overruled by God for the more rapid accomplishment of His purposes, and the more signal manifestation of His glory. It is by no means an insignificant circumstance, that while one-fifth of the Jewish people are subjects of the Czar of Russia, the whole of their beloved country is in the hands of the Sultan,—and who can tell but that the

issue of the present war may be, to restore the Jews to Palestine, and to restore Palestine to the Jews; and thus to consummate an object which lies near the heart of the wandering Israelite in his remotest exile, and which may have an important bearing on the universal evangelisation of the Gentile world.

Such are the views and feelings which are extensively cherished amongst the Jews themselves in regard to these great questions. Mr. Frankel, of LYONS, says, "Passing events make a deeper and more solemn impression upon the Jewish mind than on any others. The foreign Jew believes the decline and fall of the Russian empire to be ultimately connected with the restoration of Israel, and the end of the world. A crisis like the present has brought many to a close study of those prophecies which relate to Messiah's advent, and to their own future."

But, leaving points which are open to controversy, and which may be surrounded with uncertainty, it is manifest that the claims of the house of Israel to the sympathy, the prayers, the liberality, and the exertions of the Christian Church, were never stronger, more unequivocal, or more imperative, than at the present crisis. The softening down of inveterate prejudices against the Jews, and the growth of more generous feelings towards them, are among the gratifying indications of the age. In **TURKEY, EGYPT, ARABIA, and ALGERIA**, they are recognised as citizens. In **GREECE**, in the **INDIAN ARCHIPELAGO**, in the **UNITED STATES**, and in **SOUTH AMERICA**, they have flourishing synagogues and schools under government protection. In **FRANCE, PRUSSIA, AUSTRIA**, and the **GERMAN STATES**, they are allowed to purchase estates, invest funds, prosecute education, and to hold the highest offices of citizenship. In **NORWAY, DENMARK, and PIEDMONT**, embarrassing and intolerant restrictions have been greatly relaxed, and public sentiment is turning rapidly in their favour. The recent election of an Israelite to the civic chair of the metropolis, is an assurance that in England the Jew, as such, will be

no more proscribed and oppressed; but that, so long as he proves a loyal subject and a useful citizen, he will be treated as a man and as a brother.

There are other signs of the times which are fraught with encouragement to those who seek the conversion of the house of Israel; among the most important of these may be noted the extensive circulation of the Oracles of God; the earnestness with which they compare the prophecies of the Old Testament with the narratives of the New Testament, with regard to the character, the labours, and the sufferings of Jesus of Nazareth, and especially the altered and reverent feelings which are now very generally entertained and avowed respecting the adorable Redeemer.

In adverting more particularly to the operations of the Manchester and Salford Association, a copious extract is given from the journal of our laborious and devoted Missionary, Mr. Naphtali:—

“By the good hand of the Lord another year has been granted us, both to live and labour for Him and for the salvation of souls. It has indeed been a year pregnant with the distress of nations and the havoc of war; and although the brandishing of the sword and the groans of the dying have been confined to remote parts, yet their sad effects have been felt nearer home, and especially by those who have been called to fill up the gap of the dead. But while other nations have fought bravely for their homes, their religion, and the honour of their country, many of the lost sheep of the house of Israel have been forced into the army of the alien, to promote the caprice and tyranny of a despot. Even young children from six years and upwards have been carried to the National Institution to be trained for future exigency. In order to escape from the operation of this cruel policy, many have fled from Russia, and have sought refuge in old England. This unexpected arrival of fugitives has increased the labours of your Missionary; and the sudden transition from a land of bondage to a land of liberty has predisposed them to listen to the message of the Gospel. The novel idea of salvation by faith in Christ, and not by the works of the law, roused them to the utmost inquisitiveness; and but for the poverty of their circumstances, and the distraction of their minds, some happy and good results might have been realised. I gave them some temporal relief, a number of tracts, and a few Bibles, and humbly look to the Lord to give the increase. I have visited the resident poor, and although they are not actually

needy, they are obliged to struggle hard to procure their daily bread. My intercourse with them during twelve years has secured for me their confidence. They consult me on various occasions, and disclose to me their private affairs; and in return I faithfully counsel them to seek the salvation of their own souls, and also the souls of their dependent families. I have supplied them with Bibles and tracts; and the result of my experience is a deep conviction that not a few of them are believers at heart. Then, again, I have kept up constant intercourse with the middle class, who are more respectable and better informed, comprising shopkeepers, tutors, commission-agents, commercial travellers, and small merchants. Their religious sentiments are rather latitudinarian. Moses and Christ, Judaism and Christianity, are of equal consideration. Hence they are unstable like water. Sometimes they gladden my heart by speaking of Christ with the highest admiration; at other times, they couple him with Moses. Nevertheless, the fact that they will compare Christ with Moses, and Christianity with Judaism, is, to my mind, an assurance that the religion of the Gospel, which is adapted to all men and for all places, will ultimately prevail. As for the wealthier class, though Jews by birth, the effect of civilisation has almost separated them from their brethren; social intercourse with their co-religionists has well nigh ceased, and with it a considerable amount of national prejudice has given way. The consequence is, they make no difficulty in attending a Christian place of worship, and even take delight in associating with Christian company. In connexion with this subject, I would humbly offer a practical suggestion. Let such gentlemen as come in contact with the wealthier Jews put into their hands a suitable religious tract, accompanied by a request that it may be carefully read; and let a subsequent opportunity be taken to ask the question, “What think ye of Christ?” By such an agency an incalculable amount of good might be accomplished. Finally, the most important part of your Missionary’s labours, in propagating the Gospel among his brethren, is during the annual holidays, especially on the two principal festivals, namely, the Feast of the Passover and that of the New Year, the Day of Atonement, and the Feast of Tabernacles;—seasons when the itinerant masses go up to the synagogue to celebrate the solemn feast. The number of strangers averages from two to three hundred at each festival; and the duration of their stay, including all the festivals, is about nine weeks. At these gatherings

they go about the streets in companies, which affords your Missionary additional facilities in preaching the Gospel to them. Some listen silently, others argue warmly, — a considerable amount of Gospel truth is exhibited; and this being repeated festival after festival, and year after year, we may hope that some lasting good is effected. And here I must beg to observe that, with some exceptions, your Missionary's inquirers and converts have not joined the Church of Christ in this immediate locality; but have, by uncontrollable circumstances, been transferred to the care of other Missionaries and introduced into the Church in other places, either at home or abroad; thus fulfilling the Master's saying, "One soweth and another reapeth." As for the resident inquirers now under your Missionary's care, it is worthy of consideration, that the difficulties which hinder them from becoming decided Christians do not arise so much either from want of knowledge or conviction, as from a combination of outward circumstances; such as a painful separation from the nearest and dearest earthly friends. There are some who have been enabled by God's grace to forsake father, and mother, and wife, and sister; but there are others who have to struggle with the world, and who have to wean themselves gradually from those whom they have loved since the days of their youth." The Report thus closes:

The Manchester and Salford Association has hitherto taken a prominent and commendable part in the prosecution of this

sacred enterprise; and the Committee are unwilling to believe that there is any abatement of zeal. With regard to the diligence, the perseverance, and success with which the Ladies' Auxiliary has been conducted, the Committee would speak in terms of the most grateful and emphatic approval. Still, extraordinary times demand extraordinary duties. Such times are the present. "Therefore, beloved brethren, let us be steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as we know that our labour is not in vain in the Lord." Let us endeavour to foster and diffuse a more profound and practical sympathy for the house of Israel; let us abound in more self-denying and systematic liberality on their behalf; above all, let us emulate the prayerful zeal and cherish the lofty anticipations of the patriotic prophet who exclaimed, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beniah: for the Lord delighteth in thee, and thy land shall be married."

LONDON.

MR. JAFFÉ states:

About three weeks ago I was accidentally met by an Israelite, of great respectability, whose salutation surprised me. Before I could speak, he began: "Have you no recollection of me, Mr. Jaffé, an Israelite who so frequently visited your house when you were at Bristol, and in whose welfare you were, at that time, so deeply concerned? Well, when I left Bristol, I thought nothing more of the truths you urged upon my consideration, and for a long time succeeded in even banishing the misgivings and doubts which had perpetually crowded into my mind, and which had, at times, made me very unhappy. Still I could not get rid of the impressions which were made on my mind; I felt my perilous condition, and was longing to be with you; and hearing that you were at Birmingham, I went thither in hopes to meet with you, but was disappointed; I there heard that you were in London, and I came here, but could not for a long time

find out your residence; and now that I have providentially met with you, I desire that you would again take me by the hand and teach me those things that will make for my peace." I am happy to say that I have taken him by the hand, and find him a very apt scholar in the things of the kingdom of heaven.

Another pleasing instance in which the grace of God has triumphed, is that of an Israelite named G—. When Mr. G. was first introduced to me, he expressed the desire of being taught to read the English language. I gladly offered him my assistance, but with the understanding that we should read the New Testament. To this he readily consented, and for some time he read without feeling any interest whatever, and this chiefly arose from the fact that his knowledge of the language was so scanty that he was unable to understand and enter fully into the meaning of the important truths read with him; but

as soon as his knowledge of English expanded, he became inquisitive and read with considerable pleasure. He was not above half acquainted with the Epistles and Evangelists, when he became captivated with the purity and sublimity of their doctrines. After many anxious trials he became a sincere inquirer after truth, and through God's grace and love to him he is now, I trust, a firm and decided believer in the Lord Jesus. It was only last year that Mr. G. was officiating during the celebration of the festival in a Jewish synagogue, where he acquitted himself with great honour and gained the esteem of many very respectable Jewish families, but since he has known the truth he has given up all for its sake; and though he has had nearly ever since to struggle with want and distress, and the Jews are constantly at his house, offering him every possible inducement of a worldly nature to draw him from his integrity, he yet remains firm, and nobly defends the honour of his Master against any and every assault.

Another inquirer, Mr. S——, I regret to say, has, during the past month, had to endure a great "fight of affliction." In a letter addressed to Mr. K—— recently, he said, "Oh, how I envy you, that you can, through the grace of God, already call yourself a Christian, that you can press the cross to your heart and say, 'Dear Saviour, thou art mine!' I am still forcibly held back from openly confessing my faith, and the greatest insults are heaped upon me. My wife stands between me and my Saviour; when she sees me on my knees she raves and rages, and when I speak to her of the love of Jesus, she only answers by violent marks of her displeasure. Pray for me, dear brother, and I will also give myself to earnest and fervent supplication: perhaps the Lord will be entreated of us and remember us for good."

I am thankful to say that I am still permitted to labour with pleasing and highly gratifying results. Though my duties often lead through rough ways and rugged paths, though I have frequently to sigh and mourn over the depravity, the wilful blindness, and determined opposition of those for whose peace and happiness I am labouring; yet amidst it all, I am enabled to discern the glimmering of that blessed and long-wished-for day, so full of life and salvation to Israel; and in the prospect of it, I am even now permitted to reap some first-fruits of the coming harvest.

In a subsequent report, Mr. J. writes:

During the past month I have consider-

ably extended the circle of my Jewish acquaintances, and effected an entrance into several families which were inaccessible before. In one of them, I have reason to believe, the word preached has been accompanied with power and efficacy, and constrained the husband and father to read and investigate the claims of the Gospel for himself, and thus satisfy his own mind on that momentous and most important subject.

In another family the Israelite, after hearing me repeatedly press upon him the necessity of salvation through faith in the blood of Jesus, has at last resolved to receive Christian instruction, and be prepared for openly confessing his faith in Christ. His wife, it is true, offers the most strenuous opposition to such a step, and will undoubtedly exert her utmost to prevent the carrying of his design into effect; yet the fact that all the other members of his family have become Christians will furnish him with a powerful and overruling plea for his also deciding for the truth. A young man, his brother-in-law, who lives with them, seems likewise favourably inclined to the truth. I pray that it may be said of this family, as it once was said of one of old: "This day has salvation come to this house."

With deep gratitude to God, I am permitted to report that Mrs. S——'s long, obstinate, and bitter opposition to the truth, has, at length, through the grace and mercy of God, been turned into deep anxiety and fervent solicitude for her spiritual peace and safety. She found it a hard thing to fight against God and oppose His designs of mercy to her, and when mild and gentle measures failed to recover her from her delirium, severe and arousing ones had to be employed to humble the proud heart, and to bring down the lofty looks. "I have richly deserved all the afflictions and trials with which the Lord has been pleased to visit me," is now the tone of her voice: "I will kiss the rod, and not demur at God's wonderful dealing with me." Yes, she is full of eager desire and earnest longing to be joined to the people of God as speedily as possible, and looks forward with considerable pleasure and satisfaction to the day when, by the side of her husband, she also will be permitted to testify to all around what a precious and loving Saviour she has found. Mrs. S—— has a little sister with her, between the age of seven and eight years, whom she likewise feels anxious to have trained for Christ, and she has already begun, in conjunction with her husband, to lead her gradually and gently into the knowledge of the truth.

Mr. G—— is also, considering the very

limited time he has to spare for religious instruction, making pleasing and satisfactory progress in Divine things. He generally comes to me on a Sunday afternoon, when we spend a few profitable and delightful hours together; and in addition to

this, I endeavour to see him at least once a week in his business, and to speak to him in the best way I can about the things that make for peace. I hope, ere long, to see him take the decided step for Christ and His cause.

MR. GELLERT refers to some remarkable circumstances, which, in the course of Providence, have brought a travelling Jew to think seriously of the best things. After the Missionary in London had had several interviews with him, and had made but little impression by them upon his levity and carelessness, the Jew left the metropolis, to visit, as was his custom as a hawker of jewellery, a district of the country. As he travelled along the dusty road, his heart was still unchanged—his purpose was unrenewed, and not having succeeded very well in his trade of late, he thought, perchance, that his Jewish extraction and faith were the obstacles in his way. He accordingly resolved, at the next house where he should present his wares, if the question were put to him, to say that he was a Christian; when he did so, the gentleman at whose door he stood at once invited him in, and asked him the reason of his faith and hope, which compelled the Jew, though perhaps unwillingly at first, to open the law and the prophets, and to ransack them for passages in proof of his Messiahship, whose right it is to reign, and who will reign until he has put all enemies under his feet, and further to show from

the same Scriptures, how all the services and sacrifices of the temple did but foreshadow Him of whom Moses spake. Returned to London, he presents himself before the Missionary who had faithfully striven to instruct him, and through whose teachings it was that he had been enabled so well to counterfeit a Christian, while indeed a Jew. "Pardon me," he said, "that I have told a lie, in order to improve my circumstances, and to dispose of my goods. I said I was a Christian, and under the full persuasion that I was, the gentleman caused me to remain in his house a whole day; he purchased goods of me to the amount of four pounds, and welcomed me to his own table: but his joy in welcoming me as a brother, the tenderness and sympathy of his kindness, together with his parting blessing, I desire never to forget. If such is Christianity, and such the mysterious and overwhelming love they bear one another, I am persuaded that it is of all things most excellent and true, and sincerely desire to be forgiven my sin of falsehood, that, with an eased conscience, I may learn more of the Christ and Saviour of the Christian who was my helper and my host."

FROM MR. COHEN, AT MARSEILLES:

Among the numerous strangers to whom I have preached the blessed Gospel during the past month, there was Mr. S——, to whom I had preached Christ more than a year ago, and who was then, like most of the Jews in France, an infidel. I then persuaded him to buy a Bible, and I remember that he laughed very heartily when I told him, that if he would only read the Bible prayerfully, he might be led not only to believe in the God of his fathers, but also in His Son, who came to save his soul; and although he laughed at the message, yet it pleased the Lord to open his eyes and his heart to believe in Jesus. The following I have gathered from the conversations I have had with him during his stay here. He said: "I first was a Deist, then an Universalist, and then I became an Infidel; and, being lively and gay, my company was much sought after, and I was what is usually called a happy man; but—poor happiness without God in the world! My greatest pleasure was, as you know, to laugh at the

Bible and religion, the thoughts of which fill me now with horror. I left Marseilles in October, 1854, for Nimes, where I remained three months. One day, my wife asked me to read the Bible; but I laughed at her; then she reasoned with me, and told me to remember your kindness, and that there could be no harm in reading it, &c.; and she would not let me rest until I read it. But I shall never forget with what feelings I opened that holy book, which I so often ridiculed; my whole body trembled, and I was as cold as ice. With faltering lips, I read a chapter in the New Testament,—but what chapter it was I do not know; my wife tells me that it was in John. From that time, I commenced reading the Word of God; but I became so unhappy, that I thought that at every step I should sink into hell. I prayed much, and asked God to lead me into the truth. My wife persuaded me to call on one of the Protestant ministers, and to tell him my mind, which I did; but he told me that, some years ago, he heard that a

Jew called on a brother minister, and wished to be baptised; but it was believed that all the Jew wanted was money, and therefore he did not like to have anything at all to do with Jews, nor with Catholics, who wish to change their religion. This greatly discouraged me; and having been disappointed in a situation, I became quite wretched. I gave up reading the Bible and prayer; and while in this state of misery, I received a letter from a friend in Constantina, who told me that there was a clerk's place in the same office where he was, if I wished to accept it. I was glad of the opportunity, and we at once left Nîmes for it, and we have been there ever since, and it is for the same firm that I am here on business. Two months passed without reading the Word of God and prayer; but I was unhappy, and I was obliged again to take the Bible, and devoted my evenings in considering and comparing the passages which you kindly marked for me; and the Lord shed great light upon my soul, and I felt happy in believing, and feel so still. I attend the Protestant church as a Protestant, and as such I have already several times taken the Lord's Supper." One day, he took my hand and said: "I have to thank you for all this. It is true that I have learned much from my wife, who is, as you know, a Protestant by birth; but if it had not been for you, I do not think that I should have thought of believing in Jesus." I told him to thank God for it all; he said, "So I do; but I am bound to thank you too." Before he left, he asked me to let him have some tracts or books, which he wished to distribute among his brethren at Constantina; and from his conversations with me and with some friends, during his stay in this place, there is reason to believe him to be a true believer in Christ.

It is now several months since I made the acquaintance of a very interesting young man from the principality of Bavaria, who has been sent hither to learn the French language, with whom I have had several interesting conversations, and who, I believe, is not far from the kingdom of heaven. The other day, he told me that he received his first impressions through their shoemaker, who was a Pro-

testant, and who lent him a New Testament, which he read, and that he was at once struck with the sublime character of Jesus, and it was now more than two years since he had ceased to be a Jew inwardly; but that he had no such clear views of the Gospel before he knew me; and as soon as he was out of the jurisdiction of his relatives, he hoped to take that step from which he had been hitherto prevented. Whenever I converse with him, I tell him to read his Bible diligently, and to hold on in prayer, and God would make the way clear for him.

I have met with several soldiers, whose acquaintance I made in the hospital, and it was really very encouraging to see the poor fellows still thankful for my visits, and some of them steadily pursuing the perusal of the Word of God. I do not think that one could have been more glad to see his own brother than some of them were to see me. One of them—a sergeant—who now had a wooden leg, threw his arms around my neck, and would have kissed me in the street. He said: "I am still reading the Bible, or rather the New Testament, which I understand much better. I wish I could only remain with you for one month; I should learn more during that time, than I could in six months by myself. Pray for me. It is my desire to believe in Jesus, but I find it not so easy as I thought; I feel that my sins stand between me and Christ. Pray for me; I am a poor creature. You know Jesus declares, that 'Except a man be born again, he shall not see the kingdom of God;' and the soldier's eyes filled with tears. I told him to remember that "'it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the chief.' Believe this, and go and plead it before the throne of God." He said, "I wish I could only be with you one month. I am now on my way to join our dépôt, from whence I hope to get my dismissal; but should I not return to Marseilles again, I will write to you."

Another told me, that it was only since he had read the Bible which I gave him, that he had been led seriously to reflect about his soul.

BEYROUT.

MR. MANNING's last communication is of a peculiarly painful character. We give it in full, hoping that it will awaken sympathy and prayer. We trust that, when the visitation has passed away, it will be apparent that mercy was mingled with the judgment, and that, in the night of storm, some lessons of Divine truth have been brought to the memory and applied to the heart.

After my late communications of the sad state of things here, you will, no doubt, be glad to hear from me again, though I am sorry to say that no change as yet has taken place with us for the better. The cholera still continues to rage, and the people to leave the town in alarm, and among them, some of the consuls, the English and American included. Whilst they remained, they seemed to impart a certain degree of confidence to the poor people that could not get away, but their departure now is like the giving up of the last hope. My school, I regret to say, is entirely deserted, as also the whole Jewish quarter, which looks, I think, more desolate than any other part of the town. What will be the end, it is impossible to say, as there are no sanitary measures whatever adopted, not even to clearing out the open cesspools that run through the streets, the Mussulman believing that what is to be will be, and that, therefore, any effort on his part will be unavailing. I have also been obliged to leave my own house and shut it up, having several times been deserted by servants that I had hired at any price they thought proper to ask; for, unfortunately, we were in a locality that was much visited by the disease, and where the largest number of people have been carried off. I am now staying with an English gentleman, similarly situated to myself, though in times of quietude he has as many as a hundred people under his control, in a silk factory belonging to a London house; but at present there is only one remaining, who acts as servant to us, and before him we are obliged to exercise the greatest caution that we do not complain of indisposition, or he would immediately leave us to our own resources. The desertions that have taken place amongst the inhabitants since the disease broke out are almost incredible. A person whose house is very near this, and who is a member of one of the most respectable families in the country, and secretary to our own consular-general, was the first to flee and leave his family of four children, and a wife just ready to be delivered of another, and, indeed, she was so, two hours after he was gone. Another man, of similar standing in society, whose wife

was attacked, sent off his little son to call his sister, who had only a few days previously been confined, and before she could arrive to take care of her mother, the monster of a parent had fled, and it was not till some days afterwards that it was known where he was. This will give you some idea of the awful state of society here, when this is a description of the best, and I doubt not that you will agree with me, that if ever there was a people apparently ripe for the Divine judgments, it surely must be this. In addition to our present troubles, we have every prospect of a famine, not so much from the failure of the crops, as from the great draft that has been made on this country for grain of all sorts, to supply others. But hitherto, the periodical rains have failed, and it is now past the time for putting in the seed, so that provisions have risen to more than double the price, and the measure of wheat that sold for 7 piastres when I first came here, is now 43. I often admonish these poor people of the evils that are coming upon them, but, as of old, they hate the light, and cleave to their false teachers; and sometimes they tauntingly ask me, how it is that I come to be so much wiser than any one else; to which I reply, "It's because I read the Bible, and find it there written what God is about to do." And I tell them, if they would but read it, they would become wise too. I also ask them, what advantage they derive from their multiplied intercessors, in the shape of dead men and women, and their belief in the pretended miraculous power of the priests, who are evidently not able to turn aside a single judgment of God, nor even to allay the fears excited by it. When the cholera was here before, the priests, with one exception, all ran away with the people; but this time they have been shamed out of it, though they are sadly put to it, in the matter of the last office to the dead—extreme unction—which the Church can on no occasion dispense with; and I tell them they are deservedly caught in their own trap, for sending poor deluded souls into eternity, trusting in the efficacy of this lie. That I am no favourite of this people you can easily suppose, but hitherto, they have not been permitted to do me any

harm, beyond the annoyance of encouraging the people to treat me with disrespect, and my servants to leave me at a time when it occasioned me the greatest inconvenience; but in most cases the Lord provided, and

that which was intended for my hurt, often turned out the contrary. Through mercy I am in the enjoyment of health, and the assurance of the Divine protection.

The hand of the Lord does indeed lie heavily on the children of the East. May they "hear the rod, and Him who hath appointed it." The Bishop at Jerusalem states:

At present, this country is quiet; but during the summer, there have been great disturbances in Galilee, the mountains of Samaria, and the district of Hebron, with horrible blood-shedding and murders. All this in consequence of a bad, or rather weak, government; for it is believed that some of those disturbances have been excited under the influence of foreigners, whose object, it is said, is to render themselves necessary. Such a state of things, together with the all-absorbing topic of war, was unfavourable to the mission and to the evangelisation of this country. Added to this, as unfavourable to the spread of the Gospel, is the difficulty of the people to procure the necessaries of life; for although the harvest was not bad, the price of all kinds of provisions is exorbitant, in consequence of exportation. Under these circumstances, the Jews, who almost all live upon alms sent to them from far countries, and in an ever-diminishing ratio, are the greatest sufferers. Even during this summer and autumn, thousands of them have suffered terribly. It is heart-rending to see the emaciated fathers and mothers of families, and to hear them relate to what amount of privation they and their children are re-

duced. The little help we can render them is but like a drop of water. It is but the other day that a poor sickly Jew brought his favourite child to me, a nice, little girl of about eight years, offering to give her to me for ever, because he had no bread to give her. I had the means of helping him: but there are many similar cases.

Now, if I were asked, "What is the relation of the mission to this state of things, or how is it affected by it?"—I would say, that its lasting effects cannot yet be expected to be visible; but the immediate effect of this disappointment of the Jews is, that their prejudices having been softened, the missionaries have a more free access to them; yea, that many Jews come now to us who formerly would scarcely have suffered us to approach them. Upon the whole, I believe that the Gospel has never been so widely preached among the Jews as it has been during the course of the present year, although it has again been done rather in the way of conversation, than in the free delivery at once of sermons setting forth the whole counsel of God. Such sermons are preached in several languages, but very few Jews will attend them.—*Jewish Intelligence.*

THE Officers, Collectors, and other friends are reminded that the accounts of the Society will be closed for the current year on March 31, on or before which day they are respectfully entreated to remit the sums in hand, with lists of officers and contributors, as they are to appear in the Report, as concisely as possible, to save expense: all sums received after the above date will be carried to next year's account. All orders to be made payable to Mr. George Yonge, 1, Crescent Place, Blackfriars: if on the Post Office, at St. Martin's-le-Grand.

The Ladies' Committee at Norwich desire us very gratefully to acknowledge several valuable and acceptable contributions to their intended Bazaar.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, February 20, at Seven o'Clock.—The Meeting is open to all the friends of Israel.

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AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE. | | PAGE. | | PAGE. |
|-------------------------------|-------|--------------------------|-------|--------------------------|-------|
| O Israel, forget me not | 33 | Missionary Intelligence: | | Missionary Intelligence: | |
| Synagogues of the Jews | 35 | Mulhouse | 40 | Gibraltar | 44 |
| Jewish Gratitude | 36 | Brussels | 42 | Liverpool | 46 |
| MISSIONARY INTELLIGENCE: | | Wurtemberg | 43 | London | 47 |
| Lyons | 37 | Hanover | 43 | Notices, &c. | 48 |

"O Israel, Forget me not!"

In these words, the Lord appears before us as a suppliant, just as though it were of importance to the all-sufficient God, for His own sake, that we should love Him, and remember Him with affection! He makes use of every form of speech to entice us to His arms; but they are not empty forms, for they proceed from His merciful and compassionate heart, which thirsts for our deliverance. "O Israel," He says, "forget me not!" When was there ever a more moving, heart-affecting address heard under heaven than this? Ought not the tears to rush into our eyes at such language? Look at the world, how much reversed! It is for us to lie in the dust at His threshold, and unceasingly to cry with tears, "Immanuel, do not forget us!" Instead of which, He comes, the Lord of glory, with such a request to us, who had long since deserved a very different language from His lips!

And how loud, in the present day, do these words again resound! Mark in what a powerful chorus the preaching of His gospel again resounds through the world! Muster, if you can, the daily increasing host of watchmen on Zion's walls, who again invite men to come to Christ. Listen to the accounts of victory which are brought to us, ever more strikingly and wonderfully, from the distant missionary worlds; nor overlook the horoscope of the times, in which the state of things predicted by the sure word of prophecy, as immediately preceding the second coming of the Lord for the destruction of His adversaries, and the universal establishment of His empire, is ever more clearly made known to us. In all this, you hear the expression of His desire, that you should not forget Him.

And, besides which, out of how many things that individuals continue to experience, is the voice still heard! Thou, who didst so wonderfully escape an impending danger; thou, who, after severe illness, hadst thy life lengthened and presented to thee anew; thou, who, on the contrary, wast obliged to resolve on accustoming thyself to an early grave; thou, whose soul was darkened by forebodings of death, or perhaps, blacker cares and bitter distresses; thou, who didst seek peace in all the world and could not find it; thou, who hast all the world can afford thee, and yet art inwardly depressed, going about restlessly and a fugitive, like Cain—all you solitary and friendless ones, who sue for love, and go a-begging for faithfulness, and yet find it nowhere—all of ye tell me, do you not perceive in all this, Who stands before you, Who looks graciously upon you, and most urgently and earnestly entices you to His arms? Of a truth, He is the helper out of every trouble, the friend of sinners. He seeks not yours, but you. He offers you alliance and friendship; and, believe me, that what He has disguised in your experience and feelings, in your joys and sorrows, is nothing less than His suppliant request, "O Israel, forget me not!"

But what do these words imply? Certainly more than might be supposed at first sight. Brief is the language, but rich the import. The superadded words, "return unto me," explain and expound them. With a passing thought of the Lord, with the reception of His image into the mirror, with a preserving of His name in our mouths and memories, its appeal is little responded to—its pathetic entreaty scarcely remembered. But as this sweet expression breathes the most fervent love to us as individuals, so it likewise claims for us, on our parts, personal love to the personal Saviour. Yet a rose may sooner grow out of the stone than this love out of the soil of our fallen nature; no, this celestial flower does not expand itself in us before we have experienced in our inmost souls a great transformation, only to be wrought by the power of the Holy Spirit. Not such a change, however, in consequence of which a sinner becomes a saint; but a change by which a pharisee is transformed into a poor and penitent sinner. It is not a regeneration, in virtue of which one that is weak and powerless elevates himself to strength and vitality; but a change in which one who supposes himself rich is brought down to be poor and needy. Truly it is a bitter cup to justify the sentence of God's law upon us, and to be compelled to condemn our whole life as having been spent in estrangement from God; but he who resolutely empties this cup, by so doing only bids farewell to deceit, and renders due honour to truth. It is true, that to us the necessity seems hard, to be obliged to exchange the flattering conviction of belonging to those who are good and acceptable with God, for a shameful consciousness of belonging to the ranks of publicans and sinners. But he who takes the resolution to do so exchanges, when viewed in the light, only a wretched delusion for the acknowledgment of that which really exists. It must come to this, that we awake out of our natural dreamy life before the trumpet of eternity awakes us too late. We must at length cease to hide from ourselves and from Him our boundless guilt in His sight, and acknowledge the tremendous, but too well-founded truth, to be read in the tables of Sinai as well as in the whole of our lives, that in ourselves we are utterly lost, and lie under the Divine curse. We must no longer struggle against such a turning-point in our lives. We must accept the Divine accusation against us, even should our

hearts break over it. There will, doubtless, be an end of the peace we have hitherto enjoyed, and of much besides. The bread of tears is now dispensed, instead of the manna of joy, as was once the case with Peter, Mary Magdalene, and a thousand others who now join in the great hallelujah; and grief, anxiety, and care take possession of us, such as our poor hearts had never known before.

But what of that? The road lies through this Jordan to the promised land. Provision is made that despair shall not be among the gloomy guests who approach us in sackcloth and ashes. We shall not sit long in sorrow on the criminal's seat, until, before our inward eye, the veil is thrown aside by One who is incomparably elevated and yet gracious. See on His head the crown of thorns, and look at His blood-stained robe! Hear Him exclaim, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." Oh, how delightfully sweet and blissful does this language fall on our inward ear! All that is within us responds, "Thy will be done, and thine remain; take us under thy saving and delivering care." From that time the Friend of sinners becomes the centre of our lives, our only hope, the sole object of our love and desire. Henceforth, we can no longer understand how any one can enlist or live without Him. Our eyes then never cease to behold Him, nor our will to be subject to Him, and we join in the exulting language of the prophet: "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel."—From "*Christ and His People*," by the Rev. F. W. Krummacher, D.D.

The Synagogues of the Jews.

(Abridged and translated from the Biblical Dictionary of Dr. George Benedikt Winer.)

SYNAGOGUES were the religious meeting-places of the Jews in the times which succeeded the captivity. Tradition maintained their very early origin; and the Targums carry them up even to the age of the patriarchs. In proof of their high antiquity, they relied partly on Deuteronomy xxxi. 11-13 (on the ground that the reading of the law is the principal part of the synagogue-worship), and partly on Psalm lxxiv. 8. The first of these arguments needs no confutation. The expression employed in the above-mentioned psalm is ambiguous; and after all, the question remains whether this whole psalm was composed before the captivity. The needfulness of religious meeting-houses for social worship, without the service of the altar, must first have become perceptible to the Jews when in bondage, far from the Holy Land and the legal sanctuary; and hence the synagogues may have originated in that eventful period, and afterwards have been transplanted into the mother country. At the beginning of the Christian era, at least one synagogue existed in every town of moderate size in Palestine; for example, in Nazareth, in Capernaum, as also in those towns of Syria, Asia Minor, and Greece, in which Jews had settled. Larger towns had more of them; and in Jerusalem itself, four hundred and eighty, or at least four hundred and sixty, were found.

Different from the synagogues were the proseuchæ, that is, places of prayer, oratories, which were without the towns, and generally in the neighbourhood of flowing waters (the Jews being wont to wash themselves before prayer), in open places, and often without roof. The name, however, is likewise used by Josephus and Philo for synagogues properly so called. The erection and support of the synagogues (which were sometimes without, but more commonly within the towns, and in the most beautiful and elevated situations) devolved naturally upon the community; yet both were sometimes undertaken by private persons, and these occasionally heathens. The Jews entertained high ideas of the sanctity of these buildings. They assembled there (the women occupying separate seats) on Sabbaths, feast-days, and, in later times, on the second and fifth days of the week, for social prayer and hearing sections of the Scripture, from the law, the prophets, and some other books of the Old Testament. These were read out by one of the congregation (according to Philo, by one of the priests or elders,) and freely interpreted for edification. The reader and the interpreter were, however, different persons. When one of the priests had pronounced the benediction, to which the congregation said "Amen," the assembly was dismissed. The office-bearers in the synagogue were: 1st, the overseer or president, who had the direction of the whole service of the synagogue, and watched over the order of the assemblies. 2nd, The elders, who seem to have formed a college of counsellors under the superintendence of the overseer. 3rd, The legate or messenger of the assembly, who regularly officiated in the congregation as the offerer of prayer; but who was, besides, employed as the secretary and the messenger of the synagogue. 4th, The attendant or "minister," who made ready the books for public reading, attended to the cleanliness of the room, opened and closed the synagogue. To these was perhaps added an alms-gatherer; as Matthew vi. 2, cannot well be understood of open almsgiving.—*Jewish Chronicle*.

Jewish Gratitude.

THE following address, sent from the Kertch Jews to Lord Stratford de Redcliffe, our ambassador at Constantinople, is copied from the *Jewish Chronicle*; and affords a pleasing instance of the susceptibility of the Jewish heart to kindly influences. It is prefaced with a short note from the Earl of Clarendon, addressed to Sir Moses Montefiore:—

Foreign Office, Dec. 24, 1855.

My dear Sir,—I think you will read with pleasure the enclosed address to Lord Stratford, from some Jews who were brought away from Kertch when that place was taken by the allies, and in whose unfortunate condition I have taken great interest. I am, my dear Sir, very faithfully yours,

(Signed)

CLARENDON.

Sir Moses Montefiore, Bart., &c., &c., &c.

Peninsular and Oriental Steam Navigation Company's
Steam Ship "Colombo," off Kertch, Nov. 24, 1855.

Your Excellency,—We, the undersigned, heads of families of 120 Russian refugees, of all ages, beg to be permitted to approach your lordship, to convey to your excellency the most heartfelt gratitude which we, the widows, the fatherless children, and orphans among us, feel and cherish for the considerate protection, and for the many acts of charity and kindness your lordship deigned to lavish on all of us, from the day of our arrival, from Kertch, at Constantinople, until the day of our departure for our desolate homes.

Language, my lord, even the most eloquent and impressive, would leave undefined our sense of obligation towards the generosity of the nation your excellency has the honour to represent; but especially towards your excellency's magnanimity, with which your lordship caused balm to be poured into our afflicted hearts.

We would also beseech your excellency to be pleased to interpret our deep sense of gratitude and obligation to the French and Turkish authorities at Constantinople, and towards the French Sisters of Charity, whose untiring zeal and solicitude in behalf of the women and children among us will never be forgotten.

We would, in conclusion, pray to manifest, through your excellency, our deeply engraven thanks in our hearts and minds, to Rear-Admiral Grey, and to Lord Napier, who, on many occasions, brought comfort to our habitations of mourning, who provided us with meat, drink, and clothing, when all the necessaries of life were out of our reach, and who, not heeding wind or weather, continued to befriend us and to bewail our misfortunes to the last.

We have taught, and shall continue to teach, our children to implore the blessings of the Most High on our benefactors, that their kind deeds towards us may be lastingly impressed on our memory, and faithfully recorded to that of our coming generations of Judah, who, we trust, may reap the benefits of the objects of this war.

We have, &c.,

(Here follow the signatures.)

Missionary Intelligence, &c.

FRANCE.

Our "duty is to sow beside all waters." "In the morning sow thy seed, and in the evening withhold not thine hand." It is not permitted to the enemy to snatch away all the seed, though it may seem cast on stony ground: some genial rain-drops—some penetrating sunbeam—may kindle into life what lay among the dead.

LYONS.

From Mr. FRANKEL:

I have been visiting Madame L.—for a very long time; she always received me politely, and even allowed me to speak about Christ and the Gospel to all the members of her family, but seemingly, never paid any attention herself; she is very bigoted, and often told me that she was quite ready to lay down her life in defence of Judaism. One day her son

called to say that his mother was very anxious to speak to me; she had the day before received a letter from Alsace, announcing the death of her father; the stroke was a severe one, and she could find nothing in Judaism to afford her any consolation in the hour of trial; in her distress, she remembered some remarks I made on the passage, "Christ hath brought life and

immortality to light through the Gospel," and she at once sent for me to hear my views about death and eternity. I found the room darkened, a small lamp burning in a corner, for the soul of the departed; and Madame L—— sitting on the ground reading the Lamentations of Jeremiah. Having offered a few words of sympathy, I complied at once with her request, and explained the nature and cause of death, and spoke to her of Christ, who has deprived death of its sting and the grave of its victory. She listened with great attention; and when I had finished, she remarked that what I had told her had every appearance of truth, but it seemed to her too good to be true, for (she continued) the Jews who are God's own people, have 613 commandments to observe, in order to gain heaven, whilst the terms of pardon and eternal life, offered to the world at large, seem to be so easy as to leave them nothing to do but to believe and be saved; such a doctrine would be charging God with inconsistency. I expounded to her the doctrine of justification by faith, and spoke of the peace and joy the Christian experiences in believing. Calling on her again, after a few days, she confessed that she found it much easier to perform certain duties, however arduous, than to believe sincerely and lay hold by faith on the promises of God. I was glad to find that my previous conversation had produced some effect; she had evidently been pondering over it, and for the first time allowed me to read to her portions of the New Testament. I offered her a copy of it, that she might read it at leisure, but she refused, on the plea that, as the spirit of the departed would not be admitted into Paradise till eleven months after his death, he must, during that period, be hovering between heaven and earth, and probably a frequent visitor to her room; and as he was an enemy to the Gospel, she feared his displeasure, were he to discover the New Testament in her possession.

A few Saturdays ago, I was agreeably surprised to find several Jews assembled in the house of Mr. W——, awaiting my arrival. After a hearty welcome, Mr. L—— assured me, in the name of the company, how highly they esteemed me; that whilst they regretted my having become a Christian, they nevertheless loved me as a brother, and begged me not to consider the objections they raised against Christianity as a personal insult. Another told me that he had been thinking a great deal about the new doctrines I was propagating, and the more he reflected, the more his mind became bewildered, to find in his own

Bible all the passages I quoted in favour of Christianity; still he believed that they must be capable of different constructions and interpretations; and as he was not learned enough to discover their real import, he had persuaded his companions to meet me at Mr. W——'s (who is a famous Hebrew scholar) and hear whether he could contradict my statements. It would be of no interest to record the objections and answers that were put forth during the two hours' conference; they were old arguments, usually employed in Jewish controversy; but I have reason to thank God for that interview: they were by no means satisfied with Mr. W.'s objections, and I hope that they all left with the conviction that Christianity is not a "cunningly devised fable," but will stand the strictest investigation, even of the most learned of its opponents.

I have lately lost several of my inquirers, who, with several other Jews, have gone to the Crimea to open little shops and stores; more than all, I regret and grieve about the mysterious disappearance of one, the most interesting of any. One day I met a priest in his room; the young man was greatly embarrassed, and so confused that he could hardly speak; but the priest came forth very boldly, and told me that he hoped to succeed in preventing the young man from renouncing one error and embrace another, and that he had been endeavouring to convince him that the Church of Rome was the true one, and the only suitable one for a Jew; for there the Jew might fancy himself worshipping in the temple of Jerusalem—there the priest was vested in robes of gold like the high-priest of old—there he would see an altar with the golden candlestick before it, the incense burning; he would hear the voice of music, prayers read for the dead, and the intercession of the saints implored—in short, it would be nothing less than changing the dull service of the synagogue for the glorious service of the temple. Mr. M—— asked me whether I could say anything in refutation. I replied that it was perfectly true that the Romish Church abounded in rites and ceremonies most fascinating and attractive; but that God delighted in such outward show I positively denied, and quoted 1 Sam. xvi. 7, and John iv. 24; and I added that I had no time at present to enter into any controversy on the subject, for I had a more solemn duty to perform,—to exhort him faithfully to examine himself, whether his heart was right with God,—whether he had found peace with God through our Lord Jesus Christ. The priest allowed me to

speaking without interruption, but he seemed determined not to leave before me; and as I had another engagement, I was obliged to leave them. I called again the following day, but found that he had left his lodging for good on the preceding day, and

no one knows his present address; I fear he has taken up his abode in one of the convents, but I will do my utmost to find him, and, if possible, rescue him from his perilous position.

Perhaps few portions of the mission field are less promising than France; and yet, beneath the indifference which seems to pervade the religious atmosphere, plants of righteousness have sprung up among the seed of Abraham, and are, according to the testimony of our missionaries, bearing fruit to the glory of God.

Mr. BRUNNER relates that with eighty Jewish families, in PARIS, he has friendly and familiar intercourse. The number baptised in connexion with his mission is eighteen, all of whom, except two, are walking consistently with their Christian profession.

From MARSEILLES, Mr. COHEN writes that, since his residence there, he has, by sale or donation, distributed more than 160 copies of the Scriptures, in whole or in part; that he has preached Christ to more than 600 Jews during the past year, among whom were many soldiers, some of whom have already enlisted in the service of the Lord Jesus Christ; that he believes his mission to have been specially blessed to hundreds of travelling Jews, who have taken and carried with them leaves of the tree of life, which shall be for medicine and for food to souls far away from Christian charity, and unaware of their condition as sinners. Mr. Cohen speaks of eight persons as fruits of the Divine blessing on his labours during the past year.

Three of those baptised during the same period have fallen asleep in Jesus; namely, two Jewish soldiers and Rosina H——, of whom an account has been given in the HERALD. The aged Jewish lady, whose baptism and conversion have been recited in our pages, has been permitted to celebrate the anniversary of her public confession, by a devotional service with a few Christian friends. On this occasion the following address was delivered by the Rev. J. Monod:

My dear friends, it is this day twelve months that our sister Miss M——, who was then in her eighty-fourth year of age, and who belonged to the Jewish religion, was baptised in the name of the Father, Son, and Holy Spirit. On this occasion of her anniversary she had desired, and all of us with her, to offer to her God a sacrifice of thanksgiving, the fruit of our lips, confessing His name (Heb. xiii. 15).

My dear sister in Jesus Christ our common hope, this day is as your spiritual birthday, not that Jesus Christ revealed Himself to your soul until the 18th of January last, but because this is the day on which you openly joined yourself to the Christian Church. In reflecting on this ceremony, and on the words that I should address you on this occasion, my thoughts take me to that exhortation, so simple and so solemn, addressed by Jesus Christ to the impotent man after his cure at Bethesda (John v. 14), and to the woman after she

had been pardoned (John viii. 11), "Go, and sin no more." When we know Jesus Christ and the power of His grace in our hearts, we must die unto sin daily, but live a life of holiness, nothing less.

I could remind you of all the Lord's goodness towards you, but I prefer to exhort you to-day to respond to all His favours in a manner worthy of a child of God. This is not a new commandment; the old alliance, under which you have lived during the greater part of your life, preaches holiness from the beginning to the end; the new gives you the means to attain it. Study holiness, and in order to do this you must "watch and pray;"—watch so as to combat the evil under whatever form it may present itself; it is subtle, and is found in a humble chamber as in the great world. To glorify God in the different relationships of your life (1 Cor. x. 31), you must fight against the least appearance of evil (1 Thess. v. 22). Have Him who has done so much for you

constantly before your eyes, and consecrate to Him every instant of your life, so that you may be prepared to meet your Master, who will come to us all at one moment or the other, but who will, to all appearance, not delay long for you. He has accorded to you a pilgrimage longer than to the majority of your brethren. May He find you watching when He comes! But, above all,

pray; with a sense of your weakness, keep close to Him who is all strength; you have only that which you receive, and you receive only that which God gives you.

May we all retain this instruction. It is necessary to move forward, to grow in holiness; without that, what good will be our Christian profession?

"Ask, and it shall be given you."

Miss M—— has also addressed a note to the resident secretary, expressing her firm belief in the doctrine of the Trinity—her lively faith in the Lord Jesus Christ, and the peace she enjoys in Him, while at eighty-four-and-a-half years, she waits the summons that will call her into the presence of Him whom she has learnt, in the close of life's pilgrimage, to love with all her heart.

MULHOUSE.

The simple narratives given by Mr. GINSBURG fully confirm the testimony recently borne by an eminent physician on the Continent, who has liberally assisted and carefully observed the progress of his mission: "The work of Ginsburg at Mulhouse appears gradually to be becoming consolidated. There are friends gathering round him. He grows in faith, and is filled with the Spirit of God; and his efforts have been already made a blessing to many, and will be to more."

I well remember the time (though it is just nine years since I spent the last Christmas in Russia) when every pious Jew endeavoured to stay at home on Christmas-eve, lest he might meet a *goy* and be obliged to salute him; and when to visit a Christian, during that time, was considered more iniquitous than to enter a *tephlah* (an idolatrous house of worship) during any other season of the year. This high resentment was not peculiar to the Russian Jew alone, it was the long and continued spirit of the synagogue. And this has introduced the heinous custom, among the Jews, of playing cards that night in order to avoid every sacred engagement.

But honour be to the Lord, who has deigned to remove these inveterate prejudices and animosity against His Son—His people's own Goel, in awakening the church to her duty, and raising societies for the promulgation of the Gospel of peace, to meet our helpless and forlorn brethren in a spirit different to that of hatred and persecution which has obviously much contributed to, if not caused, their obstinacy and long rejection of their soul's refuge and salvation, but one of meekness and love, that every Jew may participate the blessings of its Author.

And now, though the fatal habit of gaming on Christmas-eve is still persisted in, in some countries at least, there is no

other malignant motive in it except the love of sin. And a remarkable fact it is, that no sooner had the twilight of Christmas-eve begun, than some of my Jewish unconverted brethren commenced to pay their respects by visiting me on this festival. Among those were Mad. W——, with her daughters. Mad. W——, whose name, I think, has been mentioned to you in my first letters, sought and made my acquaintance two years ago. Since that time I frequently visited, spoke to, and read with her the Word of life before her sons and daughters, and their octogenarian grandmother, who is still fasting every day prescribed by the rabbonim. This family has also been visited by Mrs. Ginsburg, and other female friends, very frequently. In all family concerns, Mad. W——, either came herself, or sent one of her children, to advise with me. Her visits have, however, suddenly and unaccountably been interrupted for several months. When I asked her to explain her long absence, she said that: "The rabbonim and other influential Jews had called on her, and inquired whether she also intended to leave the religion of her fathers, and to mar, thereby, the brightest prospects of her youthful and well-bred children." She replied that she never thought of forsaking the religion which has always been her support and consolation when misfortunes befel her, and when, after

the death of her good husband, tribulation and affliction seemed never to end. "I have visited Mr. Ginsburg, I am not ashamed to own; but he never spoke in such terms as to affect the principles of religion or morality. I wish my children did as he advised them to do." Upon this she thought it better to absent herself for a while. But she did not like to wait any longer, she said. And when, finding me engaged, on her renewed visit, she conversed for some time with Mrs. Ginsburg, and came the following day with her youngest daughter, and since then, often repeating her visits during this month. I have, however, not yet seen the desired result of our long acquaintance, though this is but a negative reason (if any) to think that the word of God has remained of none effect.

Mad. H. — also surprised me with a visit, at the commencement of this month. She was very nervous and quarrelsome when she entered my room; and when my wife wished to shake hands with her, she refused, and so she did when I offered her my hand. But as she stayed entire two hours with me, when we could largely talk over all her grievances, and of the subject of salvation, she quitted the house very friendly, promising to send her husband to me. Her visit has indeed produced a most satisfactory result. When she returned, her implacable husband seemed much displeased with her recital of our conversation, and, to revenge it, he thought he must again prohibit his son to come to me, and take his Bible from him. This doubly harsh measure the mother considered both unjust and unwise; a dispute followed, which ended in wishing their son to spend the time he has been wont to be with me for the same purpose with them at home. And since then the Old and New Testaments have been regularly read and not once omitted. You will be astonished to hear that this "family devotion" is always commenced with prayer, to which they at first greatly objected; but Madame H. —, out of curiosity, at last said: "Let us hear what he prays." The old mother, observing that her son was consuming too much candle in his bedroom, clandestinely went up, the other night, to the door of his chamber, to hear what he was about; and, to her "disappointment," as she said (perhaps to her greatest delight), she heard him, after having read a psalm, wrestling with his God, and most affectionately praying for his dear mother's immortal soul. May his, and other prayers offered on behalf of his parents, be speedily heard and answered! The blessed name of our

Saviour is not cursed in that house any more, as it has been hitherto. I feel now convinced that, particularly in this case, it would have been imprudent to rend asunder the sacred ties of parental love, through baptism. You will recollect, it is nearly a year since this youth has applied for admission into the visible Church of Christ; and had it been granted, a partition wall, to divide parents and son thereby erected, every prospect of salvation might have become beyond our horizon, whilst now, we have much reason to hope and pray (and I do most earnestly entreat your fervent prayers), that the Lord may show His compassion upon these two hoary people, and save them, as He mercifully did their children.

Mr. B. —, whose business having been interrupted for a considerable time, on account of the war, employed much of his time to find out his former Jewish acquaintances, in order to give them opportunity of hearing his reasons why he had left the synagogue and joined the church of Christ. This has induced some of his friends to visit me. Mr. W. — (butcher by profession) is one of these; who, though of a very ignorant and superstitious mind, listened to the subject of the Messiah with the greatest imaginable astonishment and interest. His hope in the expected advent of the Son of David seemed very sanguine, whilst he had not the slightest idea of the atoning character, or the indispensable necessity, of His appearance. When I asked him if he needed no expiation, he plainly replied, "No;" for he eats no terephath (unlawful meat). He added, "I drink no jaüm-nasah (wine of libation), and carry on no business on Shabbis." He has, however, changed his mind. After I had caused him to read the thirteenth verse of the twenty-ninth of Jeremiah, the thirteenth verse of the third of Jeremiah, and the whole first chapter of Jeremiah, he repeatedly exclaimed: "It is true! What book is it?" I informed this simple-hearted and sincere inquirer after truth, that this book has been written partly by Moshe Rabbai, and the rest by the Newaim; and proved to him from Deut. xxxii. 51, Jer. vi. 5, 7, and other passages, that the very best of men needed atonement for their sins, and that he therefore needed it also. Seldom has any one seemed to me more thirsty and hungry after the one thing needful; but never one more grateful than this unlettered butcher. Had not his business caused him to be continually absent from town, he said he should have called upon me frequently.

Mr. B. — (of the same profession as the

former), a very intellectual and interesting youth (21 years of age) is another, who came to me subsequently to a visit from our baptised brother. The plan of salvation was a thing he never heard of before; indeed, he thought good education and

profitable business are all men needed. He seemed very much pleased with his new acquaintance, and the Bible, which he never saw before, and which he promised to purchase.

BRUSSELS.

From Mr. KESSLER :

On the 8th December, the Rev. E. Panchaud, after the usual invitations by placards and hand-bills had been given, commenced the first conference with the Jews, by delivering a lecture on the "Dispersion of the Jews." After some introductory remarks, he divided his subject into the following heads:—

I. The fact of the dispersion of the Jews,—its extension, its circumstances, its length.

II. It cannot be explained by natural or ordinary causes, and presents no analogy in the history of the world.

III. It has been predicted, not only by writers of the New Testament, but also by those of the Old Testament.

Having illustrated each division with appropriate and edifying remarks, he drew the following consequences:—

1. That both the Old and New Testaments are divinely inspired.

2. That, according to the inspired writers, this dispersion has no other cause than the chastisement of God on account of the rejection of the Messiah.

3. That therefore this dispersion will come to an end as soon as the Messiah shall be acknowledged by the children of Israel.

Our Jewish brethren were this time but few; yea, the whole congregation, both of Jews and Christians, consisted of not more than fifty persons. The reasons for this scanty attendance are obvious. A day or two before Saturday, we had such a heavy fall of snow that the streets were scarcely passable, and if so, connected with danger and difficulty; and, also, the meeting was held in a place of worship only opened a fortnight ago, in a bye-street, and not known among the public. The next meeting, please God, will be held in one of the two churches well known, and in a good situation.

Wishing to give a full summary at the end of this month, I shall to-day but briefly refer to what I have done during the past month. Our committee met on the 24th ultimo, and, on my proposition, resolved that I should deliver a discourse in German on the doctrine of the Messiah,

as developed in the Old Testament,—the result of which I hope to be able to mention in my next report.

Since my last, I have been to Antwerp, to see some of my former inquirers, whom I am happy to say I find progressing, though slowly, in spiritual things, who wish me to hold another public meeting. There is a vast difference, as I have observed before, between the Jews at Antwerp and those at Brussels. Whilst the latter are indifferent to almost anything bearing on religious matters, the former are, on the contrary, desirous, not only to engage in religious controversies, but sincerely to arrive at the truth. I shall have occasion more fully to point out to what this may be attributed, and go on to tell you, that, besides Antwerp, I have also visited Verviers. There no Jewish families are resident, but a good many Jewish workmen are employed in the various manufactories. The minister of the place told me that very often these young men come to his church, and ask whether it is the synagogue; and upon being answered in the negative, nevertheless stay over the service. I had opportunity to see several of these *ouvriers*, and after conversing with them on their spiritual state, promised to come again some future day.

In Brussels I make my usual rounds, and gain day by day a firmer footing among my brethren. My position here, as you will see from my annual report, is a very difficult one indeed, for many reasons; the principal one is, that I am obliged, before explaining to my brethren what Christianity really is, to refute all sorts of objections referring to the corruptions of Christianity, and particularly popery. They are not, as in England and Germany, acquainted with Christianity under the form of Protestantism; from the superstition around them, they consider it as something nearly related to idolatry. On the other hand, the more instructed know Christianity only in the shape of Rationalism and Socinianism. Lately, especially, a translation of Channing's works has been published here, and the principles laid down in his writings seem to make rapid

progress. I am glad, indeed, that I read, whilst in England, the greater part of his writings, and am therefore able to refute its pernicious doctrines, and point out the

differences on which my belief is based, from those on which Mr. Channing has based his.

WURTEMBERG.

From the Rev. P. E. GOTTHEIL :

The weather turning unusually fine for this season of the year, I went out last week to spend a few days among the Jews along the railway. I visited six villages—all, except one, old acquaintances. The new village I was led to enter, expecting to find several Jewish families, but actually found but one remaining, all the rest having removed either to Ulm or to America. This one family I visited, and found a ready entrance. One of the children, now about eighteen, has been bed-ridden all his life, and is a source of much grief and sorrow to his parents. I seized this opportunity to remind the mother of the purposes God has in view in afflicting His creatures,—viz., to draw them unto Him, to listen to invitations, and to prepare them for eternity. I adduced many Old-Testament passages, and also a few from the New Testament : the latter, I found, were not new in the house. The little girl visits the Christian school in the village, and joins the reading of the New Testament, but always says God, where the name of Jesus occurs. This she has been advised to do by her parents, who, probably, are not aware of the admission they make thereby, identifying Jesus with the Father. In the same place, I had hard work with the second Protestant minister, whom I visited, and who had strong objections to the evangelistic efforts made among the Jews, though himself a truly pious believer. He at last came to ask, "Why have a *special* agency for the purpose?" because I had been showing him, that what we had to offer to the Jews was none other but what we had to offer to the Christians,—viz., the Gospel of the forgiveness of sins through the blood of the Redeemer;

without which forgiveness the soul of the Jew, as well as of the Gentile, must perish. The question was not difficult to be disposed of. I assured him, that as soon as every minister of the Gospel, in every village and town where Jews are residing, came to see the necessity of offering the Gospel to the Jewish inhabitants, as well as to Gentiles,—yea, consider them as part and parcel of their spiritual charge and care, and as soon as private Christians came to see the necessity and the blessedness of winning their Jewish neighbours for Christ, there would be no necessity for a special agency, and it would be withdrawn to places where there are plenty of Jews, but no Gospel ministry, and no Bible Christians. As long as these conditions are not fulfilled, we must consider a special agency to the Jews necessary, even in the midst of a Protestant congregation. The minister admitted this plea, and seemed satisfied; at all events, he gave me his best wishes on parting.

The greatest part of Saturday I spent with my Jewish friend, the teacher at T—, whom I found more than ever disposed deeply to enter into all the questions pending between us. I believe that he is advancing, and would do so yet more, were his whole day not taken up so fully with teaching; so that but little time remains for his studies. I fully believe that the grace of God will yet prevail with him. He has to bear many reproaches from the Jews, that he is not kindly inclined towards them; but this is merely the consequence of his truthfully exposing to them their present position. The truth is not always welcome, nor pleasing, nor flattering.

HANOVER.

The friends of the Society will be gratified with the following extract from Mr. WM. BRUNNER's report, although they will perceive the wisdom of waiting awhile for further particulars :

I am thankful to say that my mission here is assuming a promising character, and although I do not now place before you tangible evidence of that fact, it is because when such work has commenced, it must be first viewed with

reference to its influence on the whole community, and not to the immediate and personal fruit resulting from it. The mission is, first, a work of awakening, and a call to the mass of slumbering spirits; and then follow the results of individual re-

penitance and faith. In my last letter, I gave you a short outline of the spiritual state of mind of the Jews of Hanover, and the peculiar religious tendencies prevalent among them. Since that time I have been endeavouring to extend and direct my efforts further, both as to Jews and Christians, truly in the spirit of Nehemiah, quietly and without ostentation, yet resolutely and without fear; and thus I have been enabled to enter positively upon my work, which I hope will prosper and bear fruit. It is, indeed, difficult where infidelity, rationalism, and unbelief have planted their strong ramifications, to preach to men of peace, righteousness, and faith; but as we have the truth on our side, and are equipped with the whole armour of Christ, we shall overcome every opposition, and bring low every thing that setteth itself up against His dignity and authority. To these Jews the story of the Cross is a hard thing, because, it is humbling to their pride and exhibits to them all their nothingness and vainglory; and that God has chosen the foolish things of this world to confound the wise, that in His presence no flesh should boast. Their notion of the Messiah is quite unscriptural, but of a modern character, namely, that of an abstract idea, embodied in their gradual and ultimate deliverance from their subjugation and hardships among the nations. When such men are asked what the typical sacrifices of the Old-Testament dispensation signified, the answer is, that they were merely customs of the time, which also prevails among all other nations. But is such an answer satisfying? Or does it not rather confirm the great truth of man's original fall, and of the Divine institution of sacrifices, or a means of propitiation, and as typical emblems of Him who was, in the fulness of time, to offer Himself up once for ever? But what is astonishing is, that men who admit in their daily prayers and services the great truth

of a personal Messiah, and the scriptural teachings as to His character and offices, should so far err, and hold such opinions as these! They need, indeed, to be first awakened, and made alive to the truths, *the fundamental truths*, of their own faith, and then they are able to perceive and understand the preaching of the Gospel of a suffering and glorified Messiah, of justification and righteousness to be obtained by Him, and will learn to know that the Christian faith is not a cunningly devised system, but that it is the reflection of ancient Judaism, and that in it the vital principles of the Old-Testament dispensation are perfected and consummated. However, there are some Israelites in this place, who, while following the faith of their fathers, have not given up the hope of the Messiah, the Redeemer, and, like Simeon of old, are anxiously awaiting His appearance. May the Spirit of truth breathe upon them, to convince them of their error, and enable them to see in Jesus of Nazareth the fulfilment of their long-cherished expectation!

In my present letter I do not give you a statement of separate facts, to which you have a right to look forward. But you may be sure that I am not asleep, but at work, and endeavour to arrange and set my mission on such a footing, that it should be efficient, and answer the end which we seek. But I pray you not to judge my activity by the quantum of report I may send you, for that is not a sure criterion to estimate the real work of the Missionary and his usefulness. I am sowing the seed, and when it shall please the Lord that it shall spring up into visible and unmis-takeable fruit, I shall record to you such instances, for your own satisfaction; and that it may also strengthen the hearts of those who are deeply concerned in the building up of the Lord's temple, by the spiritual gathering in of His people Israel.

GIBRALTAR.

From Mr. Lowitz :

By the good help of the Lord, I continue in my efforts to spread the Redeemer's kingdom among His ancient people here, by means of conversation, as well as by the distribution of tracts. Apart from these ordinary duties, I have the privilege of instructing two Jewish youths, of whom I can speak with a certain hope of their sincerity, for they seem quite determined in their inquiries into Christianity. One of them is Haim Ben Oliel, whom I mentioned to you before, and who was the

means of persuading the other, Abraham Ben Oliel, to imitate his example, and they both left their country and kindred, and are resolved to seek and "find Him of whom Moses, David, and the prophets did write," even Jesus of Nazareth, the Saviour of the world. They attend regular instruction, and I spend daily upwards of four hours with them in reading and writing, as they had no idea of any other letters but the Hebrew and Judeo-Spanish, and they were obliged to begin with the A B C. Now

they are able to read the Castillian-Spanish, and even English, pretty tolerably; but more than two hours are every day devoted to the study of the Old and New Testament, in the examination of the Messianic prophecies, and I am happy to say that they evince a great interest in the subject of Christianity. I have had, of late, occasion to consider with them minutely the Divine decrees respecting the Messiah's suffering and death, and their complete fulfilment in the garden of Gethsemane, and on Mount Calvary; and whilst I was thus referring to the different passages which clearly treat on our Saviour's death and passion, suffering for sinful man, I perceived that they were both very much affected, and tears came into their eyes, which they could scarcely restrain. This marked feeling strongly proved the veracity of the prophet Zechariah's words, "They shall look upon me whom they have pierced, and mourn," &c. (Zech. xii. 10.) I have reason to think them sincere, and seriously inclined to embrace the truth as it is in Jesus, from the fact of their being already exposed to hardships and privations on that account. I, moreover, told them beforehand, that worse trials await them; but if they decide to put themselves under the Saviour's sure protection, He will never leave nor forsake them. But I am, nevertheless, concerned to think on the consequences that will naturally follow their conviction and conversion. It often suggests itself to my mind, that if satan will try to counteract my efforts by his evil devices, how can I oppose it? I mean, what can be done for these two youths, to deliver them from the evils which they have already begun to experience, the hatred of the Jews here, who will insult and injure them in any way they can; the separation and unkindness of their parents towards them, as soon as they hear of their determination to become the disciples of the despised Nazarene? Such, and the like consequences are unavoidable; it is also true, it will be a test to try their sincerity and steadfastness in the faith. Still there are other circumstances to be taken into consideration, which must be presented; for instance, they could not any more return to their native land Barbary, nor could they, in their Christian character, stay long in this place, as there is no chance of finding employment for them here. I am, therefore,

at a loss to know what could be done for them, to release them from their peculiar and painful situation; were they to go to England the difficulty would be only shifted, and not obviated.

I may also inform you, that on Saturday, the 12th instant, Rev. Alex. Levi gave us an interesting statement of the circumstances of his conversion to Christianity, in the Methodist school-room; the audience was composed of Jews and Christians, and pretty tolerable for the first time. At the end of which, I stationed myself at the door, and gave suitable tracts to each and all as they went out. Mr. Levi and myself remained behind, arguing for some length of time with two Jews, who insisted on the divine institution of *kidersh* on the sabbath and other feast days.

Last Saturday, Mr. Levi delivered, again, a discourse on the advent of the Messiah; but I am sorry to say that there was but one Jew present. It is thought that the bad weather might have been the cause of their absence, but I fear that they have leagued together to keep away; still I am glad to see Mr. Levi persisting in delivering his discourse again on Saturday next, please God, and in some measure acting on the principle of the prophet Ezekiel, chap. ii. 1, &c. I told you, in my last, that I was preparing to deliver a few lectures in the Spanish; but as I shall have far greater difficulty in procuring a Jewish audience than Mr. Levi has, because of my being sent to them more directly than he is, I thought better to postpone it, and to proceed with my work quietly, in the name and strength of the Lord.

I have occasional calls from Jews, natives of the different towns I visited, on the coast of Barbary, whom I endeavour to direct to the light of the Gospel, and to supply them with tracts, that they may read them on their return to the land of darkness. Would that the blessing of freedom and toleration, which is hoped to be soon enjoyed by the people in Turkey, would reach this benighted empire of Morocco, and so open a door of salvation to the descendants of Israel and Ishmael who live in it! Surely the time cannot be very far off, when the kingdoms of this world will become the kingdom of our Lord Jesus Christ, who shall reign from pole to pole with illimitable sway.

LIVERPOOL.

The Missionary at Liverpool, in the portion of time devoted exclusively to Jews, is encouraged by indications of inquiry and confidence :

You will be pleased to hear that one of my Jewish inquirers has applied to me for baptism. His name is G—. He has a wife and four children, and, notwithstanding the opposition of his wife, he is still determined to embrace the truth as it is in Christ Jesus. I recommended him to the Rev. C. M. Birrell, who has had some conversation with him, and asked him to call on him occasionally, in-order to become more acquainted with his views and character. I have known G— since last winter, and visited him at his house. He used also to call on me, and, through my conversations with him, his mind has been awakened, and I trust that his heart is softened. On last Saturday evening, whilst he was with me, I went through with him several Messianic passages of the Old Testament, but dwelt especially on the ninth chapter of Daniel. I tried to explain that chapter to him in as plain a manner as possible, holding before his eyes the great fact that, whilst within the period specified by the prophet, the sin-offerings and sacrifices, prophecies and visions, should cease, and the second temple itself, after its being built, again be destroyed, the Messiah also is stated to appear and be cut off, but not for Himself. As the former particulars really took place during that period, so must the coming of the Messiah also have taken place: one cannot be separated from the other; and the Jews must either reject Daniel as a prophet, or, with believing in the divine authority of Daniel, believe also in Christ. G— approved of my explanation, and said that the Jews were undoubtedly in error. May the Lord give him grace to confess Jesus as his Redeemer before his unconverted Jewish brethren!

I had several other Jews visiting me during the past month, and Mr. W—, of whom I made mention before, is progressing very satisfactorily in his inquiries; I have also visited some Jewish families, and preached unto them Christ crucified. One Hebrew Bible I made a present to a Jew, whom I have known for some time, and to whom I also gave a New Testament at his own request. And last night I presented W— with a Bible, which I bought. W— thanked me very much for it, and promised to read it, both with the understanding and the heart. May the Lord guide him into all truth, inasmuch as he is also a son of Abraham!

Among the different Jews that visited

me, I am glad to state that two of them are regular inquirers with me during the week, and both of them attend occasionally Christian places of worship. There is a great similarity between them in sentiment and in searching after the truth, although I never have them with me at one time; but the difficulties that each has to contend with are peculiar; the former being continually annoyed by his ungodly and worldly-minded wife, whilst the latter is harrassed by the Jews, and exposed to much contumely. This, however, they endure with patience, and often ask me to engage with them in prayer that the Lord would graciously grant unto them fortitude, and full reliance upon His aid, in order they might pass through these trials to the honour and glory of His holy name. I greatly sympathise with them, and am somewhat able to enter into their feelings. I try therefore, on every occasion I meet with them, to lead them to Christ, and to read and explain to them such passages of the Holy Scriptures as are calculated, to remove some obstacles in their way, fortify their minds against prejudices, and enhance the value of Christ's doctrines in their eyes.

On one occasion R— requested me to explain to him the arguments used by Christians for keeping Sunday, instead of Saturday, as the day of rest. I did so, and showed to him that Christians, not being under the law of Moses, but under grace, are not committing any sin by preferring the day in which their heavenly Master rose from the dead to the Old-Testament Sabbath. That the law was not intended to be permanent even the Jews themselves admit, for in their writings it is asserted that the law will only be binding for the space of two thousand years, and then be superseded by the ushering in of the time of the Messiah, and the new covenant of which the prophet Jeremiah speaks in the thirty-first chapter of his prophecy. Even the Sunday itself, I went on to say, is nowhere commanded in the New Testament to be observed; but from some passages which we find, where the day of the Lord, or the first of the week, is mentioned, in which the Apostles and the early Christians came together for the purpose of prayer, it appears that Sunday was observed by them; and this usage having come down to our time, we Christians think right and consistent with our holy calling to rest on that day and dedicate it to the service of God.

R— was satisfied with my explanation, and asked me to read with him the passage in Jeremiah. At another time I was visited by two Jewish youths, whom I met formerly in a Jewish family. They were brought to me by G—, and I conversed with them for some time. They were quite ignorant of Christianity, but listened to me with marked attention. However, not long after that they were surprised, one day, by some Jews, who saw them reading my tracts, and brought to the leading Jews of this town. They were

interrogated as to where they got the tracts from, and then strictly prohibited to repeat their visits to me. I hear the Jews sent these two youths away from Liverpool, and are much incensed against me for trying to delude the youths. Of this, however, I am not sorry, but I only pray that it might lead to some happy result. Oh ! that the Lord would soon visit His ancient people, and pour out upon them the Spirit of prayer, and searching after the great truth of their Messiah.

NOTES FROM THE MISSION IN LONDON.

I PAID and received my visits during last month as usual. In the course of my conversation with my brethren about Christ being the Saviour of the world, and especially in urging upon them the fact that whosoever refuses to be saved by Christ here, will be obliged to receive judgment at His hand hereafter. Several of those who were in the habit of reviling the name of Jesus gave utterance to feelings of a very encouraging nature. I know that this is not sufficient, that we must look for change of heart: and so I trust we do. Nevertheless, when I hear reformed language, words of reproach changed into those of admiration, I cannot but feel gratified and hopeful; for I believe that salvation, like destruction, has a preparatory course. Just as man usually does not become a degraded being at once, but gradually descends deeper and deeper into the pit of destruction, so he is not raised from it at once to the hill of salvation. It begins, continues, and ends. Every indication, therefore, of sinful language being supplanted by reverential feelings, through the preaching of the Gospel, we ought to hail. My brethren, who know from sad experience what it is to listen to the reviling language of Jews, and who had the joy of hearing such language changed, will be able to sympathise with me.

I also met with some more definite cases of encouragement. A bigoted family, which I have visited for some time, have at last consented to read the New Testament, with which I at once supplied them. When I brought them the Bible, one of their children, a girl about six years old, read to me, in compliance with my request, the history of the fall of our first parents, upon which I questioned the child; and then addressed myself to the parents, and reminded them of the justice and love of God, that whilst He administered justice with one hand, He pointed with the other to the Messiah in whom mercy is to be

found. I afterward read to them the sermon on the mount, with which they were much delighted.

My two inquirers continue to come regularly for instruction, and Mr. A—, one of them, is, I hope, progressing in Divine knowledge. I introduced him to the Rev. Mr. R—, who had a long conversation with him about the salvation of his soul. Thus, on the whole, I can look back upon the labours of last month with encouragement and gratefulness.

An honest young man named Mr. K—, who having for some time read the Bible, which he borrowed from his cousin Mr. L—, whom I furnished with it, asked him to entreat me to call at his own house. He seems to be very much impressed by the Christian truth, his questions not being put in the way of dispute, but rather in the way of anxious inquiry. Amongst others he said to me, as Jesus is also our Messiah, how can you explain that those who recognise Him as such have been, and still are, our greatest persecutors? I am only sorry that our important discourse was interrupted by two Dutch Jewesses who were present. I promised him, therefore, that I would call again.

Another young man, named Mr. S—, who is an inmate of the family H—, I visit, thinks also very earnestly about Christianity, though constantly mocked by another young man. The first deep impression on him was made by a clergyman in the country. When he first came to England he was deprived of all the necessities of life, he therefore addressed a Jew in the streets to relieve him. He refused it and even threatened to beat him. He then asked a gentleman, who witnessed this from a distance, to inform him where most of the Jews lived. He answered him, Why go to the Jews, you see how they treat you? here lives a gentleman a great friend of your nation. It was a clergyman, who indeed relieved him. This temporal relief,

in such oppressing circumstances, as well as his endeavours to relieve his soul, by proofs that Christ is the true Messiah, were so deeply impressed on his mind that they cannot be eradicated. Another Christian lady in the country, who dealt with him in the same way, only served to penetrate his soul more deeply.

Mr. S—— said to me in presence of his wife and a female neighbour,—I quote his own expressions,—“I must recognise Jesus as a high, high Prophet; but whether His divinity could be carried out through the whole Bible I do not yet know.”

Mr. E——, who is very versed in the Hebrew literature, and who occasionally, as I think, conversed with some of our missionaries, but always with reluctance and open hatred to the messenger of the cross, met me very kindly lately in the streets, and seemed, on the contrary, disposed to speak about Christianity, although opposing it; and it seems to me by his conversation, that he reads the New Testament. He told me also that his misfortunes took a favourable turn, not by the hand of man, but by God Himself.

Notices, &c.

WE have very lively satisfaction in commending the subjoined prospectus to the sanction and cordial co-operation of our readers. Such an establishment will be of inestimable value to tutors and to students, and to all who love the Bible and take interest in its literary associations.

The Rev. David Edwards, who has the honour of originating this movement, will be happy to receive communications on the subject, and specimens for the museum, at No. 22 Hart Street, Bloomsbury.

“THE SCRIPTURAL MUSEUM.—It is proposed to establish a Gallery of Scriptural Illustration, with the view of awakening and stimulating an interest in the study of the Scriptures, and at the same time collecting materials for their elucidation, and for the confirmation of their historical accuracy. The following subjects, amongst others, will be embraced in the collection:—Landscape Scenery of Palestine; Models of Jerusalem, &c.; Productions; Illustrations of the Civil and Ecclesiastical Policy of the Hebrews; Military Discipline; Sacred Antiquities of the Israelites, Assyrians, Egyptians, &c.; Tabernacle—Temple, Proseuchæ, and Synagogues, &c. A scheme of Lectures will also be organised in connection with the above Institution.”

The account for the current year will be closed on the 31st of March; and as all sums coming to hand after that day will be carried to next year's account, the Committee therefore respectfully solicit an early remittance, and with it a list of Officers and Contributors, as it is desired that they should appear in the Report. The Committee hope that the amounts remitted will at least equal those of last year, as it is very important that the Society should enter on its new course, not only free from debt, but free from painful apprehension.

All orders to be payable to Mr. George Yonge, at the Office; if post-office orders, payable to him at the chief office.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, March 19, at Seven o'Clock.—The Meeting is open to all the friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE | | PAGE |
|-----------------------------|------|--------------------------|------|-------------------------------|------|
| The Thirteenth Anniversary | 49 | MISSIONARY INTELLIGENCE: | | Obituary:—The late Mr. | |
| Impressions of Palestine | 50 | Beyrout | 57 | Wertheimes | 63 |
| Special Prayer for the Jews | 54 | France | 58 | Contributions received in aid | |
| Notice of Books:—The Lamps | | Brussels | 59 | of the Society | 64 |
| of the Temple | 56 | Breulan | 61 | Notices, &c. | 64 |

The Thirteenth Anniversary.

THE ANNUAL MEETING

OF SUBSCRIBERS AND FRIENDS WILL BE HELD (D.V.)

IN FREEMASONS' HALL, GREAT QUEEN STREET, LINCOLN'S INN FIELDS,

On Friday Evening, April 25th, at Six o'clock.

SIR CULLING E. EARDLEY, BART., IN THE CHAIR.

It is hoped that a numerous assembly of Christians, from every evangelical communion, will on this occasion gather round our newly-elected Treasurer, that the united voice of prayer and praise may ascend to the God of Abraham—that we may anew pledge our allegiance to the cause of Israel's salvation, and rekindle the flame of love to Israel's Redeemer. Shadows of the past will overhang the spirits of some among us; but as we survey the Jewish mission-field, lighted by many a beam of mercy, and unroll the record of Jehovah's unchanging love to the people whom He hath chosen for Himself, we shall find our confidence strengthened; and, encouraged by many tokens of Christian sympathy, we shall look onward in the joyfulness of a hope that rests not on the wisdom or prowess of man, but on the faithfulness and lovingkindness of God. The claims of the "remnant of Jacob" will present themselves with fresh vividness to

our affections while we call to mind the promise, hastening on to its accomplishment, that "the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men,"—yea, more: "That Israel shall blossom and bud, and fill the face of the world with fruit."

THE ANNUAL SERMONS

ON BEHALF OF THE SOCIETY WILL BE PREACHED

On Wednesday Evening, April 9th,

AT TRINITY CHAPEL, JOHN STREET, EDGEWARE ROAD,

(REV. R. H. HERSCHELL'S), BY THE

REV. JAMES HAMILTON, D.D.

And on Tuesday Evening, April 22nd, at the

POULTRY CHAPEL,

BY THE REV. T. W. AVELING.

THE SERVICES TO COMMENCE AT SEVEN O'CLOCK.

A MEETING FOR SPECIAL PRAYER

WILL BE HELD

IN THE SOCIETY'S ROOMS, 1, CRESCENT PLACE, BLACKFRIARS,

On Wednesday Evening, April 16th,

AT SEVEN O'CLOCK.

The Committee earnestly and respectfully entreat, also, that public prayer may be specially offered, and the spiritual condition of the Jews commended to Christian sympathy and exertion in the several places of worship on the Lord's day (April 20th) previous to the meeting. Will our kind friends, in the various localities, respectfully suggest this to ministers engaged in public services on that day? Who can tell how large a blessing may descend on Israel in answer to such prayer, and how much may be involved in this, of life to the Churches, and of mercy to the world?

Impressions of Palestine.

(BY THE REV. T. W. AVELING.)

GETHSEMANE.

A LITTLE way beyond the tomb of Absalom, close to the rocky bridge that crosses the Kedron, and at the junction of two paths, one of which ascends to the summit of the Mount of Olives, while the other winds round it to Bethany, is a square spot of ground, enclosed with high walls, with a low door in the south-east portion of it, near a bye path leading up the hill. We knocked at this door, and, after waiting a few moments, it was opened by a monk belonging to the Latin convent, who bowed his head to us, and courteously invited us to enter. We stooped under the low stone lintel, and, with beating hearts, found ourselves within Gethsemane.

It was toward the close of the afternoon, when we visited this hallowed spot. The sun was sinking behind the battlements of the city, which tower two hundred feet above the valley, and thus the garden began to lie in shadow. All was very still as we entered, a perfect calm brooding over earth and sky: no song of birds, nor murmur of bee or of flowing waters, nor hum of voices from the city, although so near at hand, broke the solemn silence that reigned around—all was hushed as the aisle of a deserted cathedral at midnight.

My companions and I almost unconsciously separated from each other; and taking different paths, by the sides of which grew roses and mignonette, we walked, and mused, and prayed alone.

How often the name of this memorable spot had thrilled through my soul, when reading the simple, yet beautiful and touching, narratives of the Evangelists; and now my feet were pressing its hallowed soil! I was almost awed by the sound of my own voice; and that of others, even in whispers, seemed to be an invasion on the sanctity of the scene. Here the Incarnate One had bowed, in the intensity of his heart's agony, and trembled beneath the awful frown of Divine justice; "for it pleased the Lord to bruise Him" and deal with Him as a sinner, though He "knew no sin." Here the bitter cup, which His father had given Him to drink, had been taken by His trembling hands, and drained to the last dregs. Here a darker night than that which enshrouded garden and city, hill and sky, had fallen on His spirit, although it bowed in meek and humble acquiescence to His Father's will. Here, He experienced that utter loneliness of soul, which bowed Him down to the dust; and which was all the more keenly felt, when those He had chosen from the disciples to be with Him, in that season of overwhelming sorrow, were found to have sunk into heavy slumber near Him;—"could not watch with Him one hour." The crisis of His earthly history had come, and heaven and earth and hell were about to behold a sight at which all should tremble; a fearful tragedy, that should transfix a gazing universe with terror and wonder.

Eight olive-trees still grow here, of very great age; but whether they are the identical ones that overshadowed Him, "the same night in which He was betrayed;" whether these hushed the whisperings of their leaves to listen to the sad cry of woe that rose up from the depths of His breaking heart, as he lay prostrate on the earth beneath them, may admit of a doubt: but, unquestionably, several centuries have passed over them, and beneath their foliage many generations have stood; and travellers like us, from far-off lands, have walked and wept, and knelt and prayed, as they sought to realise a sympathy with the "Man of sorrows" in the hour of His "agony and bloody sweat"—that terrible parenthesis in His otherwise happy intercourse with His Father while on earth. A long time we mused on this suggestive spot; and after having gathered a branch or two of the olives, slowly bent our steps homeward, by the very path that Christ must have taken when, in the custody of the soldiers, He passed from Gethsemane to Pilate's house. This road leads by the tomb of the Virgin, and the place where Stephen was martyred, from whom the gate of the city, close by, takes its name. As we were leaving the garden, we offered money to the monk, who was the custode of the place; but he steadily refused anything at our hands—it was the only instance of the kind we met with.

FAREWELL TO JERUSALEM.

I look back upon my visit to Jerusalem with mingled sadness and pleasure. It was an honour not accorded to many, to stand within the gates of the city of God, and with the remembrances of early childhood's dreams rushing over the soul, to walk along its streets, climb its hills, plunge into its valleys, and by rock and fountain, and garden and ruin, listen to the echoes of the past, that yet lingered there. Some spake of kings who had reigned in earthly splendour, of prophets who had spoken, and of bards who had sung, of Jehovah and His wondrous ways; and, above all, some bore to my spirit's ear the tones of the voice of Him who spake as never man spake before, and whose lips, as well as words, whose whole spirit, thoughts, and deeds, formed one grand harmonious psalm of holy praise "to the glory of God the Father."

I thought of the varied events that had occurred at Jerusalem; of the days of its triumphs, when the first temple glowed in its beauty and freshness, in the all-embracing sunshine of Heaven without, and when the fire from Heaven lighted up the cherubim within; and then of that hour of sorrow and woe when Nebuchadnezzar "burnt the house of God, and brake down the walls of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." Then came the time of return, and the re-erection of the city and temple from their ruins, when men wrought with one hand and held the sword in the other; and once again a time of captivity and desolation, when the eagles of the Romans came nigh their city, and at length were planted on its walls.

I thought of that glorious parenthesis in the history of its degradation, when Christ appeared,—the King of Zion, who came "in the name of the Lord;" when the mountains and hills brake forth into singing, to hail the Anointed of the Most High, whose miracles of mercy and words of love told of an opened Heaven and a pardoning God; and then of that dark tragedy with which Israel sealed his own doom, that awful climax of the people's guilt, when the cup became full, and the fountains of Divine wrath were all unsealed, and the arrows of vengeance were made ready for the string. Then, of its being once more encompassed with armies; when its enemies dug trenches and reared forts, and the famine destroyed it, and the siege wasted, and the fire consumed, and the angels, that dwelt within the sanctuary, said one to another, mournfully, "Let us depart." Then the final overthrow, the razing of its strongholds to their very foundations; and the long, long series of years during which the city has been trodden down of the Gentiles,—at one time the object of the vengeance of the Moslem, at another no less harassed and injured by the Christian.

It yet bears, in its modern Arabic name, El Khuds "The Holy," the memory of its former glory and greatness, which Mohammedans, as well as Christians and Jews, recognise.

But with professed friend or foe within its walls ever may the virgin of Judea be seen, sitting beneath her solitary palm-tree, weeping day and night for the slain of the daughter of her people, and nursing in silence her bitter and hopeless woe.

It was with deep emotions I first saw Jerusalem; it was with silent awe I passed along its streets, for many days, as if in a deeply interesting and solemn dream; and it was with mingled feelings I left its hallowed walls, around which clustered a thousand recollections, that made me at

one time rejoice, and at another time weep. I think I see it now, as it lay gleaming in the morning sunlight, where, from a rising ground on the road to Damascus, I turned my horse, and took a long, last, lingering farewell—almost sorrowing that I should behold it no more. But I shall not forget that I have been there. Its central spots of interest are now often before my eyes; and the pictures thereof have engraved themselves deep on the tablets of my memory. A word is sufficient to summon up scenes of surpassing solemnity, or objects that have belonging to them, tales of touching tenderness; and until I reach the heavenly Jerusalem, the city of God above, whose foundations shall never be moved, I shall esteem it to have been one of His choicest favours—a favour that brought with it no slight responsibility and obligation—that once, in the course of my earthly history, I had seen the city of David; had stood within its gates, and had worshipped on Zion; had mused on the Mount of Olives, and had wept in Gethsemane; and there, with my own lips, had breathed my heart's holiest and tenderest wishes for my family, my flock, and the Church of God. "If I forget thee, O Jerusalem, let my right hand forget her cunning."—*From "Voices of Many Waters."*

GENESARETH (By Rev. A. P. STANLEY).

When I thought of the parable of the sower, I answered that here, at least (on the shore of the lake of Genesareth), was nothing on which the Divine teaching could fasten. It must have been the distant cornfields of Samaria or Isdraelon on which His mind was dwelling. The thought had hardly occurred to me, when a slight recess in the hill-side, close upon the plain, disclosed at once, in detail, and with a conjuncture which I remember nowhere else in Palestine, every feature of the great parable. There was the undulating cornfield, descending to the water's edge; there was the trodden pathway, running through the midst of it, with no hedge or fence to prevent the seed falling here and there, on either side of it on upon it, itself hard with the constant tramp of horse, and mule, and human feet. There was the "good" rich soil, which distinguishes the whole of that plain and neighbourhood from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hill-side protruding here and there through the cornfields, as elsewhere through the grassy slope. There were the large bushes of thorn, "the nable," that kind of which tradition says that the crown of thorns was woven—springing up, like the fruit-trees of the more inland parts, in the very midst of the waving wheat.—*From "Sinai and Palestine in Connection with their History."*

THE HOLY LAND.

The East is connected, in every cultivated mind, with many bright pictures of imagination, with splendid and wonderful events, with visions of beauty and witchery of song; but, of all its vast territories, the Holy Land is the most interesting, for that small spot has been the theatre of the grandest events recorded in the annals of mankind. The mention of Palestine immediately recalls to the Christian the image of his Saviour, the "Man of sorrows, and acquainted with grief;" he follows Him in His wanderings through that land—gazes on the bright star of Bethlehem, which led the eastern sages to His feet, listens to the sayings of Him who

"spake as never man spake," by the sea of Tiberias, on the Mount of Olives, or in the temple at Jerusalem,—he contemplates the gloom of Gethsemane, and the cross of Calvary,—treads with awe the plains, ascends with delight the mountains, once gazed on by those eyes which beamed Divine love and mercy, which shed tears at the grave of Lazarus, and over the devoted city. In that land flourished the kingdoms of Israel and Judah, there the temple was erected by Solomon, there the inspired Scriptures were written, and there, in "the fulness of time," He arose, who accomplished the work of redemption. The Holy Land witnessed His ministry, His obedience for man, His death, resurrection, and glorious ascension. There are the hallowed Nazareth, and Tabor, the scene of the transfiguration; Cana of Galilee, Emmaus, the brook Kedron, the Sinai and Horeb of the old dispensation, the destroyed Sodom and Gomorrah, the captured Jericho, and the humble Bethany;—Samaria, whose daughter received the word of life at Jacob's well; and Sarepta, whose widow entertained Elijah, the man of God;—Zion, where dwelt the "sweet singer of Israel;" and Jerusalem, "the city of the great King."

To this interesting country, then, is it becoming to direct our attention; the land given for a possession to the peculiar people of God, the land of prophecy and miracle; a land which, as the dwelling of the visible presence of God under the Old Testament economy, and the sojourn of Jesus Christ, "God manifest in the flesh," under that of the New, possesses a pre-eminence before which Greece, Rome, and even more ancient countries, with all their classical and splendid associations, are felt to be as nothing. We do not see in this land the ruins of the ancient temple,—that has been swept away by God's vengeance,—but we have the ruins of the city, where once stood that temple, which alone was hallowed by the presence of Jehovah: we see here no triumphal arches, through which the victor's train advanced, but we behold the scene of that triumphal entry into Jerusalem, made by Him who is "King of kings, and Lord of lords." Here no classic Olympus pierces the sky,—no Tiber pours its stream, renowned by ancient bards, but here is the mountain that burned with fire at the presence of God, and here the river Jordan, whose waters stood still until the children of Israel had passed over, and the Dead Sea, whose sullen waves rest upon the cities of the plain.

Every spot is connected with some interesting or miraculous event. "God Himself has spoken in these regions, dried up the rivers, rent the rocks, and opened the grave." There are ample materials at hand for the gratification of our curiosity respecting this wondrous country; for it has ever been an especial object of investigation to the Christian traveller.—*From "The Holy Land."*

Special Prayer for the Jews:

"Pray for the peace of Jerusalem."—Psalm cxxii. 6.

At a period when the condition of the Jews is awakening such universal attention, is it not desirable for the friends who are so deeply interested in their spiritual welfare to set apart, during the week, a portion of time for special prayer on their behalf? Let the evening of every Friday be fixed on for this purpose, between the hours of seven and eight. What a spectacle will

be presented, for the thousands who mourn over Zion's desolation, to meet together for one common object at the throne of grace, supplicating the Divine mercy, and entreating the outpouring of His blessed Spirit on the scattered tribes of Israel! The hour thus appropriated will indeed be hallowed; and if we are to expect great things from the return of Israel to their God and Saviour, we must be prepared to give more time to prayer and supplication. Great events, and revivals in the Church of Christ, have been always preceded by earnest prayer, and importunity to God; and it must not be forgotten that the awakening and conversion of thousands under apostolic preaching followed immediately after the day of Pentecost. The coming together for prayer on a particular and specified hour in the week, for the conversion of the Jews, and for the power of the Holy Spirit to be given to the ministration of the word, cannot fail to ensure the Divine blessing. Individual Christians do not forget the descendants of the once chosen People of God, as they bend at the family altar, or in the secret closet; but how much more effectual will be the united, the simultaneous cry to God on behalf of the perishing, and ignorant, and prejudiced among them, to take away the dark veil which for so many centuries has overshadowed and blinded their understanding! It is, indeed, a solemn and painful fact that they have not received that amount of thought and consideration to which they are entitled. It is through our mercy that they are to obtain mercy; and if this is the divine revelation, written by the finger of God, how great must be our culpability, remissness, and neglect, if we fail to put forth our efforts to bring about a blessed and glorious change in their spiritual condition! We cannot stand still with our arms folded, and see them perish, without subjecting ourselves to rebuke for not dispensing to them the blessing which we so freely enjoy. We are stewards for God, and as such we are accountable for our privileges and duties. Does any one ask, Am I my brother's keeper? Yes, verily; and having freely received, let us freely give of our time, our property, our influence, our prayers, to gather them into the fold of Christ, and to restore the lost sheep of the house of Israel.

If there was a greater amount of labour and thought expended for the prosperity of Zion, and more untiring zeal and energy put forth to bring the Jews to the knowledge of the truth, we may rest assured that it would give an impetus to the missionary enterprise generally. The Christian Church is slow to believe her influence and power, and the lack of union and of concentrated energy is the main cause why she has so feebly accomplished her high and special destiny. "I will bless them that bless thee, and curse them which curse thee," is a word full of meaning. The Lord will have us to remember that He has not forgotten Israel—that He is not unmindful of the seed of Abraham—that He still watches over the remnant of His people. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together" (Hosea xi. 8). We have therefore most distinctly, most clearly, the assurance of the Divine blessing on all who remember Zion in her woe and sorrow. Shall we be indifferent to the blessing of the God of Israel? Shall we withhold the sympathy, the compassion, the mercy of which they stand in need? Shall we be recreant to our principles, and lavish of our wealth on fading objects, when the cry of the children of Israel is, Come over and help us? If prayer had not been

restrained before God for their spiritual and eternal welfare, would not greater exertions have been made to sustain the Society, and to have enabled the committee, instead of withdrawing some of its agents and closing its college, to have doubled and trebled their number? Would there be financial difficulties if all Christians felt it their solemn duty and obligation to contribute of their substance to the furtherance of its great object? It is time to awake and to inquire, What shall be done for the future? What shall be done to increase the funds of the Society, and to enlarge the missionary sphere? The fields are white unto the harvest, but the labourers are few; a feeble number to go forth to show the men of Israel their transgressions. Ought these things to be so? Is it right? Is it safe? Is it Christ-like to be dormant and supine, when the voice of the great Master is heard, "to give Him no rest until He shall make Jerusalem a praise in the earth?" We see men every where putting forth all the power they possess to obtain what they may lose in a day. We see mercantile enterprise carried on with determination, with redoubled and untiring zeal; and if the children of this world are wise in their generation, and ensure success by dint of persevering industry, what a shame is it for the disciples of the Lord Jesus Christ, to look on, and see the desolations of Zion, without making an effort to gather the wanderers into the fold of the great and good Shepherd!

We may think as we will of personal obligation and responsibility, but we may depend on it that we have much to answer for, on account of our neglect of the spiritual condition of the Jews. There has been, and now is, a retributive Providence, and we cannot but notice that nations which have dealt kindly and honourably with the Jewish people have enjoyed great prosperity and distinguished privileges, socially, religiously, and politically, while the reverse has happened wherever governments have trodden them under foot, and treated them with merciless persecution. "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad" (Psalm xiv. 7). Let us adopt, as our rule and practice, the language of the royal Psalmist, steadily and perseveringly: "Pray for the peace of Jerusalem, they shall prosper that love thee." Who will be on the Lord's side, and come forth cheerfully, cordially, and willingly to do this great work, and "to give Him no rest, until He shall make Jerusalem a praise in the earth?" We may do to-day what we cannot accomplish to-morrow; and if we refuse our aid, our labour, our co-operation to bring about the salvation of Israel, God may confer this high and holy duty on others.

F. S. GREVIE.

Notice of Books.

The Lamps of the Temple; Crayon Sketches of the Men of the Modern Pulpit. Third Edition, revised and greatly enlarged. London: Snow.

We have not the slightest idea who is the author of this volume, but assuredly the anonymous character need not have been assumed from any

apprehension of the charge of feebleness in the execution of the literary task which is here undertaken. There is a power and splendour about these sketches that would make the reputation of half a dozen writers. They are "Studies" of the highest order, claiming and deserving the attention of every thoughtful mind. As far as our own acquaintance with most of the "burning and shining lights" that are here held up to our view enables us to judge of the merits of these sketches, we can say that they appear, for the most part, to be characterised by a remarkable fidelity and discriminativeness. The portraits are chiefly "taken from life," and the artist has, in most instances, evidently been favoured with many sittings. Where the subject has been one with whom the author's own soul thoroughly sympathised, the delineations, as might naturally be expected, are more complete; but even of those whom he has sketched merely to hold up to indignation or scorn—as was the case with Michael Angelo, when, in his fresco of the Last Judgment, he painted a cardinal who had offended him with asses' ears—the resemblance is not less.

There are scores of pages of this book to which he who has read them once will turn again and again, attracted by the accuracy of the delineations, the poetry of the conceptions, or the sumner gorgeousness of the drapery with which the subjects are clothed. We should have ascribed the paternity of the volume to George Gilfillan, if that writer had not been so terribly—and, we venture to think, with somewhat unjust severity—criticised in it, and if other indications did not point to an Englishman, rather than a Scotchman.

But whoever the writer may be, we again record our conviction that the book is pre-eminently worthy of perusal—aye, of study; and, what is more, is sure to receive it, and will be found productive of pleasure and profit, whether it be read by the occupants of our pulpits or pews. K.

Missionary Intelligence, &c.

BEYROUT.

Mr. MANNING has been enabled to resume his position, and rejoices to find an increased demand for the Holy Scriptures, the people being willing to pay for them according to their ability.

"I am happy to announce to you the joyful intelligence, that the cholera has at length left us, and clean bills of health are now supplied to the vessels leaving this port; but the ravages that it committed whilst it was here (for about four months) were truly awful, especially among the Turks, and owing no doubt, in a great measure, to their mode of life, and peculiar belief in the doctrine of fatality. Amongst the Druses also, a people inhabiting a point of land called Bass Beyrout, whole families were swept away at once, and with them, the keeper of the hotel in that direction, who, in less than forty-eight hours from the time of the attack, was in his

grave, as well as the whole of his family, consisting of three children.

"Providentially, in this visitation, Sidon has been spared—the place to which the Jews fled for refuge, though not one of their holy cities; but they are now mostly all of them returned, and manifesting the same desire to possess the Scriptures as formerly. Yesterday a Jewish merchant called on me, and requested to have fifty Bibles to send to some schools that had applied to him for them, and he says that this desire seems to be very general throughout the country. Since the return of the Jews, and the re-opening of the school in the large synagogue, I have paid them a

visit, and was much pleased with my reception, which was evidently kind and confiding; and the schoolmaster, a very interesting young man, begged me to make him a grant of some Scriptures and books, which, of course, I did, when, pointing to those I had already given, he observed that they were in daily use, and were in a good state of preservation.

I regret to say, that our school is at this time in a very shattered state, occasioned by the visitation of the cholera, and the frequent change of assistants, for my former one continues to act as interpreter to the colonel of the *Bashi-Bazouks*; but as there is now a prospect of peace, it is to be hoped that that noble appendage to the British army will soon be disbanded."

FRANCE.

Mr. GINSBURG thus records his varied experience, and the mercy of God in educing good out of evil:

I have seldom, if ever, experienced in my missionary career so much good and evil, reason of anxiety and gratitude blended together, in so short a space of time, as during the last few weeks. But all was decreed or permitted by Him who makes everything subservient to His holy and merciful purposes.

When I received two letters, one from B. H—, and the other from M. K—, expressing their wish that they might be baptised together without any further delay, I thought it better to advise M— that he should inform his parents of the serious change his mind had undergone of late. But M. desired to pursue the course of Leila Ada,—viz., to leave those around him to judge for themselves, what he was and what he was not, from his walk and conversation. To consider the matter well, I invited two ministers of the Gospel to meet my young friends in my house; and, after some consideration, it appeared to all of us that M— ought to state his case to his parents, as soon as occasion presented itself. The following morning, Mr. K., M—'s brother, paid me a visit. This at once led me to perceive that M— had divulged the secret movements of his heart to his parents. Mr. K— then asked whether his brother was with me. I replied in the negative, and asked him to sit down, referring to his late illness, from which he had just recovered. But he at once introduced his brother's name, and, in a sneering way, began to speak of his seriousness and of his conversion. He thought that religion was for the superstitious and feeble, and that he would not abandon the religion of his fathers under

any circumstances. I said, "If the former proposition be correct, and if you be sincere in the latter, then you are superstitious and feeble." He then endeavoured to retract it, by saying I misunderstood him, and insisted that every man ought to die in the creed of his forefathers. Directing him to the God of his forefathers, and not to their "creed," I asked him if he visited the synagogue daily? "No," he replied. "Every Sabbath?"—"No." "Why?"—"Business prevents me." "When you travel, do you abstain from forbidden meats?"—"No; I dine at the Table d'Hôte." "Have your fathers transacted business during the synagogue-service, journeyed on sabbaths, and eaten terephoth?"—"No." "So you have left the religion of your forefathers, and exchanged it for that of mammon. But," I added, "by accepting Jesus as the Messiah, you are not leaving the God of your fathers nor His commandments, but you are approaching the former and obeying the latter—you are forsaking the traditions of your fathers, and for them substituting the word of Jehovah. Christianity is, in fact, the Judaism of Abraham, the fulfilment of the promises made to him." But he had not come to receive instruction in the Christian religion, he said; he had only come to guard me against instructing his brother. As to himself, he acts according to his opinion and circumstances, and does not desire to be hindered or taught by any one. I pleaded the same liberty of action for his brother and for myself. After some lengthy conversation he left, promising soon to call again.

On renewing his visit, he said he had severely beaten his brother. Of this the poor youth gave painful evidence, when, after spending the morning in weeping, in prayer, and in reading, he called on the Missionary, "not having partaken of anything that day, but plenty of stripes." An attempt was afterwards made to induce the police to remove Mr. G. from the place, but, through the providence of God, it mercifully failed.

The attention excited by this case appears to have been over-ruled for spiritual good. Mr. G. says:

People of all classes, ages, and both sexes, now examine the mission question; some to be able to resist the inroads of the missionary, others to discover the difficulties which have prevented the success of their rabbis; and others, struck with the disinterested conduct of their younger but believing brothers, are anxious to know the real case—which is the truth. At my last monthly meeting, I was much gratified to hear from a lady bookseller that she had sold, for the first time, several "Old Paths" and Bibles to Jews subsequent to the above affair, and I had several interesting visits from Jews formerly unknown to me.

Last Friday evening, two young Israelites, entire strangers, came to inform me that they had also been accused of having visited me. I asked them to take seats, and so we spent, in earnest conversation, three hours together, when I had good time and opportunity to lay the state of their immortal souls, and the plan of their salvation, before them. They seemed ready and sincere listeners, and void of every desire to contradict that which they thought was the truth, and of that self-righteousness which so generally characterizes their brethren. The father of one of these interesting young friends had been a constant visitor of mine until he died. It was the lateness of the hour that made us break up. They promised to look over some passages we perused that evening, and call again. These tokens of mercy do, I believe, more than compensate all the trials and struggles of missionary life; and though few, indeed very few, come forward and confess what their hearts have been led to believe, yet I know there are many, even in M——, who say with the Swiss monk: "If I cannot confess the truth with my tongue, I will nevertheless confess it with my heart." Their fear of man is gradually lessening, beyond their own perception, and in God's due time they

will receive strength and grace, to gather themselves one by one, and to become believing and visible members of His Church. Thus it was, also, with Simeon B——. He seems to have laboured, for a considerable time, under the impression that Judaism could not save him. But no book or man had ever drawn his attention to the Gospel which is mighty to save until the baptism of brother B——, last year, which caused a great stir, when he visited him to inquire for the reason of his conversion. Brother B—— answered his questions, and spoke to his heart. He then expressed his wish to see me, but feared his wife, who, according to his own statement, was the object that he loved and worshipped above Him who is the giver of all. It pleased, however, the Allwise to take his idol away from him. He had then nothing that should hinder him from inquiring after the truth. The prince of darkness now whispered in his ears, "Curse God, and die." He was accordingly wandering for some time, like a lost sheep, until, in His compassion, the Lord had at last mercy upon him, and he has lately been under my regular instruction.

Another cause for gratitude I had since I last addressed you, in a letter I received from my brother in Russia. Six years my relatives have left me in the greatest ignorance as to their movements; but their hatred towards me as a Christian, and their prejudices against Christianity, have at last subsided; and I have, within the last three months, received two most affectionate, long epistles. Touching the subject of religion, my dear brother speaks very tolerantly, and says—*"Though you are a Christian, I love you as before."* It shows that the light of the Gospel, proceeding from the West—the modern Zion—is beginning to throw her emitted rays into the very North, into inaccessible Russia!

We have great pleasure in inviting attention to the Second Annual Report of the BRUSSELS Auxiliary, communicated by Mr. KESLER, the Society's Missionary in Belgium:

Bearing in mind that previous attempts to establish a Jewish Mission in Belgium have failed, you will think it right, when, in presenting this second annual report to you, I say my mission is progressing. Not that there are any very palpable or obvious instances as yet to be brought before the Committee—the work is still in the embryo; but encouraging it is that your missionary is well received, and, on the whole, his message of love listened to with apparent attention.

Bearing further in mind that your Mis-

sionary came here quite a stranger, you will not think me remiss in my duties when I say that there are from eighty to one hundred families regularly visited, and from two to three hundred individuals constantly hearing of the Gospel and its Author.

Besides this private intercourse, there have been held, during the past year, four public conferences—one in Antwerp, and three in Brussels—and almost all those towns visited where Jews live.

In addition to all this, may it suffice to

mention that the Word of God, whole or in parts, and tracts in the Hebrew, German, Dutch, or French languages, have been distributed to the number of 493 copies.

Entering into details, I cannot do better than extract from my journal cases which will interest both the Committee and the public, and shew, in some measure, the procedure of my operations.

As regards the public conferences, I have adopted a plan which seemed to me both simple and effective. The subject of the discourse to be delivered is announced by handbills and large placards, the former of which are sent by post or distributed to Jews either known to me personally, or with whose address I am acquainted. The latter are posted at the corners of the principal streets, and especially where Jews are supposed to live. The meeting, then, which usually takes place on a Saturday, is opened by reading an appropriate chapter in the Word of God, then prayer, and after this the discourse. The Jews present are invited, at the end of the meeting, to bring forward their objections, and to make any observations relating to the subject discussed.

The first two public conferences made quite a stir among the communities, both in Antwerp and here, and as many as sixty Jews have listened patiently and eagerly for more than an hour to a discourse, the object of which was to set before them Jesus, the Messiah they rejected. The attendance of Jews at such meetings, if nothing else were to follow from them, is proof enough that, though indifferent to religion in general, they are not quite dead to all religious feeling, and that, in course of time, and by the blessing of God, a revival may take place among them.

True it is that the two conferences held lately at Brussels—one by the Rev. E. Panchaud, in French, "On the Dispersion of the Jews," and the other by myself, in German, "On the Doctrine of the Messiah,"—have not been so well attended by our Jewish friends as the former; but though they may get tired to hear of Him who, from times of old, was a stumbling-block, we shall not be tired of setting before them, whenever we have an opportunity, the only Name by which they can be saved. I fully believe that the more we persist in preaching the Gospel to them, and endeavour to rouse their apathy, the more will, in future, our labours be crowned with success.

I cannot refrain here from bearing testimony to the kind co-operation of almost all the Evangelical ministers of different denominations, and express more especially

my thanks to the Revs. E. Panchaud, Anet, Van Maasdyck, Byron, and Dr. Scheler, who have lent their churches to all public meetings, and facilitated my operations in every way possible.

Thus much with respect to the public meetings; the personal interviews I had with many of my brethren are not less interesting. You will remember that I mentioned in my last annual report two gentlemen from the Alsace, deputies of a Young Men's Association, whose object it was to go to America to be fully instructed in the doctrines of Christianity, and become followers of Jesus. The one, a Roman Catholic, had, after several interviews, been so far prepared by me, that he was fully convinced of the errors of Rome, and renounced, as I believe, influenced by the Holy Spirit, his faith in the Catholic religion, and partook of the Lord's Supper in the Protestant Church, under the pastorate of the Rev. E. Panchaud.

The following is an extract of a letter of Mr. P——, in which he states his views:

"Brought up in the Catholic faith, and destined by my parents to become a minister of that church, I was sent to one of their seminaries, where the simplicity and piety which I had imbibed at home harmonised but badly with the religious indifference and mockery of that institution. The study of history attracted me much, and pursuing it with all diligence, I soon found out the abuses and usurpations of the Church of Rome. I observed that the doctrines considered essential to salvation by the clergy, were not taught by Jesus Christ; that human laws were substituted instead of Divine laws; in one word, I saw that Popery was not such as it appeared to me at first.

"From one extreme I fell into another; from simple belief I came to fearful unbelief; I sought for truth, but could not find it. But, thanks be to God, this state of mind was only for a little while; I felt more than ever the want of a religion—of a God. I was afraid of the life to come.

"History, which led me from Popery, brought me to Protestantism; the Bible was put into my hands: there I learnt the sinfulness of man; there I found the remedy for it,—Jesus Christ crucified. Now I am eagerly looking forward to my being admitted into the Protestant Church, I pray to God to strengthen my faith, and to shed abroad in my heart His Holy Spirit, so that some day I might be a worthy minister of His, and proclaim the same good tidings to my fellow-sinners."

Mr. H——, who had been with me for some time, opened his heart fully to me

and confessed that he had often neglected a most obligatory duty, prayer to God; but as he travelled much, and, according to rabbinical commands, was not allowed to wear phylacteries after a certain time, nor thinking it right to pray without their appendages, he went rather without prayer altogether than to violate the rabbinical law. We sat, many a time, studying the prophecies relating to the Messiah, and often I thought his heart touched when he assented to what was written of Jesus as being fulfilled in Him. But when we came to speak of the Divine nature of Christ—when I set the Messiah before him, not only as man but equal with God, then the old man got the better of him, and he fell back into his old stubbornness.

With facts like these my journal is full; I could quote instance after instance, of Jews assenting to almost all, except the divinity of Christ. But this is not an isolated instance; the Jews all over the world oppose themselves to Christ as God; they think from what they see in many countries, especially here, that we have left the only true Jehovah, and worship a creature instead of the Creator. The Old-Testament passages which attribute divinity to Jesus are, of course, misinterpreted. The New Testament, which treats plainly on the subject, is rejected. This, then, is the only real opposition, to counteract which we require faith.

But I am far from asserting that all my Jewish friends go with me the whole length of my arguments. The greater part here, as I reported last year, and I must say they have not altered materially, are indifferent,

or, what is next to it, unbelievers, accepting rather a philosophical system, than the simple word of God, as their rule of faith.

On the other hand, the so-called orthodox Jews hold fast to rabbinical teaching, and, like the Pharisees of old, object to any renovation or abrogation of the law. Nor can we wonder much that it is so. Christianity, as it is set before them in this country, in the shape of Popery, is certainly no attraction to them; and Protestantism, I am sorry to say, lukewarm as it is here, does not contribute much to show the Jews that the religion of Christ is superior to theirs.

It is not so much what we say ought to be done, or what we teach, as what we do ourselves and practise, that will lead them to acknowledge the superiority of Christianity.

The Jew is neglected. Men of God, men of the Bible, fully alive to their duties as Christians, free from prejudices, showing, in a kind and loving spirit, that the Jew is not considered an inferior, nor despised by his fellow-man, will be able to advance the reign of Christ, and by perseverance and zeal in their mission, bring the lost sheep of the house of Israel back to their Lord and Saviour Jesus Christ.

In how far I have done my duty, and carried out the object of the Society, I leave the Committee to judge; to prove myself a faithful servant to them, and a true disciple of Christ, is all I aim at.

Allow me, in conclusion, to express my thanks publicly to the Committee of the Brussels Auxiliary, who, during the past year, have aided your Missionary with their advice, and interested Christian friends in behalf of the Jews.

The following affecting extract from a letter by Mr. SCHWARTZ will excite sympathy and encourage hope:

During the last month I have had an unusually great intercourse with Polish and Austrian Jews, and have disposed of and distributed a number of tracts amongst them. It was good that I received, at the beginning of this month, a considerable supply of various books from Mr. Gotthell, and I am very thankful that such excellent opportunities presented themselves for furthering the cause of Christ amongst persons to whose habitations and country we have no access. Amongst those who visited me at my own lodgings stands prominent my own aged father. This was an event, though I stood upon very affectionate terms since my arrival here with him, still unexpected and unforeseen. When he presented himself I did not recognise him, and no wonder. Seventeen long years of separation had elapsed, and time had deeply

and greatly altered him; and when I at last recognised him, he did not utter a word, but tears rolled down his careworn and furrowed cheeks. Under ordinary circumstances even, such interviews are calculated to move and agitate the soul, but how much more under circumstances like these! What reminiscences passed in his and my own mind during the short interval of a few moments! I was carried back at once to the time when I was still a youth, and saw that the affections of an only surviving parent were still mine. I blessed the Lord in silence for this token of His kindness, and prayed fervently for strength from above, in order to be able worthily to declare His name before him. And the Lord gave me strength. My father came, not to reproach me, that was evident—nor did he come to upbraid me; but undertook

the journey solely on my own account, and he wept tears of sorrow that my mother did not live to see me again. Painful and affecting as this was to me, I nevertheless rejoiced that the good Lord had given me such a precious season for declaring the glad tidings of salvation to one so near and dear to me, and was especially thankful to see that my former correspondence with him had, so to say, prepared and paved the way for this interview. When I consider in what frame of mind he was formerly, how he hated the name of the adorable Redeemer, how he abhorred every thing belonging to the Christian name, and compare it with his present state of mind, I can only say this is the Lord's doing. No human soul could have formerly persuaded him to enter the abode (much less to undertake a journey) of one whom he considered an apostate, and who brought disgrace upon his name and family; but now, since he had an opportunity to learn somewhat of the excellencies of the Gospel only from a distance, and from the pen of one whom he in former times *cursed*, his proud heart yields to the soft influences of the Gospel; and instead of, as before, blaspheming and reviling the most holy things, he comes humble as a child, and speaks with veneration of the person of the glorious Redeemer, and admires His holy doctrines, and delights to converse about them. Oh, glorious results of the power of the Gospel! If the mind of the Jew is thus divested of its fearful prejudices by its influences, and is willing to receive and be impressed with its great truths, what may we not legitimately expect for the future?

Pardon, dear sir, these digressions, but I could not but give you some idea of the state of the mind of my father in former times, and what feelings he entertains now of the things that belong to our eternal peace; and allow me to add, that though I put him here as a single individual, it is by no means an isolated case. There are, especially in Poland, numerous Jews who have undergone similar transformations from similar causes, and this number is vastly and rapidly increasing, and seems to leaven the whole mass of that mighty and most interesting remnant of Israel; and, oh, that there was but a pure Church, or faithful disinterested labourers *free from all intrigues*, and a blessing from on high would assuredly follow in their footsteps. But even as it is, we have no cause to despair; where the Lord has begun His work, He will continue and carry it on to His own honour and glory, even though it be without our co-operation. But to return. As soon as we had in some degree calmed our

at first overwhelmed, the conversation assumed that character for which I most anxiously longed, and was still more accelerated by the entrance of the Rev. Mr. Behrens, in whom I am happy to say I found a most powerful auxiliary in defending and explaining our most holy and common faith. On the first appearance of the Rev. Mr. B., he felt a little shy, and was unwilling to open his mind before him, and therefore mustered all his rabbinical weapons and wit, which are so peculiar to the genuine Polish Jews; but when he saw the zeal and earnestness with which he defended the truth, he laid aside all reservedness, and our intercourse, in a very little time, assumed a most confidential tone. As I have stated in my former communications, and as intimated above, the mind of my father has undergone a great change. He has passed through that chasm (after a severe and long conflict) which has for ever severed and freed him from the bondage of rabbinism, and is now looking to the Scriptures alone for guidance in his spiritual welfare. And thankful as I was for such a favourable turn, there was still a great blank in his views as regards the Person of the ever-blessed Messiah; and also the ideas he entertained regarding his own depravity, and of the human race in general, were very defective. We therefore directed all our energy to these important points, rectifying his notions, and, above all, endeavouring to lead him to Jesus the Friend of sinners, in whom all predictions of the prophets of old were concentrated and fulfilled. To all this he listened most attentively, with very little interruption, for the space of seven hours, and would have probably stayed longer had not his time expired and obliged him to depart by the first train of next morning. To all appearance the truth which he now so fully heard made a deep, and, I trust, lasting impression upon him; and I sincerely hope will be productive ere long, with the help of God, of lasting benefit to the salvation of his immortal soul. One circumstance, however, I must not omit. A few words and remarks which Mrs. Schwartz made to him deeply interested him, and he seemed greatly moved by her affectionate entreaty to consider well his spiritual welfare. Before his final departure he took a most affectionate leave of all of us, thanking also Mr. Behrens, and even kissing him according to the custom, with tokens of deep friendship, taking also with him a copy of the Gospel of St Luke and the Epistle to the Romans, both in Hebrew, with rabbinical commentary. Oh, that the Lord may bless my work to him, and to all to whom I was

Obituary.

In the recent list of departed believers in the Lord Jesus Christ, we find the name of BENJAMIN WERTHEIM. Our acquaintance with him was comparatively slight, but it quite prepared us for the testimony of those who knew him intimately, and with whom we can unfeignedly rejoice over this "son of Abraham," as a believer in Abraham's promised seed, and now with Him for ever. The following brief extract from a notice in the "Jewish Intelligence" will interest our readers :

The instrumentality by which he was brought to a knowledge of the truth is thus referred to by the Rev. C. W. H. Pauli.

"It is thirty years ago since I met Wertheim in the shop of Mr. Poland, Oxford Street, member of the Committee of the British and Foreign Bible Society. Wertheim stood before the counter, and I entered into conversation with him. Finding him willing to listen, I dived deeper and deeper into the subject with which our hearts ought always to be full: *Christ, the blessed Redeemer*. He left the shop, and I walked along with him through the busy and bustling streets of the metropolis, till we merged into Houndsditch. We passed some wretched lanes, turning to the right, then to the left, and then again straight-forward, then into a semicircle of narrow passages through which but one person at a time could find an exit, I keeping on all the time quoting passages of Scripture to prove Jesus to be *the Christ*, till at last we entered a back room on the lower floor of a house, which had nothing in its appearance to recommend it. The room seemed to be something like a barber's shop; for such was Wertheim's occupation originally. Dark as the room was, yet I discovered that it contained, besides a soap-dish and two or three chairs, several shelves of literary productions, in fact, a circulating library; and to judge from the external appearance of the books, one would have thought that all the blacksmiths or chim-

ney-sweeps of London had become students. But I was horror-struck when I opened one or two of the books, and found them to be of the most pernicious kind, both as regards religion and morals. I asked Wertheim, 'Are you not ashamed to poison the minds of your fellow-men with such books?' Wertheim felt my rebuke, and said, 'You are right; but in this neighbourhood I could use no others; besides, I am a little in the book line; I buy sometimes packages of waste paper, and then I find at times all sorts of books in them.' I stopped for above two hours, and read to him from my pocket Bible, and I had not mistaken the feeling that the Word of the Cross had made a deep impression upon his mind. Before I left him I asked him to visit me, to read with me the Word of God; he made a variety of excuses. I said, 'I am an early riser—come to me at five o'clock in the morning.' He replied, 'I shall take you at your word, and come.' He came, and I read with him the fifty-third of Isaiah. I expounded it to him verse by verse, and the tears rolled down his cheeks. I prayed with him. Wertheim continued his early visits. After a fortnight he told me he had given up his hair-dressing business upon a Sunday, and had burned all his bad books and sold the rest. He soon after gave up his business altogether. Mr. Thelwall or Mr. Cartwright took him under a regular course of instruction, and Wertheim was baptised into the Church of Christ."

The Rev. A. S. Thelwall says of him :

"During the last six years of his life, he must have suffered intensely from internal disease; but such was his exemplary patience, that scarcely one, I believe, had the least notion of what he was enduring. The Lord knew, and, doubtless, was preparing him in the furnace of trial and suffering for His everlasting kingdom. He continued diligent in attending to his business till January 2nd of this year. On the 3rd he consulted a medical man, who soon told him that he would never return to it again; he therefore made all arrangements to hand over the whole business to his partner. On the 5th, he underwent an operation, which appeared to be emi-

nently successful; but it only reached part of the evil: it was repeated on the 10th, and then hæmorrhage came on, by which he was fearfully reduced. When this was, in a measure, stopped, congestion of the brain came on; so that, with only two brief intervals of consciousness, he was insensible for the last few days, and, we believe, suffered very little. He said very little even while consciousness remained, but in humble patience, and in simple reliance upon his Saviour and Redeemer, he awaited his dismissal; and about two o'clock, on Tuesday, January 22nd, he entered into that rest which remaineth for the people of God.

Contributions Received in Aid of the Society.

From December 22nd, 1855, to March 16th, 1856.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|--|----|----|----|
| Anonymous | 0 | 7 | 0 |
| A Friend, by Miss Dubourg | 1 | 0 | 0 |
| A Friend, at Ipswich, by Rev. J. Raven | 25 | 0 | 0 |
| A Friend at Oundle | 0 | 10 | 0 |
| A Friend of Israel | 0 | 10 | 0 |
| A Servant's mite for beloved Israel | 0 | 2 | 0 |
| Adams, Miss | 0 | 10 | 0 |
| Allen, J. S. Esq. | 0 | 10 | 0 |
| Allen, R. Esq. | 0 | 10 | 0 |
| Bateman, Mr. | 0 | 10 | 0 |
| Baxter, Mr. D. | 0 | 2 | 0 |
| Bunting, Rev. W. M. | 1 | 1 | 0 |
| Burder, Rev. J., D.D. | 1 | 1 | 0 |
| Clark, Miss | 0 | 10 | 0 |
| Clapham, Mrs. | 1 | 0 | 0 |
| Clapham, Miss K. | 0 | 6 | 0 |
| Cotes, Mr. | 1 | 1 | 0 |
| Dain, Miss | 0 | 10 | 0 |
| Dawson, Mr. J. | 1 | 1 | 0 |
| Dexter, by Miss | 0 | 7 | 0 |
| Dickenson, Rev. Mr. | 0 | 10 | 0 |
| Donation from a Friend | 0 | 15 | 0 |
| Farmer, T. Esq. | 5 | 0 | 0 |
| For the Jews | 0 | 5 | 0 |
| Gervie, F. S. Esq. | 5 | 0 | 0 |
| Gurney, J. Esq. | 1 | 1 | 0 |
| Gordon, Rev. Mr. | 1 | 0 | 0 |
| Hall, Misses | 2 | 2 | 0 |
| Harris, C. Esq. | 2 | 2 | 0 |
| Hamilton, Rev. J., D.D. | 1 | 1 | 0 |
| Hawkins, Mrs. | 0 | 5 | 0 |
| Hoole, Rev. N. | 1 | 1 | 0 |
| Hooper, Mr. & Mrs. | 1 | 0 | 0 |
| Keates, Mr. | 2 | 0 | 0 |
| Lack, Mr. | 0 | 10 | 0 |
| Lea, Mrs. | 1 | 6 | 0 |
| Martin, M. Esq. | 2 | 2 | 0 |
| Mary Giles, Ipswich, by Rev. J. Raven | 0 | 5 | 0 |
| Moginie, J. Esq. | 1 | 1 | 0 |
| Nash, Miss | 0 | 2 | 6 |
| One of the Society's Missionaries | 5 | 0 | 0 |
| Peck, Messrs. | 1 | 1 | 0 |
| Pence, Collected in | 0 | 3 | 6 |
| Ripley, Miss | 0 | 10 | 6 |
| Ripley, Miss S. | 0 | 10 | 6 |
| Rotton, Mr. | 1 | 0 | 0 |
| Rotton, Miss | 0 | 10 | 6 |
| Sanger, Mrs. | 0 | 10 | 0 |
| Saunders, Miss | 0 | 2 | 0 |
| Smith, Rev. G. | 1 | 1 | 0 |
| Smith, Mr. J. | 1 | 1 | 0 |
| Spicer, H. Esq. | 1 | 1 | 0 |
| Spicer, J. Esq. | 1 | 1 | 0 |
| Springer, F. Esq. | 1 | 0 | 0 |
| Tasse, W. Esq. | 1 | 1 | 0 |
| Thank offering "To the Jew Street" | 1 | 1 | 0 |
| Vand, Mrs. (box) | 0 | 5 | 7 |
| Viney, J. Esq. | 1 | 1 | 0 |
| W. | 10 | 0 | 0 |
| Wallis, Mr. | 1 | 0 | 0 |
| Wilkinson, Mrs. R. S. | 0 | 10 | 6 |

ASSOCIATIONS, COLLECTIONS, ETC.

| | £ | s. | d. |
|--------------------------------|----|----|----|
| Amersham | 5 | 5 | 1 |
| Ashbourne (Derby) | 0 | 11 | 0 |
| Ashley | 1 | 19 | 3 |
| Aylesbury | 1 | 11 | 0 |
| Banbury | 5 | 10 | 3 |
| Barnstable | 3 | 13 | 6 |
| Bedale | 3 | 15 | 0 |
| Bedford | 5 | 0 | 0 |
| Bideford | 3 | 12 | 0 |
| Birmingham | 10 | 0 | 0 |
| Blackburn | 19 | 14 | 11 |
| Bolton | 5 | 0 | 0 |
| Boston | 4 | 17 | 8 |
| Bradford (Wills) | 1 | 0 | 0 |
| Brecon | 1 | 0 | 0 |
| Brecon College | 7 | 4 | 3 |
| Brenford | 20 | 18 | 6 |
| Bridgewater | 25 | 5 | 0 |
| Bridport | 1 | 5 | 10 |
| Brighton | 22 | 2 | 0 |
| Brigstock | 1 | 9 | 0 |
| Brixton | 10 | 17 | 0 |
| Burnley | 1 | 2 | 2 |
| Bury St. Edmund's | 3 | 19 | 6 |
| Camborne | 2 | 11 | 0 |
| Canne (France) | 5 | 8 | 0 |
| Cardiffe | 5 | 0 | 0 |
| Chester | 2 | 5 | 6 |
| Chorley | 0 | 16 | 0 |
| Crane | 0 | 16 | 6 |
| Craster | 3 | 17 | 0 |
| Colchester | 0 | 11 | 0 |
| Cotton Street Chapel | 0 | 11 | 0 |
| Craven Chapel | 2 | 14 | 0 |
| Daventry | 2 | 13 | 0 |
| Deal | 4 | 0 | 8 |
| Devizes | 3 | 5 | 8 |
| Dinchester | 6 | 13 | 0 |
| Dover | 5 | 13 | 6 |
| Enfield | 1 | 14 | 8 |
| Ezeter | 7 | 4 | 0 |
| Falmouth | 1 | 7 | 2 |
| Glasgow | 2 | 0 | 0 |
| Godmanchester | 0 | 15 | 6 |
| Gravesend | 1 | 0 | 0 |
| Guildford | 1 | 0 | 6 |
| Hiddeigh | 9 | 18 | 4 |
| Halesworth | 1 | 5 | 0 |
| Halifax | 40 | 6 | 8 |
| Halstead, Old Meeting | 1 | 14 | 8 |
| "New Meeting | 1 | 14 | 0 |
| Hammermith | 10 | 12 | 10 |
| Hanley & Shelton | 4 | 5 | 6 |
| Harpool | 2 | 1 | 0 |
| Hereford | 5 | 2 | 8 |
| Hertford | 5 | 4 | 10 |
| Heywood | 3 | 9 | 6 |
| Horbury Chapel | 15 | 16 | 6 |
| Hull | 13 | 10 | 2 |
| Huntingdon | 0 | 16 | 6 |
| Ipsington Juvenile Association | 7 | 0 | 4 |
| Kensington | 31 | 3 | 2 |
| Kettering | 13 | 3 | 8 |
| Kingsland Chapel | 5 | 0 | 0 |
| Leamington | 5 | 4 | 0 |
| Leeds | 35 | 0 | 0 |

| | £ | s. | d. |
|------------------------------------|----|----|----|
| Leighton Buzzard | 1 | 16 | 8 |
| Lewes | 1 | 16 | 0 |
| Loughborough | 3 | 11 | 6 |
| Luton | 2 | 12 | 6 |
| Macclesfield | 12 | 8 | 11 |
| Maidenhead | 5 | 3 | 4 |
| Manchester | 45 | 0 | 0 |
| Market Harbo' | 8 | 10 | 4 |
| Mase Pond Chapel | 8 | 0 | 0 |
| Melbourne (Cams) | 4 | 0 | 6 |
| Melton Mowbray | 5 | 8 | 6 |
| Newark-on-Trent | 10 | 0 | 4 |
| Newbury | 16 | 4 | 8 |
| Newcastle-on-Tyne | 2 | 10 | 6 |
| Newcastle-under-Lyne | 1 | 12 | 4 |
| New Court Chapel | 1 | 17 | 0 |
| New Court Chapel Sunday | 3 | 0 | 0 |
| School Juvenile Missionary Society | 0 | 19 | 0 |
| New Park St. Chapel | 11 | 9 | 8 |
| Newport (I. of W.) | 0 | 5 | 8 |
| Nice | 23 | 5 | 0 |
| Nottingham | 0 | 14 | 24 |
| Oakham | 4 | 12 | 1 |
| Orange Street Chapel | 3 | 1 | 3 |
| Oxford | 4 | 17 | 6 |
| Penzance | 8 | 1 | 0 |
| Plymouth | 1 | 3 | 6 |
| Pontypool | 4 | 0 | 0 |
| Poole | 3 | 19 | 9 |
| Portsea | 0 | 10 | 0 |
| Queen Street Chapel | 21 | 13 | 9 |
| Rochdale | 3 | 13 | 8 |
| Rochford | 4 | 6 | 6 |
| Romsey | 7 | 2 | 2 |
| Ross | 5 | 12 | 8 |
| Rotherham | 10 | 0 | 0 |
| Ryde, Isle of Wight | 1 | 2 | 8 |
| Sherbury | 1 | 2 | 8 |
| Slough | 3 | 13 | 11 |
| Stamford | 1 | 1 | 0 |
| Stanstead | 1 | 3 | 0 |
| Stanwick | 3 | 3 | 8 |
| Stockton-on-Tees | 1 | 18 | 0 |
| Stoke Newington | 2 | 2 | 0 |
| Sudbury | 2 | 15 | 9 |
| Sunderland | 3 | 0 | 0 |
| Swansea | 3 | 7 | 0 |
| Tavistock | 1 | 11 | 0 |
| Towcester | 0 | 6 | 7 |
| Union Chapel | 24 | 29 | 9 |
| Usk | 7 | 11 | 1 |
| Uxbridge | 1 | 2 | 6 |
| Walsfield | 2 | 7 | 9 |
| Waltham | 3 | 7 | 9 |
| Wardour Chapel | 23 | 25 | 6 |
| Weigh House Chapel | 6 | 7 | 3 |
| Wellington | 3 | 5 | 4 |
| Westminster Chapel | 2 | 11 | 6 |
| Weldon | 4 | 13 | 6 |
| Welford | 2 | 13 | 6 |
| Wideworth | 3 | 0 | 0 |
| Wokington | 2 | 13 | 6 |
| Wycliffe Chapel | 13 | 16 | 1 |
| York | 0 | 13 | 16 |
| York Road Chapel | 0 | 13 | 10 |

The Ladies' Committee of the Norwich Bazaar desire gratefully to acknowledge the receipt of Contributions from Aylsham, North Walsham, Wells, Wymondham, Diss, Leicester, Bristol, Durham, Gloucester, Sudbury, Saffron Waldron, Islington, Woodford (Essex), Brighton, Swansea. Also a valuable Box of Articles through the Society's Office.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, April 16, at Seven o'Clock.—The Meeting is open to all the friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 125.]

MAY, 1856.

[Price 1d.]

Contents.

THIRTEENTH ANNIVERSARY.

| | |
|----------|-------|
| Report | 65—73 |
| Appendix | 73—80 |

The Thirteenth Anniversary.

SERMONS.

A VERY striking and beautiful Discourse was delivered by the Rev. J. HAMILTON, D.D., at John Street Chapel, Edgeware Road, on the 9th of April, with which we would gladly present our readers but are not allowed to promise it.

A Meeting for Prayer was held at the Society's Rooms on the 16th.

The Annual Sermon was delivered in the Poultry Chapel, on the 22nd, by the Rev. T. W. AVELING. This very excellent and appropriate discourse having been kindly presented to the Society, our readers will soon be gratified by its publication.

REPORT* PRESENTED AT THE ANNUAL MEETING, APRIL 25, 1855.

It was when the first Missionaries returned to Jesus, elated with their success, that the Man of sorrows, rejoiced in spirit and gave thanks. And now that the advent of our anniversaries is gathering around the mercy-seat messengers of God from every quarter, to tell of souls converted and sinners saved, there is joyful sympathy in heaven, and smiles of infinite delight beam from beneath the Brow once crowned with thorns; and as the Churches gladly re-echo the deep and harmonious shout: "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood," may we not claim for Israel's sons a primal, though

* We have decided to present our readers with a rough, unrevised copy of the Report, rather than delay its appearance in the "Herald" till our next number.

humble, strain in the chorus,—a prelude of the coming day when they shall return and come to Zion with songs, and everlasting joy shall be upon their heads.

Our note of grateful joy this evening must be, however, tempered with sorrow. Shadows which had begun to dim our way when last we met, very soon increased in depth and extent; and then there arose events over which we might well pause to weep and pray with you, but of which we may not speak. Financial exigencies pressed heavily upon us, and called forth a large expenditure of time, and agony, and prayer. Appeals were made, and were generously met. Some of our wealthier friends gave liberally, and, with equal cordiality, those in humbler life rendered according to their ability; the female and other associations put forth renewed energy, and devised fresh expedients; several antedated their subscriptions; and all was done with cheerfulness and goodwill, as to the Lord and not to man, accompanied with precious words of encouragement, and with breathings of fervent prayer from hearts which, perhaps, knew not how dear to them was the cause of this society until its hour of trial came. With grateful acknowledgments to our helpers of every station, and sex, and age, and with devoutest praise to God, we now record that the debt of £1083¹/₂ has been paid, and that you have a balance with which to commence the year of £860 11s. 3d.

The report of the Society's progress, to be now presented, will be received with favour, or passed by as possessing no exciting claims on attention, very much as its statements are compared with the simple yet elevated and holy object proposed, by this and kindred institutions, for attainment. That object is not to form a distinct people, or to allocate an expatriated nation—much less is it to purchase the avowal of Christian faith at the expense of Christian principle or of Jewish honesty—but simply to diffuse among the Jews the truth of God—the Gospel, the power of God unto salvation to the Jew, as well as to the Greek.

The agency employed is that which appears the best adapted to the *present* circumstances of the Jewish people. It does not reach them in mass, but deals with the individual as a conscious and responsible being; argues with him, from his own Scriptures, the claims of Jesus of Nazareth; places in his hands the book which is able to make him wise to salvation, and sends him forth to ponder, to pray, and to tell the new discovery to other listening ears.

If we can trace along the footway of the society the seed well sown, and if, where genial sunbeams and heaven's own dew have descended, plants of righteousness are found springing from seed formerly scattered, surely we may gratefully conclude that God is with us, and go forward in the faith of His promise. The times through which we have recently passed were those of war and peril; but He who hath His way in the whirlwind and the storm, while peace is the element in which He dwells, has, by these times, brought many of the wanderers into contact with the Gospel. One of your missionaries had many opportunities of preaching Christ to twenty-four of them in the Foreign Legion, by whom he was received and listened to with attention and evident emotion. The Scriptures and scriptural publications were thankfully accepted; and he has subsequently heard of one instance of decided conversion. Another Missionary paid repeated visits to Jewish soldiers leaving England for the Crimea, to whom also he gave Bibles, and who evinced, on parting with him, a depth of feeling

which was hailed as a token of attachment to the truth he had taught them. We have similar testimonies from the Society's missionaries in France, one of whom speaks of several as having avowed their faith in the Lord Jesus Christ, and of some who had closed their eyes on scenes of mortal conflict with the assured hope of opening them amidst scenes of unending peace.

Among the various fields of Jewish Missions, the land of the fathers has a first claim. During the war, which for a while interrupted Mr. MANNING'S Mission at BEYROUT, it was evident that a work of preparation was advancing, and the demand for Bibles, both by Jews and Mohammedans, surprisingly increased. Now that the war has ceased, the prospect of civil and religious freedom—the increased disposition of Jews of intelligence and property to become resident, and plans of social and agricultural improvement already in progress,—summon us, by every means, to seek the spiritual welfare of the people who are to dwell there. If, as a society, we may not teach them to handle the plough or the loom, we may at least supply them with materials of thought for the evening hour and the day of rest—send among them men of God to preach the Gospel through the length and breadth of Immanuel's land, and substitute for the discarded Talmud the pure word of God, and publications suited to the awakening and inquiring mind. Mr. Manning states: "I have, within a few months, disposed of more than 300 copies of the Hebrew Bible, which have chiefly gone to supply the schools in Damascus, and other places in the country, but the number was very inadequate to the demand. A Jew from the Island of Rhodes, where many rich Jews reside, came to me lately for the purpose of obtaining as many as I could spare—not less than 150—and entreated me to take money beforehand, and to pledge myself that the next arrival shall be for him." Mr. M. states: there is evident among the Jews, a remarkably subdued temper of mind, specially shown by their readiness to enter into conversation on subjects of the highest importance. Notwithstanding the interruption referred to, 15 more have been under a course of instruction; 483 adults and children have been under instruction since the commencement of his mission. He says: "I trust I am still in my right place, notwithstanding the comparatively few Jewish families residing in Beyrout. It is here the people seem to come from all quarters for every thing they want, even the Scriptures; and for Damascus, Safat, and Jerusalem, I have sold larger quantities of the Hebrew Bible than for any other places. In Beyrout, Mohammedanism is become a mere nonentity, the lowest of the people being Christians, not hesitating even in the public streets and bazaars to curse the prophet Mohammed and his religion and all his followers, dooming them all to perdition with him; and if by chance any should be found courageous enough to revenge the insult, a complaint is immediately lodged against him at the French consulate, from whence a cavasse is despatched to bring up the offender, and march him off to prison, there to wait the pleasure of the French official, and that, too, without any liberty of appeal to another tribunal. Well may we exclaim—How are the mighty fallen! This once potent nation, that made nearly the whole earth to tremble at its frown, is now become as weak as an infant in swaddling bands. Surely this mystical Euphrates is dried, or is fast drying up; and what, in the coming events of Providence, may we not expect for Israel in connexion with this fulfilled prediction?"

The limited income of the society rendered it inexpedient to continue

the NORTH-AFRICAN mission on so extensive a scale as appeared desirable. The Rev. A. Ben Oliei therefore retired from this Society, and has transferred his services to a kindred-institution. He had, however, during his connexion with us, distributed by sale or gift, 2836 copies of the Scriptures, in whole or in part, and about 10,000 portions of Scripture—and there are instances plainly attesting the success of his labours, one of which is detailed in the Appendix.

MR. LOWITZ now visits the coast of North Africa, his fixed residence being at GIBRALTAR. He there finds Jewish prejudices much abated; and has frequent visits from the Jews of Barbary, many of whom would gladly remain under his instruction had they means of support.

We can but hastily glance at the other stations occupied by the Society, and will supply the deficiency by extracts from the annual statements of the missionaries, to be published with this Report.

MR. STERN, among 3000 Jews in FRANKFORT and its suburbs, has friendly intercourse with about 150 families, and has often "blessed conversations with them." Instances are related of those who were his pupils as a Jewish teacher, now sitting at the feet of Jesus. He says: "My children in America stand firm and joyful in the Lord;" and his unconverted relatives manifest to him an unwonted affection. He thinks the general religious state of the Jews improved, and states that since the commencement his mission, 86 persons have been baptised, with whom he stood directly or indirectly in relation; and in a recent note he says: "As to those baptised, the greater part follow the Lord sincerely, are not ashamed of the Gospel, and are telling to other Jews that the Cross of Christ is the power of God."

During the past year, MR. W. BRUNNER, who had previously laboured long and well in London, has commenced a mission in HANOVER. He has met discouragement, arising as much from apathy and misapprehension on the part of Christian as from Jewish unbelief. He is, however, improving in friendly intercourse with Jews of different classes, but entertains more hope of success with the orthodox, who profess faith in the Old-Testament Scriptures, though enfolded in talmudical fables, than with those who substitute reason and conscience for the living oracles.

At BRESLAU, MR. SCHWARTZ finds great facility for teaching the truth, and is much impressed by the progressive improvement of the Jewish mind. He speaks of having preached Christ to as many as 1500, several of whom have made a public profession; of these he relates very interesting details, and states that they continue to walk stedfastly in the faith. Six have died, of whom he entertains the highest hopes. His heart has been specially cheered by the affectionate movement of his own relatives towards him. His mother, on her dying bed, was constantly speaking of him and his letters; a brother he believes to be converted; and after seventeen years of estrangement, his father has lately sought him out, and for seven hours conversed with him of the things which concern his eternal peace.

MR. GOTTHEIL's record of his mission, and of the state of the Jews in WURTEMBERG and GERMANY in general, will be read with lively interest, as the result of experience and close observation. He very much urges the adoption of colportage, and still more the employment of the pen and the press, for the supply of publications suited to the intellectual and spiritual condition of the Jews. He acknowledges, with gratitude, a grant by the Religious Tract Society of £25, and of some valuable works in aid of these

views. His intercourse with Jewish teachers and others appear to promise very important results.

The mission in FRANCE presents an encouraging aspect, and still justifies the expectation formerly expressed, that not only will many be brought from Jewish darkness into light and liberty, but that the influence will be felt on Christian communities, by specimens of pristine piety witnessing for the simplicity, and attesting the power of the Gospel amidst surrounding idolatry and spiritual insensibility. An ability to send forth more labourers into that vineyard will be among the most hopeful features of our new year.

At MARSEILLES the Missionary has had many opportunities of declaring and of pressing home the truth on the consciences of those going forth to conflict, or returning wounded or dying, as well as to other travellers. Among the residents, his ministry has been savingly blessed to several. One young convert was early called to suffer, was baptised in the hospital by the Rev. J. Monod, and died in the full enjoyment of hope, a sinner saved by grace.

An aged daughter of Abraham, also, we believe, a fruit of his instructions, has lately celebrated the anniversary of her baptism by a devotional service. In a note to your secretary, she says: "My conscience has been quite easy ever since my Saviour was pleased to remove the darkened veil from my eyes—oh, what grace! My sight of late is much weakened with some infirmities of my age, eighty-four-and-a-half years. With love may you enjoy the present season and many others." Thus does our venerable sister hold her way rejoicing; and having seen the Lord's salvation, waits the hour of her departure.

We must refer you to the Appendix for details of the progress of the work in LYONS, where Judaism seems to exist scarcely but in name, but where the Missionary has been enabled, by the quickening Spirit, to awaken some attention, and even thankfully to state: "that, notwithstanding the trying nature of the work in general, and the varied difficulties that beset the Missionary's path, I have had many tokens that the Gospel has not been preached in vain during the past year, but have every reason to hope that the Spirit of God is carrying on the work of grace in many souls. In some cases deep conviction of sin has been produced; in others, a sincere desire to learn of Christ and follow Him; whilst there are a few who would have come forward and publicly confessed the Saviour, if their position and station in life would permit it—these claim our special prayers, that their faith might be increased, and grace given them to give up all and follow Christ."

Several have emigrated. He has preached to many hundreds—a few have confessed Christ. Mr. FRANKEL hopes soon to visit the Jews in several towns in that section of France.

MULHOUSE has presented us with some of the most affecting proofs of the life-giving power which has attended the humble and earnest ministrations of Mr. GINSBURG. Inquiry has been awakened—conviction has resulted—Christ has been confessed—faith has been tested by the severest persecution. The young disciples have stood firm, and the truth is prevailing. Mr. Ginsburg has suffered severely in his health, and many a tribute of affection have the Jews paid in his sick chamber, and many a lesson of Christian teaching have they borne away with them.

PARIS.—Mr. BRUNNER speaks very hopefully of the mission prospects

there. With 80 Jewish families he has kindly and familiar intercourse, and is keeping up correspondence with those who have left France. He states that of the eighteen who have been baptised, with the exception of two, all are walking consistently.

Mr. COHEN states that he has preached the Gospel to more than 600 Jews during the past year. Of the conversion of eight he has no doubt. It is proposed that he should itinerate occasionally in different towns, and he has already visited Nice and Cannes.

The mission in BELGIUM has been kindly assisted by the co-operation of friends on the spot, who have formed an AUXILIARY and remitted funds. Efforts have been made, by public lectures, to excite attention to the all-important subject, both among Jews and Christians. And Mr. KESSLER relates several instances of awakened attention and earnest inquiry.

The concurrent testimony of our missionaries on the CONTINENT OF EUROPE, induces expectations that the progress of Jewish evangelisation may for a time test our patience, perseverance, and prayer, but that it will, ere long, issue in happy and permanent results of the highest order. The atmosphere in which our missions are conducted is not so much one of open hostility to Christian truth, as of indifference to any but the suggestions of human reason. The Jews rarely see Christianity in its native simplicity, and very seldom experience its breathings of love; and it would seem that nothing is adapted to arouse them out of their present apathy, or direct their half-awakened minds into the truth, but the voice of mercy, speaking in the words of Jesus and His apostles, and offices of love rendered by those who tread in their footsteps.

We must not detain you long on the HOME stations, but refer to the monthly "Jewish Herald," and to the Appendix.

Mr. JAFFÉ states, that he has been more encouraged than in any former year; visiting on an average twenty families in a week, and about 190 individuals. He infers, from the interest manifested by young men, and other circumstances, that the Gospel is making its way, disarming prejudice, and chasing superstition. He also refers to instances of conversion and of public confession. His annual review will be read with lively interest.

Mr. GINSBURG has declared the Gospel to about 400 individuals, and has witnessed the deepest interest awakened among the young, several of whom have placed themselves under his instruction.

Mr. GELLERT has never had so much encouragement, "bright gleams of mercy breaking through the clouds." He has most friendly intercourse with 36 families, after struggles which make present confidence all the more firm. He has conversed with about 130 individuals, several of them youths from Russia. He notices a total decay of the talmudical system, and that the state of the Jews is peculiarly favourable to Christian effort.

Mr. NAPHTALI thus describes the nature and success of his work. Referring to the Russian youths flying for refuge to this country, he says: "The unexpected arrival of fugitives has increased the labours of your Missionary; and the sudden transition from a land of bondage to a land of liberty, has predisposed them to listen to the message of the Gospel. The novel idea of salvation by faith in Christ, and not by the works of the law, roused them to the utmost inquisitiveness; and but for the poverty of their circumstances and the distraction of their minds, some happy and good results might have been realised. I gave them some

temporal relief, a number of tracts, and a few Bibles, and humbly look to the Lord to give the increase. I have visited the resident poor, and although they are not actually needy, they are obliged to struggle hard to procure their daily bread. My intercourse with them during twelve years has secured for me their confidence. They consult me on various occasions and disclose to me their private affairs; and, in return, I faithfully counsel them to seek the salvation of their own souls, and also of the souls of their dependent families. I have supplied them with Bibles and tracts; and the result of my experience is a deep conviction that not a few of them are believers at heart. Then again, I have kept up constant intercourse with the middle class, who are more respectable and better informed, comprising shopkeepers, tutors, commission agents, commercial travellers, and small merchants. Their religious sentiments are rather latitudinarian. Moses and Christ, Judaism and Christianity, are of equal consideration. Hence they are unstable like water. Sometimes they gladden my heart by speaking of Christ with the highest admiration; at other times they couple Him with Moses. Nevertheless, the fact that they will compare Christ with Moses, and Christianity with Judaism, is, to my mind, an assurance that the religion of the Gospel, which is adapted to all men and for all places, will ultimately prevail. As for the wealthier class, though Jews by birth, the effect of civilisation has almost separated them from their brethren; social intercourse with their co-religionists has well nigh ceased; and with it a considerable amount of national prejudice has given way. The consequence is, they make no difficulty in attending a Christian place of worship, and even take delight in associating with Christian company. In connexion with this subject, I would humbly offer a practical suggestion. Let such gentlemen as come in contact with the wealthier Jews, put into their hands a suitable religious tract, accompanied by a request that it may be carefully read, and let a subsequent opportunity be taken to ask the question, 'What think ye of Christ?' By such an agency, an incalculable amount of good might be accomplished. Finally, the most important part of your Missionary's labours, in propagating the Gospel among his brethren, is during the annual holidays, especially on the two principal festivals, namely, the Feast of the Passover and that of the New Year, the Day of Atonement, and the Feast of Tabernacles;—seasons when the itinerant masses go up to the synagogue to celebrate the solemn Feast. The number of strangers averages from 200 to 300 at each festival; and the duration of their stay, including all the festivals, is about nine weeks. At these gatherings they go about the streets in companies, which affords your Missionary additional facilities in preaching the Gospel to them. Some listen silently, others argue warmly,—a considerable amount of Gospel truth is exhibited; and this being repeated festival after festival, and year after year, we may hope that some lasting good is effected."

Mr. SCHONSKA and Mr. LEYR are enabled to bear testimony to the progress of the work; and Mr. WILKINSON, while vigorously and efficiently engaged in pleading the cause of the Society, has been following out, with much encouragement, the earnest desire of his and our hearts, the conversion of his brethren. His statement will be found in the Appendix.

Mr. LANGFORD, having served the Society for eleven years, has retired. The committee are glad to record the high esteem they entertain for his Christian character, and a very grateful appreciation of his faithful and judicious ministry as a Missionary of this Society.

In bringing this brief statement to a close, there are a few suggestions of a practical character, which may be appropriately offered to your notice :

1. The very critical state of the Society's funds induced your committee to go forward with a reduced staff of Missionaries, and very much to limit the operations of those engaged. The effort so liberally made has relieved us, and sends your new committee onward into another year under brighter hopes than usual. We have, however, still to plead for the increase of *permanent* support, that while the utmost caution is used to avoid debt, the agency may not be fettered at a moment of so much encouragement and expectancy.

2. The surpassing importance of realising the spiritual character of the work in which we are engaged ; so that it may indeed be a work of faith and a labour of love, invigorated and rekindled at the Cross and before the mercy-seat, and cheered by hopes resting too firmly on the Word of God to be depressed by disappointment, or elated by mere appearances.

3. Gratefully let us review the past, not overlooking the mercies that have attended our progress, but watching unto prayer, and abounding therein with thanksgiving. While we appreciate at its unspeakable value the salvation of each soul, let it be our constant aim, that through the Divine blessing on the continuous, though somewhat desultory effort, a Christian element may be so widely diffused that the Jew may find himself every where surrounded by it. We must not leave the Jew, when conscience stirs within him, and, when conviction of sin craves a resting-place for the weary soul, to seek for life among the dead, or to grope his way into yet deeper shades of spiritual gloom. Let him know where to find a Guide, and on every hand a rest for his feet,—an interpreter, one among a thousand, ready to show him the path of peace. Oh, Christian, with your whole heart, aid this and every endeavour to bring the Jew to the feet of Jesus. It is a prize of infinite value to the Saviour—to the Church—to the world. You may well expect much from him. His present sin is so blended with personal enmity to the Son of God, that when indeed converted, and conscious that he is saved by the blood of the Crucified One, you may reckon on the fervour of holy indignation against himself, and of unreserved devotedness to his long-rejected Friend. He will stand by you, against popery and infidelity. He will cheer you on in the holy war—illustrate by the types of his Old Testament the glorious truths of your New Covenant, and, with the glowing ardour of first love, refresh you with prospects drawn from his own sacred records, blending with the ultimate blessedness of the one redeemed Church, the glory of the one Redeemer. Oh, Christian, if you would exalt the Saviour, revive the Church, and bless the world, save, save the Jew. May He, whose we are, and whom we serve, speedily gather in the remnant, according to the election of grace, and hasten on the day when “all Israel shall be saved.” “If the casting away of him has been the reconciling of the world, what shall his reception be but life from the dead.”

We very much regret our inability, *at present*, to give a detailed account of the Annual Meeting. An arrangement was made with the “Christian Times” to supply a full account, which, we are informed, was forgotten.

The meeting was of a very encouraging character in every respect—the attendance quite equal to that of former years; the devotional spirit well sustained; and the sentiments cordially and ably expressed by the several speakers, adapted to promote the great object of the meeting.

Sir Culling Eardley presided. The Revs. E. Mannering, W. Tyler, and W. C. Yonge led the devotions, and the several motions were moved and seconded by the Rev W. Stone, M.A., Rev. T. W. Aveling, T. R. Wheatley, Esq., Rev. J. Viney, Rev. R. H. Herschell, Rev. B. Lewis, Rev. J. Smith, and Rev. E. Morley.

Appendix.

EXTRACTS FROM ANNUAL STATEMENTS, &c., BY MISSIONARIES OF THE SOCIETY.

Mr. J. Brunner, Paris.

THE field of my mission presents a manifold interest, from the great number of Jews, foreign as well as indigenous, resident here, from the general facility with which access is obtained to them, and especially from the many cases of conversion in some, and of earnest inquiry in others preparatory to it, with which the Lord has blessed my labours.

Paris, as the seat and centre of rationalism and unbelief, with their multiplied excrescences, exercises a most baneful influence upon religion in general, and upon Judaism in particular. The Parisian Jew, influenced and carried along by this pervading atheism and indifference, is, with very few exceptions, no more Jew than Mahometan. There is no keeping of holy days, no regard for holy things, no outward restraint to avoid public censure. That meagre formalism, which still supplants religion elsewhere, is confined by them here, to the indispensable ceremonies of Judaic civil injunctions, such as circumcision and marriage. To this class, which composes the greatest part of the Jewish community of Paris, the work of evangelisation is, humanly speaking, of little effect. My work is therefore directed to the Alsatian, but chiefly to the Polish and German Jews living here. These three classes present distinct characteristics. The first are ignorant and bigoted, and although scrupulous in their religious observances, are in a state of great moral neglect. However, notwithstanding their strong prejudices, their religious disposition afford a great facility to enter with them into religious conversation; and there are instances where my labour has been blessed among them. The Polish and German Jews, though possessing different shades of character, derived from the moral complexion of their respective countries, are, with their varied knowledge, their enlightened, inquisitive, and unbiassed dispositions, of that happy state of mind which both invites and encourages my work amongst them. Their familiarity with the Holy Scriptures and Hebrew literature makes them competent judges of the claims of the truth, and I hope and pray that the Lord may clear before them the obstructive difficulties in their way to give themselves wholly unto Him. With eighty families of these I have friendly and familiar intercourse, in the capacity of a Missionary, apart from the innumerable individuals, either resident here, or who are continually passing to and fro. Two of my inquirers, Mrs. F—— (the wife of my late convert) and her brother-in-law, have, a few months ago, been received into the Church of Christ by baptism. The total number of those baptised in connexion with my mission amounts to eighteen individuals, who, with the exception of two only, are all walking consistently with their Christian profession. Of those to whom I preach daily the glad tidings of salvation, six have, during this year, been savingly impressed.

I try to keep up a connexion with those of my inquirers who were formerly under my instruction and afterwards left Paris. I have lately received a communication from New York (America) from two of them, Mr. D—— and Mr. F——, who seem both to be progressing in Divine truth.

Discharging thus my duties faithfully and prayerfully, I wait for the promised blessing, which I am also experiencing. I believe, moreover, that the mission to the Jews is indeed progressing, and accomplishing more good than is allowed by Christians, who estimate its efficacy by the small number of baptisms, and not by the innumerable internal conversions to God, which, through many circumstances, cannot be made public by open confession. The process of leavening the whole lump of Jewish society, through the incessant infusion of the Gospel, is perfectly evident to the Missionary. The strongholds of Rabbinism lay, as many fragments of heathen deities, wrecked at our feet, never to resume their hold upon the Jewish mind. We must therefore patiently and perseveringly continue in our work, relying upon God's command and promise.

Mr. Frankel, Lyons.

By the mercy of God I have been permitted for another year to proclaim the Saviour to hundreds of my Jewish brethren, and am thankful to say that, with, but a very few exceptions, I have been kindly received and listened to with attention and respect; the great enemy I have had, and still have, to contend with is, their great indifference to religion; if they were decided infidels, disbelieving the whole of the Divine revelation, or bigoted talmudists, rejecting the New Testament from sincere and conscientious motives, however great their delusion and sad their condition, still there would be some ground to work upon—objections might be answered, difficulties removed, and prejudices conquered; but alas! their cry is "We have Abraham for our father; we are Jews, the chosen people of God," and, as such, they consider themselves in perfect safety; to abstain from gross sins, and doing what they can, such as repeating their prayers when they have nothing else to attend to, and being very charitable, they think would be all that could be reasonably required of them.

Another thing to be deplored is the ignorance in religious matters which characterises the Jews in this place. I have often proposed to one of my Jewish friends (a highly educated man, and a thorough Hebrew scholar) to assemble some of the intelligent Jews, and confer together on the Old-Testament prophecies; and his reply invariably was "Where will you find them? you know the most intelligent, and they do not amount to six." Had we to labour in our own strength, and rely on our efficiency, we should be induced to give up these dry bones of the house of Israel as too dry to live, as lost beyond recovery; but faith bids us go on in the strength of the Lord, trusting in His promises, and to pray for the influence of that Spirit who converted Saul the persecutor to Paul the apostle, that He may breathe upon them that they may live.

Several accessible families, and many interesting inquirers, have left Lyons during the past year; some have emigrated to America and California, others have been called away on military service, whilst no less than seven have gone to the Crimea to set up as wine-merchants, or to open stores. I greatly regret their loss, still I am cheered by the thought that many have carried the seed of the Gospel with them, and they may be the means of scattering them in distant lands. One of my inquirers, writing from New Orleans, says, "According to your parting advice, I read a portion of the Bible daily, and can assure you that I do so earnestly and prayerfully; I am making rapid progress in English—I can now understand and enjoy a sermon. Shortly after my arrival, I went, or rather stole, into a Wesleyan chapel on a Sunday morning. I was afraid of my being seen by some of my companions, but judge of my surprise in meeting there Mr. G— (I—'s brother-in-law) and several other acquaintances; I was greatly embarrassed, but they seemed quite at their ease, and told me that in America Jews and Gentiles form one common brotherhood, and the great barrier that separates the Jew from the Christian in Europe does not exist in this enlightened country. I have introduced myself to one of the ministers, and hope before long to become a member of his Church." Two families to whom I have been in the habit (for the last two or three years) of preaching the Gospel, have recently gone to settle in Nancy and Toul; in letters to their friends, they cordially invite me to visit the above towns, assuring me that they would introduce me to the rabbies and all their friends. I think that this warm invitation ought to be accepted, and a very interesting and profitable missionary tour might be made to Chalons, Dijon, Chaumont, Toul, Metz, Nancy, Colmar, Besançon, Bourg. I trust that the closing of the Society's yearly accounts will be so favourable as to enable the committee to allow me to carry the Gospel to the many thousands of Jews residing in those towns, who are perishing for the lack of knowledge, and none caring for their souls.

Mr. Cohen, Marseilles.

THOSE who watch the more serious Jews, as I have done of late, will bear me out in this assertion, that there is every indication that light from heaven is rapidly breaking in upon their dark souls—that there is a vast decline of that opposition on their part to the preaching the Gospel among them, which was manifested by them at an earlier period of Missionary work—that there is a greater desire than ever manifested to possess the Word of God—and a greater awakening among them from their spiritual slumber, to a consciousness of their guilt; and all this is arising from a perception of the insufficiency of their system to satisfy the spiritual wants of their souls. We have, indeed, much reason to rejoice for the many souls that have been led to the Saviour through our feeble instrumentality, but the real conflict in their souls is just now commencing; there is a mighty shaking among the dry bones of the house of Israel. “O Spirit of God, come and breathe upon these slain, that they may live!”

It is impossible for me to be accurate as to the number of Jews among whom I pursue my mission, on account of the great number of them who visit this place; but I can say, with certainty, that I have preached Christ to more than 600 Jews during the past year, among whom there were a goodly number of Jewish soldiers, some of whom have already enlisted under Christ's banner, and are fighting for the Captain of their souls, and have resolved to live and die in His service.

The resident Jews here (of whom there are about 200 families) are in a most deplorable state, and of whom it may be said, that “they are living without God, and without hope in this world.” The most of them are rationalists, or cherish infidel views: the rabbi himself, although he rejects the Talmud, believes that a new heart means the improvement of the mind, and denies the fall of man, &c. They adhere to the outward forms of Judaism, but in reality they have no religion at all; they seem to care for nothing more than amusements, and how to multiply their riches; and as the most of them are merchants, I find many impediments to introducing the Gospel into their families; but I do not give them up in despair, and I would ask the friends of Israel to remember the Jews in Marseilles in their prayers. But even here there are a few who do not “bow the knee to the image of Baal,” and are zealous for the tabernacle of the God of Israel. But where my mission is most blessed, is among the hundreds of strangers who visit this place, the most of whom listen to the Gospel with delight, and it is to this class of people that I give the best part of my time. Here I meet with Jews from all climes, and of all colours, and as they arrive or depart for the land of their fathers, or regions far more remote, I tell them of the Saviour, and thus they carry with them the words of the Gospel and the Bible, of which many have made themselves possessors. It is very encouraging to see those Jews who are dissatisfied with Judaism, but had never heard of the lovingkindness of Jesus until they came here, how they open their ears as the story of the Cross is unfolded to them; how they drink in every word they hear of that Name which is above every name, and wonder at that great Personage of whom they have never heard before, and as they wonder, they eagerly ask, “Who is Jesus! What is He! Where is He! Can we believe in Him?” But then in a week, or less, they are going to leave the town, and I may never see them again, nor know the result of my labours; thus I have already lost sight of some hundreds, some of whom left me loving the Saviour, but others with a conviction that Jesus is the true Messiah without feeling He is their Saviour. Let us pray for them, that in their solitary wanderings they may think, read, pray, believe and love Him who first loved them. But, blessed be God for the visible proofs which it has pleased Him to give me, as the fruits of my labour during the past year! There are eight persons, who I have no hesitation in saying have found peace in believing in Jesus, and have relied on the plan of redemption accomplished by His resurrection from the dead. Besides these, there are several others who are convinced of the truth and power of Christianity, but, on account of their position in life, they are, as it were, halting between two opinions; but Christ will, and must gain the victory. Three of those who have publicly confessed Christ during the past year have fallen asleep in Jesus, viz., two soldiers and R. H—, and those who have attended their deathbeds have no doubt that they have joined the innumerable company of the spirits of the just made perfect. Not unfrequently do I hear the more serious Jews dwelling upon the emptiness, coldness, and lifelessness of Judaism, the superstition of Popery, and the superiority of Protestantism over both.

Mr. W. Brunner, Hanover.

A REVIEW of the past year embraces two periods of labour—the one which I have spent in London, and the other including that portion of time since I was sent to occupy this new field at Hanover. With regard to the former, I am thankful to state, that I can look back with grateful acknowledgment to the many evidences of fruitful result that I have been privileged to observe in connexion with my efforts among my Jewish brethren in England. My intercourse with them, during the larger part of the year, has been ample and unrestricted, including that class of Jews who are distinguished from the rest by their position and education. Thus, by my humble instrumentality, many an ear has been inclined to listen to the message of peace, and in many cases, saving impressions of the truthfulness of the everlasting Gospel were produced. Some have carried the good seed sown in their hearts to distant lands, have taken with them the Scriptures, including the New Testament, and have shown that they were animated by a spirit of inquiry; and may we not hope that, by their influence, the truth may be further and more widely spread? While pursuing my work, it has been my object to watch closely the real progress of our Missionary efforts among the Jews, and I can state, without hesitation, that the evidences of an onward movement of our cause, and a general awakening of the Jews to a sense of the spiritual deficiencies of their system, and the forcible claims of the Gospel, are visible on every side. The preaching of the truth appears to penetrate the darkness in which the Jewish people had hitherto been enveloped, and to send its rays of light into every family and Jewish habitation. As our work, then, is one of preparation, the ultimate development and completion of which are reserved for a miraculous intervention of Divine agency, “when a nation shall be born in one day,” let us not drop our hands in this labour of love, but continue in patience and faith, as the appointed watchmen on Zion, to proclaim to Israel His redemption, thankful in the consciousness that our work is not stationary, but that we are, from time to time, privileged to witness indications of evident progress, and a closer approaching to that period when Israel’s salvation shall appear.

In reference to my mission in this place, my experience is one of trial and great difficulty. The small number of Jews is divided here into three classes—a very few orthodox persons, who are more bigoted than a Polish or Russian Rabbi, and are infatuated in their notion that Christians worship literally three gods; the modern Jews, who form a Judaism of their own, which is neither biblical nor rabbinical, and who resemble very much, in their views and principles, the so-called Neologian Christians; and again a third party, who neither care for Judaism or the Gospel, and whose only aim and pursuit is to accumulate wealth and riches, and to study the surest means how to acquire them. Their political position here is free from all restriction, and the ease which they generally enjoy makes them the more mindless of the state of their souls, and inaccessible to Christian influence. There is, however, one trait in the condition of those Jews, which still throws a hopeful light over their future; it is this, the young visit extensively Christian schools, and in them they imbibe the blessed principles and precepts of the Gospel, which may exert a decisive influence on their minds and determine their course, when it will be their turn to fill up the ranks of the fathers. Oh, that those early impressions of Gospel truth may not be stifled by a comixture of those adverse elements, surrounding them in their life and associations, which can only tend to destroy the good seed, and to form in them a mongrel state of mind, manifesting itself in infidelity, scepticism, and indifference. I may here, also, report to you the expressions of another Hanoverian clergyman, of name Pastor B——, to whom I lately introduced myself, and acquainted him with my object in this place. After speaking to me discouragingly on the mission he said: “Our Jews are, in point of fact, Christians, and the young are taught the Gospel in the school, and pray in the name of ‘our Father.’ I said that this was the very ground why we should endeavour to bring to them the full blessings of Christian light, so as to pull down the wall of partition, that there may be one flock and one Shepherd.”

The following is an extract from a letter by REV. A. BEN OLIEL, referred to at page 68.

I HAVE to state that the number of Scriptures distributed by me in Tunis, in the course of about 20 months, is as follows: by sale 1184, of which 343 were Old Testaments; gratuitously, 172, of which 39 were Bibles; total, 1356 copies. By those sold, about £46 was realised, which has been duly paid to the British and Foreign Bible Society. As

far as I can ascertain it in haste, 1481 were distributed previously, consequently the total number is 2837; these were all bound volumes. Besides these, I must have put into circulation, during the last six years, at least 10,000 copies of portions of the Scriptures, in the shape of tracts, such as Epistles to the Hebrews, &c. Those Scriptures were in Arabic, Catalan, English, French, German, Hebrew, Italian, Judeo-Spanish, Portuguese, Spanish, &c., and were distributed at Lisbon, Cadiz, Gibraltar, Mogador, Rabat, Salu, Megnunz, Fez, Tangiera, Tetuan, Oran, Algiers, Phillipville, Constantina, Bona, Marseilles, and Tunis. That these efforts to put the word of the living God in the hands of the people have not been in vain, I have had a most convincing and encouraging proof. During my visit to Constantina in 1851, I gave a Bible and some tracts to a Jew, and conversed with him on the one thing needful more than once. It appears that my feeble endeavours to impress his mind with a conviction of sin, and the absolute necessity of repentance towards God and faith in the crucified Saviour, were owned of God, and have been blessed to his soul, and through him to his family. He saw me no more, but he did not forget my words. He betook himself to the study of the Bible and tracts I gave him, and was finally brought to the foot of the cross. Rejoiced in having found rest to his conscience and soul, he did not delay long in communicating the glad tidings of salvation to his wife. By the grace of God, she too found the Redeemer to be hers. All this work went on when no Missionary was in the place. In 1853, the Rev. B. Weiss, the Scottish Society's Missionary at Algiers, visited Constantina; they presented themselves to him, and requested further instruction and baptism. By his advice they removed to Algiers, and shortly after, he, his wife, and his children, were received into the French Protestant Church there, by baptism, and, I believe, continue to walk consistently and worthily. I was the *first* Missionary to the Jews that ever visited Constantina, and there I had the most encouraging intercourse with the Jews. This is one instance of the Divine blessing. Who can calculate the good that may result in other cases and places? The seed may spring up and bear fruit after I am dead and forgotten in this world, but it would be no less a crown of joy to me in heaven.

HOME.

Mr. Jaffe.

In presenting a statement of another year's labour in the service of the Saviour, I can most gratefully assert that, at no previous period in the whole of my missionary experience have I been permitted to labour with such cheering tokens of usefulness. I have been enabled to gain access to the houses of numerous Jewish families, hitherto closed against the Missionary; and this not only the poor and illiterate, but those also of the more respectable and intelligent class. Of families I have, on an average, visited twenty a-week, and conversed on religious topics, within that period, with not less than one hundred and ninety individuals; besides this I had daily as many as five and more Israelites calling upon me, for the most part, with a view of having religious converse with me. I infer from these considerations, and from the fact that with readiness and interest the Gospel message is listened to by hundreds of young Israelites, that the truths of Christianity are exerting a most beneficial effect upon the Jewish mind, that it disarms numbers of their prejudices against it, and is leading others to a saving acquaintance with it.

Another circumstance which gives additional weight to the above statement, is the fact of the Word of God and other religious publications being so extensively circulated among, and read by, the Jew. I have during the past twelvemonth given away (and to individuals only who repeatedly urged me for them) sixteen Bibles, eleven Testaments, and more than seven hundred tracts, which in most cases, I believe, were read with deep interest and great advantage.

The state of education among the Jews, as far as my observation goes, is, I believe, greatly improving; many of the children are sent for education to Gentile schools, where Christian principles have been imbibed, and the Saviour acknowledged. But this I likewise observed, that in proportion as the Jewish mind becomes imbued with the principles of a liberal education, their faith in, and reverence for, rabbinical Judaism becomes looser and more vague, their confidence in the system more wavering, and their views of Christians and Christianity more and more favourable.

It is to me a source of joy and gratitude that those Jews who in former years have, through my humble instrumentality, been led to acknowledge the Divine mission of Jesus, and to rest upon His atoning sacrifice, have, with scarcely an exception, continued faithful and true to their calling. I have had to rejoice over not less than five, or six

decided cases of conversion, while seven other individuals are under Christian instruction. And the first I would mention is, Mr. and Mrs. S——. This Israelite, at the time the Gospel was first presented to him, was engaged as a public singer at a theatre, where he had obtained considerable celebrity, and was in the receipt of a large salary. Hence he turned a deaf ear to the voice of mercy, and offered also the most determined resistance to it. The arrow of conviction, however, at last entered his soul; he became humble and penitent, and after many struggles was led to repose in the bosom of that Saviour, whose cross he now joyfully bears, and in whose path of suffering he resignedly walks. Mrs. S—— for a long time offered the most violent opposition to her husband's step, but through a series of trials and sufferings, the proud heart became humbled, the enmity slain; she became anxious and inquiring, and is now, through God's grace and mercy, not only rejoicing in Christ her Saviour, but also longing for the time to be numbered with the people of God. Mr. S——, as soon as he had tasted of the truth, found it inconsistent to continue any longer in his former calling, and at once formed the manly resolve of entirely relinquishing all for Christ's sake, and thus they have had, ever since, to struggle with poverty and contempt; they yet feel happy, and magnify the grace of God. Mrs. S—— has the charge of a little sister of about eight years, and that little child has already learned to love the Saviour.

One young man who, in the previous year was led to a knowledge of the truth, has, in the course of the present, openly confessed his faith in, and love to, the Redeemer, and is now pursuing a course which, while it reflects honour on himself, will also tend greatly to advance the kingdom of Christ and the cause of Israel.

At the request of the Committee I have, during the year, visited a portion of the British Foreign Legion, which was stationed at Gosport, and there it was my privilege to preach the unsearchable riches of Christ to about thirty-three Israelites, who were serving in that regiment. I found among them men of great intellectual powers, and of superior education, many of them have passed through universities and taken their diplomas, but all I found disposed to listen to the truth. At three different times an officer kindly collected as many as twenty-four together in one place, when I was permitted, without the slightest interruption, to preach, for more than two hours each time, the great truths of our holy religion. I supplied them all with tracts and other religious publications, which were read with great eagerness, and often I had a number of Jews run after me when passing over the barrack-ground, to ask for other tracts and Testaments. Several young men were at times so deeply affected when I spoke to them, that tears of penitence and hope were seen flowing down their cheeks, and many an one expressed a desire to be more fully instructed in these glorious things. One young man out of that number named Joseph B——, has, I am thankful to say, been given to me as the fruit of my labour. In a recent communication from the Rev. Mr. Meadows, he says, "Mr. B—— admitted to me yesterday his full belief in our Saviour as the promised Messiah." But I believe that we shall hear of other cases of a decided character out of that regiment, for, from the state of mind in which many were, at the time when I left, I would not but believe that God has some chosen vessels among their number.

Rev. John Wilkinson.

You are aware that I have been in the Provinces during the whole of the last twelve months, attempting to interest Christians of all denominations in the cause of Israel's spiritual welfare; while, at the same time, as far as practicable, I have preached the Gospel to those Jews residing in the towns I have visited. Sheffield, Leeds, Halifax, York, Waltham, and Great Grimsby, Manchester, Derby, Nottingham, Mansfield, Norfolk, together with several places in the immediate neighbourhood of each, I have visited; and have attended to upwards of 220 engagements, including sermons, lectures, and addresses, of a public character, and also those addresses which have been given to private gatherings of Christian friends. In the above-mentioned towns and their adjacent villages I have been enabled to put in circulation after lectures, during the past year, upwards of 200 dozens of "Jewish Herald."

The long-cherished prejudices of Christians are giving way, and an increased and increasing interest is manifested by the Christian Church in the Jewish people. During the past year I have been privileged to hear fervent prayers offered on behalf of Israel by those who had been accustomed to forget the Jew. The results of sympathy awakened in the hearts of children are no less encouraging. In the towns above referred to, I have had the pleasure of addressing on the Lord's-day afternoon, about 18,000 children, and, in the form of immediate results, children have sent to me the value of several dozens of

New Testaments during the year, some bringing money to purchase the New Testament for Jews, whilst others have eight of them subscribed a halfpenny each, purchased the New Testament, and brought it to me. Only the other day, in connexion with the Louth Anniversary services, a little boy, about nine years of age, said to his father: "Father, I think we ought to give something to send the Gospel to the Jews; I'll give half-a-crown if you will." The father accepted the challenge of his son, and they each placed half-a-crown in my hand. Other children brought four New Testaments, and others brought money to purchase five or six more.

I have also witnessed many interesting instances of spontaneous practical sympathy on the part of adults, during the past year, every form of current coin having been placed in my hand at one time or other.

Although much of my time, during the same period, has been occupied in attending public meetings, &c., I have, nevertheless, had many opportunities, which have been gladly embraced, of preaching the Gospel to the sons of Abraham, and of witnessing, as the result of God's blessing on the constant manifestation of Christian benevolence, the prejudices of the Jew against Christ and His Gospel happily removed.

And is it not a cheering fact, sir, that, in proportion as the Church of Christ has manifested toward the Jew the spirit which alone the Gospel sanctions, the Jews have borne testimony that that Gospel is to the Jew, as well as to the Gentile, "the power of God unto salvation?" It has often been asked, by professing Christians: "Has anything been done among the Jews?" "Are any Jews converted?" "The Jewish heart is so very hard, I don't think you will make much out with the Jews." It might be a sufficient answer to the Christian, that the Word of God commands our efforts to save the Jews, even though we should not meet with all the success we had wished and hoped for. We must bear in mind that not until very recently have any efforts been put forth by the Christian Church in a spirit of love, and in an organised form, for the conversion of the Jews. The conduct of Christian nations towards the Jew has for centuries been of the most cruel character, that conduct causing the Jew to hate the religion which appeared to sanction such cruelties. We are very much in danger of talking about Jewish hardness, and forgetting, at the same time, that professing Christendom is responsible to God, to a very alarming extent, for the hardness of the Jew. But after all, what has been done, and during the short period of about half a century, under circumstances so unfavourable? While the Jews about half a century ago blasphemed the name of Christ as a rule, I believe that is now the exception. They are now, as the result of God's blessing on a Christian spirit, not only speaking, but even eminent rabbies are writing, in most respectful terms of Him. Another fact, equally interesting, is, that while the Jews about half a century ago would not so much as touch a New Testament, much more read it, they are now reading it by scores, hundreds, and thousands. Only a few weeks since, I heard a rabbi, in the synagogue, in one of our large provincial towns, say to the Jews what amounted to a recommendation to read the New Testament. The rabbi, while reproving the Jews for holding conversation during the synagogue-worship, said: "I fear you even transact business in the house of God"—and such has been the case for centuries past—"If you look into the New Testament, you will find that the Founder of the Christian religion charged the Jews with a similar sin in his day. He said, 'Ye have made the house of God an house of merchandise.'"

I believe that the New Testament is read by the Jewish people at present to an extent never known before during the age of Christianity. These two facts alone are sufficient to encourage us in our labour of love, and work of faith. But it is further cheering that, as far as it is possible to ascertain, we have from ten to sixteen thousand of the house of Israel baptised into the Christian faith, confessing Jesus as their Messiah and Lord. Among these are 200 ministers or missionaries of the Cross; between 90 and 100 ministers or missionaries to their own brethren according to the flesh. The eminent Dr. Tholuck has made a statement equally interesting and encouraging.—"That more Jews have been converted to Christianity during the last twenty-five years than for 1700 before." These facts taken together, the speaking and writing in respectful terms of Jesus of Nazareth, whilst half-a-century ago, as a rule, they blasphemed Him; the reading the New Testament by thousands, when half-a-century ago they would not touch it; the ten to sixteen thousand confessors of Christ now living, besides the hundreds who have died in the triumph of the faith of the Gospel, during the short period above referred to,—tells us and the whole world, that we have not laboured in vain, and teaches us to hope much in connexion with earnest, prayerful, incessant toil, during the next half-century. Any Christian, taking a broad and correct view of what has already been accomplished, will, I think be surprised, not that so little has been done, but that so

much has been accomplished in so short a time, and under circumstances so unfavourable. There are, no doubt, many secret believers in Jesus of the house of Israel, who have not yet had the courage to make a public profession by baptism. A case of this kind came under my notice in one of the provincial towns. When distributing tracts among Jews in the street, one Saturday, during the interval of synagogue-worship, a stranger Jew joined a group with whom I was acquainted, and amongst whom I was giving tracts. The stranger Jew asked for a tract, thanked me for it, but refused to converse on the subject of Christianity. About half-an-hour afterwards he, when alone, met me in the streets, and conversed freely with me, and acknowledged that he sincerely believed in Jesus as the Messiah, was convinced that it was his duty to confess him, but he had not yet had the courage to do so. He came on the following day to hear me preach, and on the Monday morning I paid him a visit and preached the Gospel, in a private room, to himself and his wife for about two hours.

On another occasion, while expounding the Scriptures to the Jews in the street, one of them kindly invited me to adjourn the conversation to his house, and invited the Jews, ten or twelve in number, to follow. They did so, filled every chair in the house, others stood in the doorway, the window was then thrown up, and others looked in at the window. They listened attentively to my exposition of the liii. of Isaiah, while I endeavoured to show that every verse had been fulfilled in the person and work of our Lord Jesus Christ. They each accepted tracts, and at least two or three appeared impressed with the truth. Two or three interesting cases have come under my notice, during the past year, in which the Jew has been brought to read the New Testament, and examine the claims of Jesus, from the spirit of love manifested toward his people at our annual meetings of associations in the provinces. Another very interesting case, in a sort of transition state, is the case of a pious Jew upwards of sixty years of age, who came to my apartments on several occasions during my stay in a provincial town in which he resides. On one occasion, during an interview, which lasted four hours, Mr. S—— said, "I see that life is very uncertain; recently I was in the presence of a Jew who suddenly threw his head back in his chair, and expired in a few minutes; and when I read of cases of sudden death, as the effects of lightning, I feel how necessary it is to be prepared to meet death. Oh!" said he, "if I could believe in the Messiahship of Jesus, I would not hesitate to embrace Him at once." Mr. S—— is well acquainted with his Hebrew Scriptures, and with Jewish history; possesses a strong mind, and a very kind heart. Referring to the study of the Talmud, as tending to set aside the study of the written Word, Mr. S—— said: "The study of that cursed Talmud keeps many of the Jews, the Polish especially, in such ignorance of the Word of God that many of them know not the reason why they observe the principal feasts and fasts." Oh, that the Light of the world may speedily guide his feet into the way of peace! In closing, dear sir, you will agree with me, that one important feature stamps the Jewish Mission, that in proportion as the Christian Church has laid aside her long-cherished prejudices, and taken the Word of God as the rule of her conduct, the Jews have laid aside their long-cherished prejudices, which had been strengthened, if not created, by Christians themselves, and began to examine the claims of Jesus, and to receive the truth as it is in Jesus.

Let it be ours to labour more diligently, and to pray more frequently and fervently, that the God of Israel may speedily redeem Israel out of all his troubles.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, May 21, at Seven o'Clock.—The Meeting is open to all the friends of Israel.

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The Jewish Herald,

AND

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OF ISRAEL."

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Contents.

| | PAGE | | PAGE | | PAGE |
|--------------------------------|------|--------------------------|------|-----------------------------|------|
| Responsibilities of Christians | | MISSIONARY INTELLIGENCE: | | Mulhouse | 92 |
| as regards the Jews | 81 | Nice | 90 | Proceedings at Annual Meet- | |
| Posterity of Abraham | 85 | Lyons | 91 | ing | 93 |
| Notice of Books | 89 | | | | |

The Responsibilities of Christians as regards the Jews.

THE complete contrast between a holy God and fallen man has been abundantly and fearfully displayed in all ages. The false religions which have cursed the world, under the forms of Heathenism and Mohammedanism, and those miserable perversions of true religion, Rabbinism among the Jews, and Popery among the Christians, have served to present man as the moral antipodes of the Deity. The result has been, that man has magnified and adored those things which God has ever depreciated and forbidden; while he has undervalued and despised whatever Jehovah has testified to and highly commended.

The Gospel, through the grace of the Holy Spirit, wins man back into sympathy with God. Thus "it is the power of God unto salvation." It enlows the mind with godlike-tastes, and fills the heart with holy aspirations and desires. But this work is not wrought all at once. It admits of degrees, and is capable of continual increase. Our sympathy with God will be in proportion with the light which we obtain, and our honest use of that light. Many Christians fail in important duties, because they have not studied the whole of God's statute-book. They are but partially illuminated, and so their hearts are not found in all God's ways of service, nor in all God's thoughts of coming glory.

There was a time, when, though there was much real religion in our beloved land, much zeal for God's truth and glory, there was no concern for the millions of heathens who were living without God and without hope in the world. The people ate the fat, and drank the sweet, but sent no portion to the perishing. "Go ye out into the highways and hedges," "Preach the Gospel to every creature," were become obsolete statutes to

the professing Churches which were the offspring of the Reformation. But this state of things greatly changed about fifty years ago. The Church awoke from her slumbers—went forth on her mission—and, as of old, the Lord “worked with His servants,” and confirmed His word by signs following. This was a step in advance as regards sympathy with the Saviour; for we should imitate Him, not only in love to truth, mercy, and holiness, but also in zeal for spreading them, and in intense longing for the salvation of souls.

But while Christian missionaries went forth on their noble embassy to the nations sitting in darkness, in the highway of those nations through which they passed, and even close by where they laboured, lay the poor, neglected Jew, torn and bleeding at every pore, trodden down and despised, a proverb and a byword. And who cared for him? These despised ones “were taken up in the lips of talkers, and were an infamy of the people.” (Ezekiel xxxvi. 3.) “Man called the scattered and peeled nation” an *outcast*, saying, “There is in Zion whom no man seeketh after,” (Jeremiah xxx. 17.) But “God had not cast away His people whom He foreknew;” He had still lingering thoughts of wondrous love towards them, and it was a sight well-pleasing in His eyes, when, in the spirit of the good Samaritan, the Church directed her steps towards the plundered and wounded traveller, and sought to “pour oil and wine into his bleeding wounds.” Surely those societies which seek the spiritual and eternal welfare of the scattered and long-injured children of Abraham, richly deserve the name of “Good Samaritan Societies;” and surely all Christians who look on the efforts now making would do well to give heed to the application which the Great Teacher and Pattern of Love makes of his own beautiful parable, “*Go, thou, and do likewise.*” Yes, Christians, if you would be in *full sympathy with God*, you must not only trust the Cross, love holiness, and send the Gospel to the heathen, but you must love the Jew, pity and pray for the Jew, and be willing to lay out property and energy to send the good tidings that Jesus of Nazareth “came into the world to save sinners,” to the Jew, to whom He came “preaching peace.”

With a view of awakening a right state of feeling, and inducing a right course of action towards the lost sheep of the house of Israel, let the reader look earnestly at the scene presented before him by their history and present condition; and then look up to that redeeming Lord, who was of “the seed of Abraham according to the flesh,” and ask, with reference to them, “*Lord, what wilt thou have me to do?*”

The people of Israel present a *most interesting subject for contemplation, and a large sphere for labour.* Do you want an important theme to think upon? Here it is. Do you want a field in which to work? Behold it here. Surely no one who thinks upon the past history of the Jews, or their present condition, or future destiny, can complain of lack of interest in the subject before them. In the Jews we see a people by whom the Bible was written, and to whom, either as history or prophecy, a large portion of it refers. These are the fathers, the prophets, and the types; from them came the Saviour and His Apostles. The lovers of antiquity, the admirers of the marvellous, the expectants of wonders, may all come here and not find disappointment. Here there is much revealed that is truly valuable; and two things, above all others in importance, may be learned by studying the history and prophecies of this wonderful nation, these are, *the knowledge of God and of ourselves.* Yes, the Divine cha-

racter and the human heart may be both traced in the past, the present, and the future of the Jew.

To know God is the great point in theology, for "it is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3). The person and character of Christ makes the *grandest* discovery of God. Next to Him who is "the brightness of God's glory, and the express image of His person," the salvation and history of the Church, or of sinners saved by the wondrous grace of a Triune God, affords the noblest subject for study, and the best facilities for acquaintance with God. If called upon to mention the next field for studying God, we should name *the Jewish nation*. Here God hath written out His glorious name. In them we see every Divine perfection in act and operation. Omnipotence raised them up at first. The countless multitudes sprang from a dead stock. *Wisdom* watched over, led, and guided them unerringly. *Faithfulness* fulfilled every promise uttered by the lip of Truth. *Goodness* established them in a noble land, gave them holy laws; Divine and instructive institutions sent among them prophets to preach, and priests to minister. *Holiness* warned, cautioned, and exhorted them; and when they rebelliously spurned the gentle tones of love, how long did *patience* bear with them—how often did God return and have *mercy* on them! When they had sinned "till there was no more remedy," when they had consummated the rebellions of fifteen hundred years by that unparalleled deed of blood, the murder of the Son of God, then, after some yet further lingerings and invitations of insulted mercy, did awful *Justice* arise, bared His arm for battle, and dealt down terrible and crushing blows. Now, in what state do we behold them? Even as they have been for the last eighteen hundred years, like a burnt mountain on the plains of Time, scorched and splintered by the lightnings of Divine wrath. As one tremblingly sings:

"Salted with fire they seem to show
How spirits lost in endless woe,
May undecaying live."

Yes! still preserved in all their woe—still unconsumed by all these penal fires! Preserved; and for what? Let a thousand glorious prophecies answer! The burnt mountain shall be clothed with lovely verdure; down its sides shall streams of living waters gush; and the nation that now witnesses to the *truth, justice, and power* of God, shall sing till the ends of the earth shall hear and echo back the song, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of His heritage; He retaineth not His anger for ever, because He delighteth in mercy," (Micah vii. 19). Then shall the Lord be *glorified* in Israel, and *all* His attributes displayed in full-orbed glory, when He shall "call her Hephzibah, and her land Beulah." What a glorious Jehovah is the Lord God of Israel. With what awe, what love, what fear, what hope, should His character, as exhibited towards Israel, inspire us!

And the poet sang truly, who, looking at Israel and their history, said:

"Here is a glass our hearts may see
How fickle and how false they be!"

The reader need not be reminded of the use which the apostle makes of their history in Heb. iii. and iv. and 1 Cor. x. 1-13, and Romans xi.

We can only quote some of its solemn applications. "Now all these things happened unto them for ensamples, and they were written for our admonition, upon whom the ends of the world are come." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." "Because of unbelief they were broken off, and thou standest by faith; be not high-minded, but fear."

How great, then, are our *obligations* to a nation, from whose history we learn so much of God, and so much of ourselves! They encourage us to hope in God, they warn us against tempting Him, their very failure is for our profit, "through their fall salvation has come to us." We have been "made partakers of their spiritual things, have been "grafted into the good olive-tree," from which, for a time, they are broken off. Surely we are responsible, as regards the Jew, to a very large amount. Have we felt this? have we so acted as to shew that, like the Apostle, we feel that "we are debtors?" Do our prayers on their behalf prove this? Are they not too much forgotten, both in public and private, by many of God's people? Although something has been done, yet, if we consider the present oppressed condition of Israel, especially in Russia,—if we think of their anguish of soul and cruel bondage,—we must feel that we are "verily guilty concerning our brethren." Israel's past we cannot remedy; their future, as a nation, is with God, and is safe in His omnipotent and faithful hands; but let men say or think as they will, their present is with us; God in a measure casts it upon us, and bids us care for their souls. He will not interfere during this dispensation in any miraculous way, but He will work by the means He has put in our hands, and will be pleased if these means are used diligently in faith, and with prayer.

Israel has been a long time neglected, persecuted, and grievously wronged; let us go, like Jeremiah, and sit down amidst their ruins, and in a sympathetic spirit tell them of the Restorer of the soul—the Almighty repairer of the great breach—the true antitype of their own Zerubbabel, who can yet build them up "an holy temple, an habitation of God, through the Spirit." While we mourn over their great griefs, their mighty wrongs, and their yet mightier sins, let us gently tell them of "the Man of sorrows," who is the all-sufficient "consolation of Israel." We carry God's own message, prepared by the hand of mercy for the heart of the miserable, and which can, by the blessing of the Holy Spirit, win its way through a mountain of stone and a heart of adamant hardness. Go, Christian, to the wandering and fugitive brother, tell him of blood "which speaketh better things than that of Abel"—blood which can cleanse even those who have "gone in the way of Cain." Go, in the spirit of Paul, "with our heart's desire and prayer to God that Israel may be saved." Go, "praying in the Holy Ghost;" and you will give no heed to those who say that "it is of no use preaching the Gospel to the Jew." *It is of use*; facts abundantly prove it; God hath owned His own word, and is still blessing His servants. "Many of the children of Israel have been turned to the Lord their God;" several of them are now ministers of Christ to the Gentiles or to their own countrymen; and "how beautiful upon the mountains are the feet of them who preach the Gospel of peace!" But, "how shall they preach except they be sent;" and to send them, means are required; and surely all pardoned Gentile sinners should aid, according to their ability, in furnishing these means. Who, then, is wil-

prayer must be added. When messengers are sent, fervent supplications must be offered continually for them, that God would give His word free course, and greatly glorify it. Surely we should stir up ourselves to take hold on God's name, and cry out for the "arm of the Lord to awake, as in the ancient days, as in the generations of old." We should pray earnestly for Israel's final restoration, even for her national glory and spiritual salvation. In so doing, we pray for the blessedness of earth and the life of the world, which God has connected therewith. But believing that God has, at the present time, "a remnant according to the election of grace," we should give, pray, and labour, "if by any means we may save some." Nor should we forget to lay the letter of their complaint before the Lord, as regards the oppression of man. Who can think of 2,300,000 Jews under the iron despotism of Russia, without feeling their hearts moved to cry for God to come to their help against the mighty, and work deliverance for the oppressed?

Their "*future!*" Ah! there is a dark cloud resting over the years that are fast hastening on; but beyond, what brightness! what glory! and both prompt to prayer. Prophecy tells us of a faithful praying remnant during the coming troubles, and reveals, beyond the fiery trial, "a nation born in a day," and that nation "the perfection of beauty," "the praise of the earth," "the dew from the Lord," "life from the dead;" and all their faithfulness in trial, and their national glory, may be God's answer to the prayers of those "who take pleasure in the stones of Zion, and favour the dust thereof.

Compassion for Israel must be well pleasing to God. To feel and to manifest this is to be like Him whose first words on the cross of agony were a prayer for the Jews, and whose final words on earth, just before He went to glory, were a command respecting them. With "Father, forgive them, for they know not what they do," and "beginning at Jerusalem," ever resounding in our ears, we surely cannot be indifferent to the spiritual welfare of a people so useful to ourselves, so dear to God, and with whose future blessedness the full salvation of a ruined world is connected. "Oh, that the salvation of Israel were come out of Zion!" Soon may the day dawn, when Israel, brought through her great tribulations, shall, as the priestly nation, breathe forth the acceptable prayer: "God be merciful unto us, and bless us; and cause His face to shine upon us; that thy name may be known upon earth, thy saving health among all nations. God shall bless us, and all the ends of the earth shall fear Him" (Psalm lxxvii. 1, 2, 7).—*Quarterly Journal of Prophecy.*

The Posterity of Abraham.

THE families of Ishmael and Isaac have their millions of sons still living. Ishmael still holds his primitive and secure home in the Arabian peninsula; though other nations have often planted their tents on his borders, and gone into the midst of his land, he still has, along with the posterity of Joktan, his genuine Arabian sons, who are wild like him, who live just as he lived, and who glory in their circumcision, independence,

and patriarchal descent. And as to the other branch of the great family, the posterity of Isaac, the most proper inquiry is, *Where are they not?* Here they are in thousands among us—there they are all over the world, known by their looks; still preserving customs which no foreign people would ever willingly and presumptuously have taken upon themselves. These two families of brethren recognise each other. The rabbis call the Arabic language the language of Kedar, and the empire of the Caliphs goes among them by the name of the kingdom of Ishmael.

These are two lines of descent from one patriarch of wonderful length, and most wonderfully preserved; and when we come to examine closely the facts in the history and present position of these two nations, we find ground for increasing wonder. We will arrange our thoughts under the two simple and novel inquiries, "How are the two families alike, and how they are unlike?"

Ishmael and Isaac resemble each other in the following points:—

I. In a numerous posterity and mighty influence.

The prophecy before the birth of Ishmael, that he should become a great nation, has been literally fulfilled. The Arab stands forth in history, wild, isolated, terrible, and unconquerable; they have never suffered long under the arm of foreign oppression. The family of Isaac now numbers, probably, more than six millions. These two families have been transcendently great in influence among the nations of the earth. Mohammed produced a register of his descent from Ishmael; and his family, to this day, boast of the same descent. Ishmael, through his son Mohammed, gives this day to more than one hundred millions of mankind their religion; and Isaac, through his seed, gives the profession of faith to more than two hundred millions.

II. In their unitarianism.

The leading doctrine of the Koran is unitarianism, in opposition to the Trinity. It asserts and repeats that God is one, and cannot have any Son. It warns the reader, for the sake of his soul, not to think that God can have a Son. The Mohammedans consider themselves especially designated in providence to be the witnesses for the unity of God. They are pre-eminently wise in this point, and wisdom would die with them. Mohammed, as the faithful prophet of God, brought the heavy charge against the Jews, that they had made Ezra the son of God, and protested against the Trinitarian blasphemy of the Christians. The Jews are equally proud of their supposed position as witnesses for the unity of God. They teach their children, as soon as they can, to repeat, several times every day in Hebrew, the assertion of the unity of God. The child opens his eyes in the morning to speak out the unity of God, and the last thing he says as, he closes his eyes, is the same unity. This is a coincidence between the Jews and Arabs worthy of special notice.

III. In their abhorrence of idolatry.

The repugnance of the Jews to idolatry ever since the captivity in Babylon, and the same feeling among the Mohammedans, are matters of universal notoriety.

IV. In their attachment to a religion of stated ceremony.

Mohammed received fifty daily prayers for the faithful from the Almighty, but his remonstrance, in consideration of human weakness, reduced the fifty to five, and these must have their place in the course of every day, without any surrender to necessity, or business, or pleasure;

ablutions are also a matter of particular enactment. Every year has its month for fasting, benevolence has its well-defined measures. The law is very particular and imperative in all matters of food and drink; pork and wine are entirely excluded from the supports and refreshments of life. Circumcision is one of the immemorial sacred rites. The other branch of the Abrahamic family have, with similar formality, their three daily prayers, their annual fasts and feasts, their laws in food and drink, and their many other corresponding ceremonies.

V. In their striving for justification from the law.

The Mohammedan, equally with the Jew, expects his happiness after death to be the corresponding reward for his obedience here. Each holds his law to be the tree of life; the one, as well as the other, has no sympathy with the Christian doctrine, that we are justified and saved in the name and by the reputed righteousness of a divine representative. Neither recognises any ground for the hope of justification, except the ground which our own deserving furnishes, or the ground which it is hoped justice will give over to divine mercy. If the Apostle Paul was correct in representing the Jews as in bondage to Mount Sinai in Arabia, he might have represented the Arabs themselves as in like bondage to their own mountain.

VI. In intercessions for their suffering dead.

Mohammed has promised all his disciples, through his intercession and their faith, shall be delivered from eternal pain; and the Jews have their special prayers and intercessions for their relatives who have lately died.

VII. In the nature of their hopes of future happiness.

The Arabs look forward before them, with an almost realising faith and transporting rapture, to the objects and enjoyments of paradise,—the groves, fountains, and rivers, the pearls, diamonds, robes of silk, palaces of marble, dishes of gold, rich wines, and numerous attendants. The Jews, with equal enthusiasm, look forward to their expected King and General, their triumph over the infidels—their new temple and golden altar—their restored Jerusalem with its fountains and cisterns of sacred water—their hills crowned with vineyards—their land flowing with milk and honey, and their universally acknowledged pre-eminence in the earth. There is, indeed, this difference, that the Jews locate their Messianic golden age on this side of the grave, though some of them are in doubt whether the grave lies on the other side or not; while the Arabs despise the enjoyments of this life, and see beyond the grave the realities on which they rest their highest hopes.

VIII. In the early reception and rejection of Christianity.

There is some evidence that Christianity was first planted in Arabia by Apostolic labourers. Origen, the great Alexandrian pastor, took a special interest, in the third century, in the Christian communities in Arabia; but almost every trace of Christianity eventually disappeared. All are acquainted with the abundant evidence, that tens of thousands of Jews once embraced Christianity; but Palestine has, in this particular, a history very similar to that of Arabia. The Mohammedans in foreign countries are often seen putting their fingers in their ears, and running away, when they hear the Christian missionary speak of the divine Redeemer; and the Jew has a strong sympathy with this Mohammedan aversion.

IX. In being marked out with special favour in ancient Hebrew prophecy.

The spirit of prophecy had its rich blessing for Ishmael. "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountain" (Isaiah xlii. 11). Prophecy also looked forward with special favour on the dispersed family of Isaac: "And yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them" (Lev. xxvi. 44).

According to our arrangement, we now mark some points in which Ishmael and Isaac are unlike. The following are the leading points:—

1. Ishmael and Isaac disagree, as Isaac alone inherited the Abrahamic promise.

Both were to become great nations, but Ishmael was excluded from the special promise. It was in the seed of Isaac that all the nations of the world were to be blessed. This is the clearly marked difference in prophecy, acknowledged both by Jews and Christians. Is there now a corresponding difference in history? Will the intelligent Jew look us in the face, and contradict us, when we add that, according to the best authority which we have, Ishmael has but given the world Mohammed, while Isaac has given the world the Saviour? Will he reflect further when we remind him of this?

2. Ishmael and Isaac disagree, as Ishmael still holds his land.

Ishmael does not give that history of dispossessions, and captivities, and dispersions, which Isaac gives.

3. Ishmael and Isaac disagree, as Ishmael has successfully propagated the religion of Arabia by the sword.

The Arabs once marched forth from their deserts to teach the world by their preaching, and especially by their swords, the unity of God; and they did so effectually, and established one of the greatest empires that has ever existed, extending from the confines of China to the Atlantic. Wherever they carried their arms, they impressed a sincere and lasting conviction of the unity of God, and of the duties of circumcision, prayer, fasting, and alms. We need not except Syria and Jerusalem itself. The cherished hopes of Israel can scarcely place on the head of their own Messiah the glory of a more effectual teaching of the unity of God, or of more extensive, or of more wonderful conquests. How remarkable the fact, on the contrary, that the God of providence has frowned on every attempt of the posterity of Isaac to propagate their religion by the sword! When they attempted to do so, under the Emperor Hadrian, five hundred and eighty thousand Jews were, according to the tradition, the offering on the altar of their folly. The Koran enjoins and commands the use of the sword in the propagation of the faith. The New Testament lays it aside. These wonderful facts in providence appear clearly to teach, that God has appointed Isaac to work by some other instrumentality than that of the sword for the spiritual welfare of mankind. And he may well rejoice in this peculiarity in his appointment.

To Christians it appears very clear, that if, according to the present views of the Jews, the posterity of Isaac were destined to convert the world to Unitarianism, and thus become a blessing to all the families of the earth, Ishmael has thus far imparted the blessing to mankind infinitely more than Isaac: Mecca and Medina, rather than Jerusalem and Samaria.

We might trace out many other lines of agreement and variation in the two branches of the Abrahamic family. It is pleasant to hope that the hand of time will trace a more interesting parallel in a simultaneous, general, and true conversion to Christianity.—*New York Observer*.

Notice of Books.

Rest in Christ for the Weary. By a CLERGYMAN. London: Snow.

THE author of this precious tractate writes as one who has long walked the hospital of the world; has been himself a patient, and is conscious that he possesses the catholicon that will meet every case and relieve every form of woe. To the child of sorrow,—the young man and maiden,—the child of indecision, the child of darkness, the child of doubt, the unbeliever,—the child of self-indulgence,—the convinced sinner,—the lingering sinner, the mourning Christian, the tempted believer, the faithful labourer, the lover of peace,—and many others, all weary and heavy-laden, he administers the *elixir vite*, the balm of Gilead; and while he arouses them out of their languor and depression, bidding them to “arise and depart, for this is not their rest,” welcomes them to the rest he has found beneath the cross,—and pointing them to the “rest that remaineth to the people of God,” says, “Heaven in prospect, can you be weary?” We earnestly commend this to all who tread the path of mingled flowers and thorns, and specially to those who would lay on the pillow of the depressed and the sorrowful some cordial for their woes—some memento of a loving and all-sufficient Saviour. Perhaps it may find its way into the house of a Jewish mourner, and meet the eye and speak to the heart of some son or daughter of Abraham, who looks and listens in vain for comfort from any other quarter; and He who knows how to “speak a word in season to him that is weary,” may be near, by means of this friendly visitant, to comfort and to bless.

The Believer's Position and Prospect, or Thoughts on Union with Christ.
By REV. JOHN COX. London: Ward.

WE are indeed thankful to our dear brother for thoughts so scriptural and spirit-stirring, on a subject too little studied and too scantily enjoyed, in these days of multi-form occupation. It may well be commended to “the weary” who have found “rest in Christ;” for it tells of the safety, the blessedness, and the perpetuity of that rest, arising from union with Christ, and issuing in holiness of life and influence—in love to all the family of God, and in the fulness of eternal glory.

We gladly quote, without remark, the following from the author's preface, and earnestly advise the perusal of the tract entire, by all who love the Saviour, and desire to love Him and all His more ardently:—

“The contemplation of the subject of union to Christ, and the oneness of the Church in Him, has principally led me to a change of views upon one point, which I take this opportunity of candidly avowing. I have, until recently, seen it to be my duty to commune at the Lord's table only with those who have been baptised on a profession of their faith. * * *

I have ever loved unity, and have been favoured above many in having fellowship with Christians of all denominations, and in uniting with them in investigations of truth and labours of love. I now see, more fully than ever, *that union with Christ is the foundation of communion with saints*, and can no longer refuse to build upon it, as regards the Lord's supper, any more than any other external means of communion. I have begun, also, to ponder over another sentiment of an old writer: 'Nothing that is not a term of union with Christ, is to be a term of communion with His people.' Some may think I have been very slow in learning these lessons, and others may judge that I have got on dangerous ground; still I indulge the confident hope, that while Christ is my centre, and I keep within the circle of His sympathies, communing with those with whom He communes, I shall not go wrong nor grieve the Holy Spirit in this matter. While constrained to alter my view and practice on a point of Church discipline, as regards Christian doctrine, and Christ the soul and centre of all truth, I can, from my heart, say that more fully than ever I subscribe to the great and emphatic declarations and desires of Paul: 'By grace ye are saved;' 'Christ is all and in all;' 'That I may know Him,' 'and be found in Him;' and last, not least, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' "

Missionary Intelligence, &c.

Mr. COHEN thus notices his visit to NICE :

Nice presents an interesting little field of Missionary labour, which, if properly attended to, may, by the blessing of God, yield much fruit to the glory of His name. There are here about 300 Jews, the most of whom I found poor, but exceedingly polite, and extremely attentive to the message of the Gospel. The most of them still reside in a street which was formerly called Rue des Juifs. A few years ago it had an iron gate at each end, which was fastened every night and opened every morning; but since 1848, they have been at liberty to reside wherever they pleased, and have enjoyed the same rights as their neighbours, and even the name of the Rue des Juifs has been changed into Rue des Israelites. Having been shut up in a street, and having experienced so many persecutions from a so-called Christian people, I found them extremely ignorant of true Christianity; the idea which the most of them formed of the religion of Jesus was, that it was a system which authorised its followers to persecute the Jews for not believing in it; but on reading the New Testament with which I supplied them, they were greatly surprised, and some of them were obliged to confess that it was a book full of love and peace,

and that the people among whom they dwell must be ignorant of its contents, or they would not have treated them as they had done.

They have a little synagogue, which is in the Rue des Israelites, and which I visited every Saturday morning; and nowhere did I meet with so much attention in a synagogue as I did here; whenever I entered it, whether I was alone or with some Christian friends, they always gave me the uppermost seat, and was suffered after each service to preach Christ to a little company of about fifteen to twenty Jews, and sometimes in the very synagogue.

On every Saturday afternoon, I had a meeting for Jews at my lodging, which was well attended until the last. I never had less than six Jews; some Saturdays I had as many as ten of my brethren, who always remained with me for more than two hours, to whom I, according to the grace imparted to me, preached the way of salvation, and spoke with them about the one thing pertaining to the kingdom of God, and testified unto them Jesus Christ to be the only Saviour. These meetings were highly interesting; many questions were asked and answered—many prophecies respecting the

Messiah's coming were discussed with order and attention—many chapters from the New Testament were read and admired; and many Jews were obliged to confess that there was something wonderful in the birth, life, and death of Jesus. Last Monday, Mr. M——, who is a most respectable Jew of about 70 years of age, and who called on me once or twice every week, declared with most earnest and decided words, while I was expounding to him the prophecy of Isaiah liii., that there was no doubt on his mind that this chapter speaks of the Messiah, and that it cannot be applied to any other person but to Jesus of Nazareth.

My coming here made a great stir among the Jews; the subject of Christianity was the only topic of conversation, and those who never thought of reading a tract on the subject before, were now busily occupied in perusing those which I distributed among them, which were such as "Les Juifs," "Dieu a Israel," &c., with which I was well supplied from the English church here. I have been told that, even in the synagogue, some Jews would close their books of prayer, and occupy their time by reading those which they received from me.

The Jews here have no school, but send their children to Roman Catholic schools. A good school for Jewish children could be established here, and which would, I believe, do much towards evangelising the rising generation; several Jews told me that if a good Protestant school were established here, where Hebrew, French, and English would be taught, that they would send their children to that school, in preference to a Roman Catholic one.

During my stay here, I have introduced the Gospel of Jesus into thirty-five families, and preached Christ to sixty-five Jews who

called on me, besides those to whom I preached at the Saturday meetings at the synagogue, and in the streets; and I may say, that there are many Jews here who are pondering in their hearts the things they have heard. I leave the result of my feeble efforts in this place, as well as in other places where I have laboured, to the Lord, in whose service I am engaged; the work is His, and although we do not see much fruit of our labour at present, yet it cannot but prosper in time, and I rather think we shall, ere long, see an abundant harvest. May we learn to wait patiently for the early and the latter rain to give the increase to the seed sown! we shall not wait, nor labour in vain. Oh! for that happy period when all Israel shall be saved, and brought to the knowledge of the truth as it is in Jesus!

I met several Jews here to whom I had preached Christ some years ago, and I was glad to see that the Gospel had taken hold of some of their hearts. One of these was a Jew, who was almost one of the first to whom I preached the Gospel on my arrival at Marseilles; and when I saw him here, I told him he looked as poor as ever. He said, "So I am, but I am rich;" and at the same time he took a little book from his pocket, which was wrapped up carefully in a dirty handkerchief, and said, "This is my riches," and as he unfolded his handkerchief, the treasure contained in it was a French New Testament, which he told me he bought about fifteen months ago. I was much pleased with his conversation, from which I could learn that he was thoroughly acquainted with the Testament, and, I believe, not without having experienced its divine power over his soul.

The following, from Mr. FRANKEL's Journal (Lyons), will awaken peculiar interest:

For the last few weeks, I have been visiting constantly, in the hospital, a very learned rabbi from Russia. About three years ago he passed through Lyons, on his way to Dijon, (where he accepted the place of "chazan"). I met him in the house of a Jewish friend, and had several long conversations with him about Christianity, which he opposed with all his might. Providence has brought him again to Lyons, and I am now permitted to impart to him the consolation of the Gospel in time of suffering and affliction. The German city Missionary, happening to visit a patient occupying the bed next to him, and being struck with his appearance, he entered into conversation

with the Jew, and asked if he could do anything for him; he replied, that he could render him a very great service, by finding out whether I was still here, and ask me to visit him. After expressing his joy in seeing me again, he asked at once, if I would lend him a Hebrew Bible and New Testament. I told him he should have them the next day, but I wished to know, at the same time, what he did with the New Testament I gave him once. He replied, with a sigh, that he was ashamed to tell; but, after some hesitation, he added, that he would open his mind to me, and tell me the whole truth. He then went on to say, that he had accepted the New Testament with the inten-

tion of reading it through, in order to be better able to expose the errors it contained. Shortly after his arrival at Dijon, he began reading the first two chapters of Matthew, on which he wrote an article, headed, "The Absurd and Heathenish Doctrine of the Incarnation of the Deity;" when he came, however, to the 5th and 6th chapters, he was so struck with the sublimity of its teachings, that he began to think that there was, after all, something reasonable in Christianity; but the thought made him so wretched, that he shut up the book and threw it into the fire. He tried to forget all that he had been reading, but every now and then some beautiful passage would flash across his mind; he went on, however, to stifle his convictions till now, when, stretched on a bed of suffering, and finding no comfort in Judaism, he is anxious to taste again of the sweets of the New Testament, and to learn more of the Christian religion. His case seems a very hopeful one, but I am afraid that it will not be in my power to find him any employment here, and he will probably have to return to his former occupation for the present.

I was greatly distressed to find another Jew in the hospital on the point of death, and in agony of despair; my attention was attracted to him by hearing him mutter some passages from the prayer-book, and every now and then he cried out, "I cannot die! I am afraid to die!" I found that the poor fellow knew nothing of the meaning of those passages, but he thought that they would act like a charm to soothe his dying hour. I told him it was not in my power to save his life, but I could tell him how to die happy and peaceful; he grasped

my hand, and begged me to tell him the secret without losing a moment, as his time was short. I directed him to the Messiah, as the only hope of salvation, and who has deprived death of its sting, and the grave of its victory. "The Messiah! (he exclaimed;) when and where did he appear?" I told him that, in accordance with the predictions of Moses and the prophets, Jesus came at the appointed time, suffered, and died as a sacrifice for the sins of the world. As soon as I mentioned the name of Jesus, he would listen no more. "What!" he said, "believe on the crucified Nazarene!—on that crucifix that is hanging over my bed!—never! If I had but strength to tear it down, I would die easier," and he made a last effort to raise himself, but fell back quite exhausted, and died soon after I left him. How thankful ought we to be for the Gospel of Christ, where life and immortality has been brought to light, and how anxious should we be to diffuse its light amongst those who are living without God and dying without hope!

An Italian Jew offered himself not long ago for baptism. I asked him his reasons for taking such a step; he replied that he was in great want, and had written to the Jewish consistory, to say that if they did not send him some help at once, he would be baptised. They had taken no notice of his letter; and if I would give him only a few hundred francs, he would become a Christian at once. Receiving no encouragement from me, he went to a Catholic priest; whether by money or promises, the bargain was soon concluded, and he was baptised, and the Church of Rome numbers another convert from Judaism.

MULHOUSE.

Our friends, who are aware of the severe illness of Mr. and Mrs. GINSBURG, will share in the gratitude expressed in the following letter just received from Mr. G. at the Baths, Kreuznach. We are gratified, also, in inviting attention to the testimony borne to the character and labours of a brother missionary of a kindred institution.

It is just a month since our arrival. I am happy to inform you that the time and money spent here have been, through Divine goodness, amply repaid. My wife, who left Mulhouse in the most deplorable helplessness, is now able to walk out daily without assistance, though I fear it will require much more time and expense before health and strength be entirely restored; as to myself, with heartfelt gratitude to God and you, I have the best hope to be entirely recovered, should I stay another month here—for the progress my foot has made in this short time is "wonderful," to

use the doctor's expression, and incredible to our eyes. May the Heavenly Physician continue to bless the means used to the welfare of perishing souls and His honour!

But whilst I have retired for a short time from my missionary station, I have not deserted the missionary work. Indeed, seeing the favourable progress of our health, I can pay more attention to the future development of my mission in this secluded spot, than I ever did when on the scene of labour.

My becoming more acquainted with the German Jews and Missions, and their Missionaries, is to me a matter of important

interest—nay, of necessity; and the information of which, gathered from German periodicals and books, and particularly from the long experience of the venerable, good, and zealous missionary here, will be, I hope, of blessed use to me when I resume my labours in Mulhouse. It may be of interest to you to hear of the number and the character of the Jews in this town or land. Kreuznach had, with its neighbourhood—i. e., the two provinces of Rhineland and Westphalia—according to the official statement of 1816, 42,000 Jews. These two provinces, divided into eight governmental districts, viz., Aix-la-Chapelle, Coblenz, Cologne, Dusseldorf, Treves, Arnbourg, Minden, and Munster, with the (by no means less than) 50,000 Hebrew souls, have but one regular Missionary, the Rev. Mr. Stockfeld, one of the oldest labourers of the London Jewish Society,—a man of sound piety, and who seems to have spent, and is still spending, his whole life for the extension of his Master's kingdom. There is also, in consequence of his labours, much sympathy shown to the Jews among Christian pastors and communities. One society has, for instance, been formed, in 1843, at Cologne, and another, an auxiliary one, the year following, at Kreuznach. Their object is to further the Missionary's work—to bring the Word of the Cross to the Jews. And it was a matter of much gratification for me to find that the Rhine Christians, as well as their pastors, are not unaware that the great debt which the Christian Church owes to the Jews, and which interest the English Christians have, for the last half century, commenced to repay, is also theirs. The character of these Jews appears to be most favourable to the object of the missions; they are generally very accessible, and are attached and inspired with a deep

respect for their Missionary. Mr. Stockfeld is constantly visited by his Jewish friends, and, as Kreuznach is a place whither numbers of Jews from all lands congregate, he is, on market days particularly, visited by them to purchase the Word of God. But the most remarkable fact is, that many come to buy the *New Testament* for their children in the schools! This is the blessed result of forty years' untiring labour. Mr. Stockfeld has sown in tears, and reaps with joy; he has planted and watered, and God gave the increase. It is well to remain in one's arm-chair by the fireside, and ask—"What have the missionaries done?" Let those inquirers look around them, read the several Jewish periodicals, and, if still dissatisfied, take a trip all over the Continent, from one missionary station to another, and converse with the Jews; when they may discover, to their humiliation,—and, perhaps, to their delightful surprise too—that great things have been done,—fortified Sebastopols taken, and sanguinary battles won, without shedding of blood, and without alarming money sacrifices, of which they had not the slightest idea.

I have been able to keep up my correspondence with inquiring Jews; and, yesterday, I received from Mr. Küss, the President of the Bible Society at Colmar, the pleasing information that our beloved young friend B— is visiting his house (where I had introduced him) regularly; that Mr. Küss, or when absent his wife, converses with our inquirer, and reads the Bible with him; and that he is taking two lessons every week from Pastor Buhl, who will, I trust, soon introduce him into the Church of Jesus by baptism. I have daily opportunity to speak to Jews, but the baths here so weaken one, that a great deal of rest and quiet are required.

Mr. Ginsburg's very interesting *resumé* of his last year's experience, not having arrived in time for the Appendix, will be given in the next Number.

Proceedings at the Annual Meeting.

[We regret that, owing to the circumstance referred to at page 72, the report is not so full as had been expected. The following is extracted chiefly from the "British Banner" and "Patriot."]

The thirteenth Annual Meeting of this Society was held at Freemasons' Hall on Friday evening, under the presidency of Sir C. E. Eardley, Bart. The attendance, as usual, was numerous, the Hall being well filled at six o'clock, when the proceedings began by the Secretary reading the hymn:

"The God of Abraham praise,
Who reigns enthroned above;"

which having been sung, the Rev. E. Man-
nering offered prayer.

The CHAIRMAN said, that to his own mind the subject of the Jews and their conversion to Christianity was at all times

full of interest and importance, and especially so at the present, when many circumstances seemed clearly to indicate that there was a real awakening among the Jewish mind. He had no sympathy, he confessed, with those who merely regarded the Jewish question in the same light that they do any question of evangelisation. No doubt that in the estimation of the Saviour one soul was as precious as another; but that person must read the New Testament very superficially who did not see that the conversion of the world is essentially mixed up with the conversion of the Jews. (Hear, hear.) This truth was, in many instances, conveyed not by figurative language, but in plain prosaic declarations which could not fail to impress and convince all thoughtful minds. He would only direct attention to one passage, the eleventh of Romans, where it was most distinctly set forth that the salvation of the Jews is to be the occasion of the salvation of mankind. It surely, then, became the duty of Christians to look at the Jew in this light, and to consider with the Apostle Paul that his conversion is one of the steps by which the conversion of the Gentiles is to be effected. All efforts, therefore, on behalf of the Jew might be considered as having a most important bearing upon Gentiles also. (Hear, hear.) It was impossible to look at events now transpiring in the East, and to observe the present phase of the Jewish mind up and down Europe, without being convinced that some great future is in store for the Jewish people. Lately, Sir Culling said, he had had the privilege to attend and preside over a Conference in Paris, at which several educated and influential Jews were present, earnestly desirous to hear what was to be said about the conversion of their brethren to Christianity. The Rev. Dr. Duff made a most impressive speech on that occasion, and dwelt upon the importance of Christians manifesting towards the Jews, if they would win them to the Saviour, the utmost kindness and affection. At the close of the meeting, several of the Jews assured Sir Culling that they should go away with very altered ideas of what Christianity really is. The Catholic spirit manifested at the conference was something very different from that which they were accustomed to witness from the priesthood of France. (Hear, hear.) Subsequently, a private Sabbath-evening meeting was held at a lady's house with these Jewish gentlemen, when three hours were spent in the most interesting and, he could not doubt, profitable conversation. (Hear, hear.) Within the last few weeks, moreover, simi-

lar indications of willingness—and, indeed, solicitude—to know the truth of the Gospel, had been manifested in London; and Sir Culling was convinced that a general awakening among the Jewish mind had commenced. Reverting to the subject of the changes which are taking place in the East, he mentioned that a line of railway had been projected from the Mediterranean to Jerusalem; and it was expected that the materials of the Balaklava Railway, now no longer needed, would be transferred to this new scene of operations, and form the nucleus of the work. The British Government had given its approval to the scheme, and the representative of the Porte, also, had, in general terms, expressed his concurrence in the plan. Thus, all things appeared to be tending towards the realisation of results which all Christians must, of necessity, most earnestly desire to witness.

Mr. G. YONGE, the Secretary, read the Report of the Committee and the cash statement, (for which see the last No. of the "Jewish Herald.")

The Rev. W. STONE, M.A., moved:—

"That the Report now presented be received with expressions of devout thanksgiving to God for the continued encouragement which has attended the course of this Society through another year, and for special aid afforded in circumstances of peculiar trial."

As a clergyman of the Established Church, he was very glad to have the opportunity of attending such a meeting as the present, where he could meet and mingle with Christian brethren of other denominations. It was only by the manifestation of brotherly love that Christians could hope to reach the heart of the Jew.

The Rev. T. AVELING, in seconding the resolution, expressed his gratification in being permitted to welcome the chairman in his new official position, as Treasurer of the Society. He could not but remember how many of the best years of that gentleman's life had been devoted to the attainment of an object very dear to his heart—the union of all Christians in a holy confederation, for the purpose of mutual counsel and help. He (Mr. A.) could not but think that in the whole range of Christian institutions with which this land is honoured and beautified, not one could be found more congenial to the sympathy and sentiments of the chairman than this Society, whose Catholic platform was one of those cheering proofs sometimes met with—would that they were more frequent!—of the possibility of Christians of different names co-operating together for a holy and beneficent end. Mr. A. expressed the deep regret which he

had felt that the Society had been obliged to diminish the number of its Missionaries, in consequence of financial difficulties; but he earnestly hoped, now that the Christian public had so generally responded to their appeal for help, that not only would the staff of agents be restored to its former strength, but greatly augmented. Never had there been a period in the history of that remarkable people, to promote whose evangelisation they had this evening met together, in which the signs of an awakened interest in eternal things had been more marked and cheering. Everywhere, at home and abroad, there appeared an upheaving of the Jewish mind; as if a mighty impulse were at work, to awaken them from their long-continued lethargy, and prepare them for coming events of the utmost significance. In listening to the Report of Mr. Yonge, his heart had been gladdened by the incident mentioned in connexion with the Jews at Rhodes. When returning from Palestine, where his hand had been last grasped by the Society's agent, Mr. Manning, than whom there was not a more worthy and devoted man living—he had called at the island of Rhodes. While on shore, in company with Mr. Crawford, one of the missionaries resident at Jerusalem, belonging to the London Society, he had visited the Jewish synagogue and schools, and talked with the Jews in the bazaar. Mr. C. was everywhere met by them with the most marked respect, listened to with attention, and thanked most courteously for his kind interest on their behalf. And now to have learned from the Report that Mr. Manning, at Beyrout, had received a communication from a Jew at Rhodes, requesting him to send a large number of copies of the Sacred Scriptures to that island, seemed to him to be at once an illustration of his own remark, that everywhere the Jewish mind was yearning to know the truth, and afforded good ground for hoping that the visit to which he had referred had not been unattended with fruits. He regarded the projected railway to Jerusalem as one of the hopeful signs of the times in connexion with the Jewish people. The effect of taking English capital in the direction indicated, would be to produce fresh and increased interest in the people of the East, and in the Jews especially; and the influence of this altered state of things upon their condition could scarcely fail to be of the most important kind. The report of Jewish affairs in Jerusalem is full of interest. Love, and not lawlessness, is at work among them now, in the name of Christianity; and instead of receiving harsh treatment, to which they were accustomed whenever they

were met by a so-called professor of the faith of Jesus, the Jews find a kindly feeling manifested towards them by the Protestant Christians who are now at work there. He was not about to enter into any speculations concerning the way in which certain prophetic statements were likely to be realised; his own conviction being, that they had better keep to great general principles. It had been objected against the Society by some, that its supporters were opposed to give in their adhesion to particular views respecting the second advent; but this was quite a mistake. They had one object in view, the conversion of Israel; and from this one end they must not be turned by any speculative questions. Their strength lay in the simplicity of their aim; and in this simplicity, there was, to his mind, a great moral grandeur. The Committee of the Society were in no respect fettered with any peculiar opinions, and of course all the friends of the Society were equally free. If this matter were distinctly understood, he could not but think that the objections which had been made by some against the Society would be entirely removed. Mr. Aveling concluded by assuring the meeting of his deep and growing interest in everything connected with the evangelisation of the Jew, and his increasing concern, therefore, for the success of the Society, whose anniversary they were met to celebrate.

Another hymn having been sung, the Rev. W. TYLER offered prayer.

THOS. WHEATLEY, Esq., then moved:—

“That regarding with believing and hopeful solicitude the present civil and religious condition of the Jewish people, and satisfied of the adaptation of the Society's agency to its great object, this meeting resolves, in dependence on Divine assistance, by every means to secure its permanent support, its increased efficiency, and the extension of its field of labour, entreating that the blessing hitherto so graciously bestowed may be enlarged a thousandfold for the spiritual good of Israel, and for the glory of Israel's Redeemer.”

Mr. Wheatley took a retrospective view of the history of the Jewish people, and rehearsed the cruelties inflicted upon them by professing Christians, even in our own land, in other days; recounted the many obligations under which the Gentiles lay to the Jews; and made the whole a ground of appeal to Christians to put forth renewed efforts to diffuse a knowledge of the pure Gospel among them in whatever nation they were accessible.

The Rev. JOSIAH VINEY seconded the resolution. He believed that a great work is going on among the Jews on the Conti-

ment, and that they are silently but surely being brought under the influence of the Gospel of Christ. If the Christian people of England looked at this matter aright, they would, he felt convinced, put forth far greater efforts on behalf of the Jews than they had ever yet done, and seek to realise their individual responsibility. Mr. Viney also related a pleasing instance of the conversion of a Jewish widow, which had lately come under his own observation.

The resolution was adopted.

The Rev. R. HERSCHELL moved:—

“That the conduct of this Society during the current year be entrusted to those whose names are now read, with power to increase the Committee, especially by the addition of members representing the friends of the Society in the country; and that this meeting resolves to implore for them, and for all agents of the Society, those supplies of grace by which, holding fast to the Catholic and evangelical constitution of the Society, they may most efficiently promote its interests.”

Christians, he thought, ought to manifest great humility when speaking of the blindness of the Jew in rejecting the Gospel, considering what immense labour had been bestowed upon the Gentile world, and comparing it with the real religious condition of Christendom at the present moment. In fact, he attributed the repugnance of the Jews to Christianity very mainly to the false views of the Gospel which almost everywhere on the Continent, as well as largely in this country, are presented to their notice as the truth which Christ taught and by which men are to be saved. A great and blessed change, he believed, would speedily be effected in the Jewish mind, if Christianity were presented to it in all its beautiful simplicity, and Christians were really to illustrate in their lives the holy

influence of the truths which they profess to hold. But after all, the number of educated Jews who had embraced Christ was not small, and facts that might be named abundantly proved that the conversion of Jews had, in a multitude of instances, led to revivals and conversions in the ranks of the Gentiles. The revival of the work of God in Holland, for example, was to be attributed instrumentally to Da Costa and Capadose. (Hear, hear.) Mr. Herschell mentioned that it was in contemplation to establish, on a spot near Jerusalem, an agricultural school and industrial farm for Jewish converts; and it was believed that such a scheme would tell with considerable effect upon their unconverted brethren.

The Rev. B. LEWIS seconded the resolution, and it was adopted.

The Rev. JAMES SMITH next moved, and the Rev. E. MORLEY seconded:—

“That this meeting tenders its cordial and respectful thanks to Sir Culling E. Eardley, Bart., for his kindness in accepting the office of Treasurer, and for his presidency on the present occasion.”

The resolution was cordially received.

Sir CULLING, in responding to the vote, mentioned, that when requested to take the office of Treasurer to this Society, he made two stipulations as the condition of doing so,—that a simultaneous effort should be made to recruit the funds; and that the Catholic basis of the Society should be more distinctly recognised by placing several clergymen of the Established Church upon the Committee. Both these suggestions had been kindly acceded to; and he could assure the meeting, that having put his hand to the plough, he should do his best, with the help of Heaven, to cultivate the field in which they were at work.

Another hymn having been sung, and prayer offered, the proceedings terminated.

We regret that we omitted in our last Number gratefully to acknowledge, on the part of the Ladies at Norwich, the receipt, from Friends at Newark, of a large assortment of valuable articles for the Bazaar.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, June 19, at Seven o’Clock.—The Meeting is open to all Friends of Israel.

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THE CHRISTIAN'S PRAYER FOR ISRAEL:

THE ANNUAL SERMON, PREACHED AT THE POULTRY CHAPEL, APRIL 22ND, 1856,

By the REV. T. W. AVELING.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE | | PAGE |
|--------------------------|------|----------------------------|------|--------------|------|
| "What shall we do?" | 97 | Missionary Intelligence: | | Bayrout | 111 |
| The Jew as he is | 99 | London | 106 | Liverpool | 112 |
| MISSIONARY INTELLIGENCE: | | Breislau | 107 | Notices, &c. | 113 |
| Mulhouse | 102 | Gibraltar and North Africa | 109 | | |

"What shall we do?"

THE Word of God records few instances of the power of public preaching more striking than that connected with John's ministry in the wilderness. There was nothing of human eloquence to enforce it—nothing in the preacher's appearance to win admiration; but he was in earnest. He spoke from heart to heart; it was the power of truth commending itself to every man's conscience in the sight of God; and conscience responded to the appeal, as we believe it always will under such preaching. There was individual application. "The people asked him, saying, What shall we do, then?" "Then came also publicans to be baptised, and said unto him, Master, what shall we do?" "And the soldiers likewise demanded of him, saying, And what shall we do?" Just such is the result to which we would have our own minds and those of our readers brought in reference to the cause of Jewish evangelisation and the agency employed for its promotion.

The Past, the Present, and the Future of the Jews, intelligently and scripturally considered, may well lead every believer in Jesus to ask, "And what shall I do?"

The actual condition of this Society urges a reply to the inquiry. It has passed through a pecuniary trial of no ordinary severity, and has entered on a new stage of its existence under more favourable circumstances than usual. It is already enlarging its agency. One Missionary (the Rev. J. I. Mombert) is appointed to Saxony; Mr. Jaffé will occupy Frankfort-on-Oder and neighbourhood; *probably* Mr. Maxwell Ben Olief will go to the East; and a student is under instruction with a view to the work. Hoping that the Society's income will not be suffered to sink below that of the last year, we desire to look forward with cheerfulness,

and to stir up each other to prayer and believing enterprise, that we may realise the prophetic declaration, "Thou meetest him that rejoiceth and worketh righteousness," and find "the joy of the Lord to be our strength," amid the difficulties and trials of our way.

Our present object is the *spiritual* efficiency of the work. Success has attended it. Many souls have been gathered to Christ, and testimony has been borne to the Church and to the world, that there is "a remnant according to the election of grace," and that "the Gospel is the power of God unto salvation, to the Jew as well as to the Greek." And yet there are many blaspheming and rejecting the Saviour, while those who admit His claims to reverence and admiration as a man, refuse His claims on their hearts, and deny Him the crown of Deity. We believe that the God of Abraham will fulfil His purposes of mercy to the scattered race by human instrumentality. The agency of this Society is scriptural, and it breathes the spirit of love and devotion. What can we do to promote its efficiency?

1. Can we not attain to more enlightened and impressive views of the claims of the Jews? Study the Jews with an open Bible: their former dignity, their sufferings, their spiritual destitution, their value, the mind of God concerning them.

Is it not a subject in which we might draw out the minds of others by intercourse and correspondence? and when our hearts are glowing with love to Christ, and we are more than usually affected with a sense of our infinite obligations, "let Jerusalem come into our mind," and love go forth in renewed endeavours for the spiritual good of her children.*

2. We can promote the spiritual efficiency of the work by a livelier and more practical interest in the Missionaries. They are men of like passions with us, but their calling is one that requires peculiar wisdom and eminent piety. The Jew studies Christianity in the character and spirit of its agents. Be earnest, be particular in your prayers for them. They may be in their Mission-field what you make them in your closets.

3. By cultivating in ourselves the spirit of a Jewish Missionary. Look on the Jew everywhere with the eye and the heart of a Missionary—of an angel of mercy, entrusted with the Gospel for him—of an intercessor with God for his restoration to favour and to home. Lay aside suspicion, and though you may have been in some instances disappointed, prove that you have the heart of a brother and a friend.

4. By affectionate sympathy with those who are inquiring the way to Zion with their faces thitherward, or who have come to Christ, and are entering on the narrow way encompassed by privations and trials known only to a converted Jew.

Much, very much might be added on the value and importance of prayer,—not general, but specific; not timid and uncertain, but nerved by faith and grasping the promises. But we close by reminding those of our readers who are accustomed to use the pen for Christ, and for souls, that they might render efficient service by giving to the JEWISH HERALD facts,

* Will our friends kindly permit, as they leave their homes, at this season, for a brief residence in the country, a hint of the possibility of their serving the cause of the Society in every respect, by mentioning, where they fix their abode, its object, its success, and its claims on all who love the Saviour? Ministers and people might thus have their attention awakened, prayer and other meetings might be recommended, and subscriptions commenced. Papers and cards will be readily supplied at the office.

arguments, and appeals, telling distinctly on the great object of the Society,—the conversion and salvation of Jewish souls.

In fine, we want concentration of thought, and energy, and prayer on behalf of the Jews, regarded as brethren, fellow-citizens, and immortal men, as friends or foes to the only Saviour and Judge.

Let us carry the inquiry, What shall *we* do? to the mercy seat, to the oracles of God. Jews are perishing—there is One able and willing to save, and He has bidden us to deliver the tidings, and to urge their acceptance. We are diffusing the Word of God: men of God (most of them of the seed of Abraham) are going in and out amongst the Jewish dwellings, at home and abroad, expounding the Scriptures, preaching and teaching Christ and Him crucified; but we want—oh, we want—the salvation of souls, the consecration of Jewish minds and hearts to Christ. The seed is sown, but we long for the blade, the ear, the full corn in the ear.

In the valley of vision there are very many bones, and they are very dry; and though in some there is the semblance of life, “there is no breath.” “Lord, what wilt thou have me to do?”

The Jew as he is.

[From the “Home and Foreign Record” of the Free Church of Scotland.]

We dare not doubt of the conversion of the natural seed of Abraham. We dare not doubt of it, even though one single conversion among the Jewish race had not as yet rewarded our efforts. To doubt of their conversion would be to doubt the conversion of the Gentile nations—it would be to doubt the glory and triumph of Christ's kingdom, and the coming of all the blessed prospects which await the world, and which are most surely bound up in ancient prophecy with the ingathering of God's ancient people. We must not, then, grow lukewarm in our prayers, nor faint in our efforts, though the immediate fruit may not be answerable to our expectations. We cannot better recruit our zeal in this great work than by taking a calm survey of its difficulties, and placing, in contrast with these, the successes which have been gained, notwithstanding all these impediments. This will help, too, to impress our minds with a firmer persuasion that all human efforts without the powerful energy of the Holy Spirit are vain, and that we must continue our work in a spirit of simple dependence upon God for promised increase, even though that may not immediately crown our efforts. “He that believeth will not make haste.”

The impediments in the way of the conversion of the Jews are of two kinds,—internal and external.

Of *internal* impediments, the first in magnitude is the depravity of the heart. The Jew, equally with the Hindu, and every other man, is by nature dead in trespasses and sins. His heart is, to use the phraseology of his own prophets, “a heart of stone;” and till the “heart of flesh” be given him, it is as easy to engrave with the feather upon the rock as it is to impress the conscience, the will, and the affections with the doctrines of genuine Christianity.

But, second, this original hardness is aggravated by the evil influence of early impressions and instructions. The education of a Jew is such as still further to blind his understanding and pervert his heart. The mo-

ment a Jewish infant opens his eyes, a veil of error is spread over them. Unlike the pious mother and grandmother of Timothy, who taught him from a child to know the Holy Scriptures, the modern Jewish mother teaches her infant to lisp prayers in a language she does not understand, and pre-occupies his opening mind with traditions and fables. The prejudices, mistakes, and hatred of the truth which these foster grow with his growth, and strengthen with his strength. His pride is nourished by being taught that he is a member of a peculiar people, who are the favourites of heaven, and all of whom, unless those of them who become followers of the Nazarene, are sure of admission into heaven. Built up in these false hopes, he repels, as at once an insult and a falsehood, the humiliating statements of the Gospel. To come down to the same level with the Gentile, to own that his heart is as bad, and that he must rest on the same foundation for eternal life, is deemed foul scorn by one who by his very birth is an heir of heaven. He has the blood of Abraham in his veins, and this is enough, though entirely devoid of the faith of Abraham in his heart.

To the hardening influence of education is to be added the blinding and perverting influence of the Talmud. Modern Judaism is wholly a system of "carnal ordinances." It is so to the exclusion of spiritual truth and moral influence. The religion of the Jew lies solely in "outward observances." Of renewal of heart he does not even dream. He is an heir of glory by his very birth, and to preserve his title he needs not to undergo any sanctifying process by the Spirit of God; all he requires is to live in the performance of outward rites and ceremonies. The whole tendency of Rabbinism is to foster this persuasion. Outward observances, which have respect to such things as washings, feasts, lighting the lamps, reciting prayers in the Hebrew tongue, and not to higher duties, are enjoined as the "one thing needful." The necessity of doing these in a right spirit with a renewed heart is, indeed, sometimes inculcated by the older Jewish fathers, but these have now fallen into general neglect, if not contempt, and the errors and fables of Rashi, and of other modern writers, have an authority with the Jew which he denies to the writings of earlier commentators. The effect of such training in superstition and fable upon the heart of man, naturally inclined to darkness, may easily be imagined. This training appears to have a warping and enfeebling effect upon the general intellect and character of the Jew, much like that of Romanism upon the Romanist. On this head we beg to quote the words of a writer who has had frequent and extensive communication with the Jewish nation:—

"I have often had occasion to observe, that the mode of thinking and reasoning among Jews, even upon common topics, differs widely from ours. They have a logic of their own, and its characteristic is sophistry the most palpable and awful. The operation of their mind upon any given subject, except calculation of gain, seems, in general, diverse from that which Christians pursue. Our mode of reasoning differs from theirs. With them it is not a process of concatenated ideas, mutually concurring towards a certain influence or conclusion; but it is a mere dictum of rabbinical tradition, and before this, the meaning and connexion of language and the powers of reasoning are alike laid prostrate. In religious inquiries this subservience is the more general and lamentable. When a text of Scripture is produced, the Jew is prepared with the comment of some rabbi, which usually is as ridiculous as it is false. To this he pertinaciously ad-

heres. Nothing can shake him from it. The sense of the Hebrew words, the connexion of the passage, and even the more reasonable explications of the ancient Hebrew writers, avail nothing. His mind has been accustomed from infancy to the trammels of the Talmud, and these both fetter his mental energies, and increase the darkness of his fallen and beclouded understanding."

If such be the influence of the Talmud on the mind of an ordinary Jew, how pestiferous must be its influence on the mind of the man who gives his days and nights to the study of it. He must in time become utterly bewildered and enthralled. At the cost of great labour and much time he grows deeply versed in the mysteries of the cabbala, and the labyrinthic subtleties of the masoretic points: and though such acquisitions are at the best but fable and absurdity, he is proud of a learning which has cost him so much. The light of truth is shut out, and the person wanders hopelessly in impenetrable darkness. Of all these stores of learning, so utterly useless, so fearfully noxious, yet so highly valued, the mind has to be emptied before the person can be brought to anything like a fair and unprejudiced investigation of any Old Testament prophecy.

To all these impediments in the way of the Jew embracing the Gospel, we may add those arising from his oppressed condition. Persecution tends to rivet all his early impressions, and to justify all the prejudices and errors of his education. He does not mingle with mankind. The Jewish race are a nation dwelling alone in the midst of the other nations. Unless on business matters, they have little or no intercourse with others. Their opportunities of acquiring large and liberal notions on any subject are exceedingly rare. Nor is it in religion only that the Jews harbour these one-sided views; in science, in philosophy, in every branch of study in which progress has been made during the past three hundred years, the Jew is behind his fellows. There are instances of high attainment among them, no doubt, but as a race they do not participate in the general enlightenment of the age. Like the Hindu and the Romanist, they are not only the votaries of a false creed, they are also the disciples of a false science: and this, in large degree, is the result of the isolation in which they have lived.

Their oppressed condition operates in another way, too, alike unfriendly to the character of the Jew. He has sinned against the world, but the world first sinned against him. He has been universally reckoned vile and dishonourable, and is it strange that he should have become so? It is difficult to bear the world's opprobrium, and not become worthy of bearing it. Let us think of what the Jew has passed through, and we will wonder, not that he is what he is, but that he is not a great deal worse. He has been despised and trampled upon. He has been denied the rights of a citizen, the rights of a man. He has been robbed and spoiled. He has been chased from land to land, and has found rest no where; and after enduring centuries of cruel and countless wrongs, can we expect to find his honour untarnished and his morality pure? He has been degraded in his own eyes, his code of morals has been lowered, and he has been forced to retort upon the world with the same dishonourable weapons with which the world has assailed him. In all this there exists a mighty impediment to his reception of the Gospel.

Such are some of the internal difficulties which stand in the way of the Jew. We should now speak of the *external* ones; but these we defer

meanwhile. We have said enough to shew the greatness of the work, and the little reason to become discouraged, though the measure of our success has not answered our expectations. Can the evil effects of eighteen centuries be removed in a day? God can do this. He that made the heavens and the earth by His word, could cause a nation to be borne at once. He could rend the veil on this nation's face, deep as it is. He could soften this nation's heart, hard as it is. But we speak of His usual procedure, which is to bless the patience, the prayers, and the labours of the Church, and to do so in proportion to their measure.

In the meantime, who that has himself tasted the grace of God does not pray that these olive branches may again be grafted into the stock on which they once grew. The Jew is a ruin, but a noble one. He bears, even in the depth of his degradation, glorious traces of his primeval grandeur—sure pledges of his yet more glorious destiny. He has an intellect, active, subtle, and penetrating, at once aspiring in its range, and indefatigable in effort. These qualities he will at a future day consecrate to a glorious service. Fallen though he be from the world's summit into the dust in which he grovels, he shall yet be raised therefrom; and being replaced in his original position, shall be as high as he is now low, and as honourable as he is now despised. “And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the priests of the Lord, men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.”

Missionary Intelligence, &c.

MULHOUSE.

Mr. GINSBURG's *resumé* of the past year's experience :

My observations and experience of the past year,—in fact, the only entire year that it has pleased the Lord to employ me as His agent in this portion of His vineyard—cannot be very great, but comparatively very encouraging; for though the results of my constant labours are but partly visible, yet I feel most thankful to state that the few seen are gratifying.

If we looked for the number of conversions, the Societies and the Missionaries might be disappointed. Or, had the desired success depended solely on the skilfulness and method used by the Missionary at his unfolding the Messianic question or Christian doctrines, I might at once say: I am unfit for such a task. But as the aim of the British Society is not merely to baptise individuals, but to preach the Gospel to the whole house of David, and that all Israel might be saved; and since the process of conversions is entirely different to that of chemical operations, where the result issues from the blow of the ham-

mer, or the silent agency of running water, for not by might or by power is the temple of the Lord to be built,—we must wait for the Spirit's grace and supplication, until He be poured out upon this nation at large, and humbly and prayerfully acknowledge the benefits already bestowed on us in making known his ways and His acts unto but one of a city and two of a family.

Though not many have made public confession of the Saviour, yet I have, through the goodness of God, gained the attention of several to the perilous state of their immortal souls, the need of the Messiah, and the earnest inquiry, What must I do to be saved? Others have commenced to search the Scriptures, to turn from their wicked ways, and some may ere long become embodied into the one Church of Christ.

Number of Families Visited.

I have had entrance into thirty-eight

families here, or about one hundred and sixty members of the synagogue. And if we include those of the neighbouring villages and town, whom I visited on my Missionary trip in Jan. 1854, the number will amount to four hundred souls at least. I frequently met in houses, where I had been expected, many strangers, who were there either to dispute with or to hear the news of me. Many of my acquaintances I have visited again and again, and some daily. The greatest part of the above number here have repaid my visits. Let me tell you, that in none of my visits I had the intention to insinuate myself, to merely form an acquaintance, that I might at last be able to speak of the truth; but my sole aim was to preach Jesus at once; and, thank God, heavenly succour never failed me to realise it. It may also be very gratifying to hear, that hitherto few and insignificant have been the obstacles thrown in the way of delivering my Master's message on the part of the Jews.

Distribution of Scriptures.

About three hundred tracts and ten New Testaments have been circulated, and one Bible has been sold. I might have given away more tracts had it not been for the prohibition of the government.

Serious Conversation.

Permit me to mention those results which have been or still are visible.

1. Mr. H——, who plainly denied the necessity and existence of revelation, has, after frequently meeting and conversing with me, become impressed with the sacred truths and their indispensibility, to such a degree that he seemed resolved to confess that he needed and believed them. But since it pleased the Lord to confine me to my room, Mr. H—— never visited me, nor could I go and see him again. His retirement was for some time painful and unaccountable to me. At last, however, it was discovered that his acquaintance with, and actually marrying an orthodox woman, had been the sole cause of his retreat. The uncle of the said female, who is the rabbi's father-in-law, coming to inquire after the character of Mr. H——, and if he had not been baptised, divulged the secret. But I have reason to trust that the departure of Mr. H—— will effect what the Saviour desired in sending away the women of Samaria from Him (John iv. 16). I hear these newly married people have bought a Bible and read it—the surest steps to God.

2. A young Jew (from twenty to twenty-one)—whose parents, according to his statement, have attended my conversation at a

Jewish house, and spoken with surprise of its contents, which seemed to them strange, and yet quoted from the Bible and the Talmud—came, and in conversation asked me, in what way or how can I become a Baol Teshubah (penitent)? I replied, with the Psalmist, By taking heed according to God's Word, and promised him instructions in it, on his earnest request. But a few days after he was called upon to join the soldiery. This young man wondered, as his father and mother, at the gracious words proceeding out of the Saviour's mouth; and I trust they will, even while a soldier, bear fruit in God's good time.

3. S. L——, sixty years of age, a learned and tolerably respectable Jew, has been a serious and regular inquirer for nearly nine months, and had, during this period, read much of the Old and New Testaments. But his self-righteousness, love of the world, and his vanity, strengthened him in his infidelity; and he lives now as a rationalist, denying the Divine providential government.

4. Mr. L——, dentist, who formerly lived as surgeon here, but at last settled in Geneva, being, with his two sons, on his way to Paris, was detained about a fortnight here, when he heard the sound of the Gospel. On this, he offered me his two younger sons, to instruct them in the Christian religion, and when these refused to leave their aged father, he yielded to their aspiring request, and inclined his ear also to the new covenant, the sure mercies of David. But temporal circumstances, and his intended acquaintance, compelled the septuagenarian to quit this place; and I regret to say I never heard from him since.

5. Another encouraging case I had with a Russian tradesman, who resides now with his family in Paris.

Several other favourable instances are mentioned.

Baptisms.

The above few instances will, I believe, fully show that the Gospel has not merely been preached, but has also found its way into many hearts, though from different causes its light is hid. We have, however, been favoured with clearer proofs that the Divine blessing has followed the Society's effort at this place. Soon after my arrival here, I was asked of Mr. B—— (whose acquaintance I had made when passing this place several years ago), to instruct his boy in German and biblical history. The father, seeing the progress his son had made, wished to be taught in the same tongue himself. Accordingly I had to come to Mr. B——, or he and his

son to me, regularly every week. Religion, conversion, or Messiah seemed to Mr. B—— a secondary consideration. I, however, never omitted to make it the primary subject, to which Mrs. B—— and her parents, who, living under the same roof, were generally present, greatly objected at first, tolerated it afterwards, and at last took part in it. The more father and son improved in speaking and reading German, and in the history of the Bible, the greater was their gratitude and attachment to me. And Mr. B—— at last thought with Absalom, "Is this thy kindness to thy friend? Why wastest thou not with him?"

Mr. B—— now commenced to come, when at leisure, to question me about those biblical passages which we were wont to read in his father's house. And during my illness, he gave striking proofs of his grateful devotion to me on one hand, and of his favourable impression of Christianity on the other. When on my sick bed, he read to me Psalms and portions of the New Testament, as he was requested. He then opened his heart to me as to a true friend, that I may advise and console him, and gave me his son to my entire care. "And had he been unmarried," said he, "he should like to become a Christian himself." The attention and kindness to his boy, and perseverance and patience he experienced himself, rooted out all the prejudices he had imbibed against missionaries. The continual hearing and searching in the Scriptures, and the nearer acquaintance with the immaculate character of the Saviour, gradually persuaded him, that the Jews of old have acted wrongly and wickedly in condemning Jesus to the cross; and the great and long-continuous judgment upon God's formerly much-beloved people, the entire absence of Prophets during the present exile, and the inconceivable delay of the Messiah, convinced our friend, that Jesus was (more than a "great prophet") the "righteous God;" the world's Redeemer. But when the Spirit of grace and supplication was richly poured out upon him, and placed him before the mirror of the law, wherein he saw his guilty state, he was brought to the knowledge of Christ as his own Redeemer. Mr. B—— now expects, and prepares himself to be received into the Church of Christ through baptism, at the end of this month. But the omnipresent and all-good Lord has not abandoned Mrs. B——, whilst He was closely watching and greatly blessing her husband. She has also, against and with her consent, been regularly spoken to, instructed, and attentively observed. This young woman,

—who but two months ago threatened her husband to take her children and leave him for ever, if he mentioned the name of "Folui" (Crucified) again; she who within a few weeks repeatedly told me "she would not, however much she wished to believe," a woman of the most bigoted parents you ever heard of,—has, when the Spirit of God invited her to "come," not only left all her prejudices and superstitions, but also her dearest parents and friends, and been favoured with the greatest seal and love for the Word of God, and enabled to confess her dearly bought Saviour before her parents (who were lying on the ground in sackcloth and ashes before her, and who promised her a fortune if she remained Jewish, and menaced her with death in the negative case). The most dreadful persecutions did not frighten her, and all possible kindness did not avail any thing to dissuade from embracing Christianity. To avoid much bitterness on the part of my unbelieving brethren, and excitement on the part of the nominal Christians, we granted her desire to baptise her sooner and privately. She and her two children have been embodied into Christ's Church, through baptism, on the 11th instant.

Inquirers.

Mr. S—— (the father of the said Mrs. B——) requested me, at the commencement of last year, to impart to his young and only son English instructions. Being fully persuaded that a good example to a Jew may be as beneficial as direct preaching, I assented to the proposal. Eight successive months the young B—— visited me regularly, receiving his lessons. I avoided, according to the desire of his father, religious conversation, unless the subject of our reading required it. Our first reading-book was the "Life of Mohammed," published by the Religious Tract Society, which concludes with the contrast between all false religions and the true. The second was the book of Psalms. With the last September, I obtained the permission of Mr. H—— to discuss with his son on religion, when I discovered a surprising readiness on the part of the latter. One Sabbath, when my pupil warmly defended the superstition of his people, and the hard-heartedness of his forefathers in crucifying Jesus, and I drew his attention to the 26th of Jeremiah, where the Prophet was apprehended because of his inviting the Jews to repentance, he exclaimed, "Now I must read the Bible." The Hebrew language being thoroughly unknown to him, as to most of the people here, I procured for him a French Bible. This he

studied diligently, having, through his upright and good-natured conduct, but above all "through help from on high," obtained the consent of his parents. This privilege, however, Benjamin was before long deprived of; for as soon as Mr. H—— was apprised of the serious change his son-in-law anticipated, he debarred our Benjamin from every communication with me, his brother and sister, and the Bible. But the direct or indirect lessons our inquirer received in Christianity; and the as-yet slight knowledge he possessed of the Bible, have, through the Divine blessing, enabled him to "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," and to testify of his Redeemer before his parents, and all Jewish persecutors, boldly. Being forbidden to visit his Christian friends and relatives when he pleased publicly, he came and wrote to them when he could privately; and he is now a sincere believer in Jesus, though not baptised; for according to the law of this country, we cannot baptise him before he is 21 years of age, whilst he is only 17 or 18. He is now compelled to take religious lessons of the rabbi in the book of Isaiah. But this and other forced measures cause him no essential harm; on the contrary, it gives him plenty of opportunities to express his convictions in the unsearchable riches of Christ.

Indications of a General Improvement.

There are not insignificant symptoms of a general progress of the Jews here. The majority have ignorantly or willingly turned their backs on the Talmud, and many have even turned their faces to the Gospel. May these turn their hearts to it as well! Who will venture to assert that there are no believers in Jesus in the very heart of the synagogue?

Public Worship.

They not only imitate the Christians in domestic and public habits, but the very synagogal character has been much Christianised. He who visited the old synagogue here a few years ago would, if he entered the present temple (this very appellation might cause one to) exclaim, "That came newly up which your fathers did not like." Never before have the Jews been favoured with something like a sermon, unless a wandering "Baol darsher" (preacher) passed a Jewish community, and delivered what they call a "drosteh" (sermon) in the Jewish jargon, quoting biblical passages, and distorting their meaning according to his subtlety; and whilst the people admired the fluency of

his tongue and his knowledge of the Talmud or Kabbalah, he left them without morality or spirituality. Now the rabbis commence to preach regular sermons once or twice a year, as it suits them, in a popular language. They also begin to use in the synagogue that reverence which they observed in the Christian Church; for many, the rabbi particularly, visit the church occasionally. I have seen one with the rabbi in one pew, and observed many Jews opposite us.

Education.

Their scholastic character is identical with the synagogal. The Talmud, formerly the essence of their children's instructions, is now excluded from all the schools here, and when one is desirous to be trained as a rabbi, he must look for a "Beth Hamedrash" (talmudical college) out of Mulhouse. The Jews send their sons and daughters into Christian schools unscrupulously. A friend told me, she often had the "blessed enjoyment" of teaching sacred hymns to her Jewish pupils; as, for instance, "Mon Sauveur, ta parole . . . je t'y vois partout, O Jesus." Whilst their parents, notwithstanding their exterior devotion to the synagogue, are amused to hear them sing "like Christians do."

Possession of Scriptures.

Many of the opulent Jews are possessors of the Old Testament in Hebrew; but the middle have the Pentateuch only, and the poorer lack this also.

Present State of the Jewish Mind.

Their hopes are as uncertain as their views are different. The belief of one is disbelieved by the other; and every new theory seems merely to destroy the other. As you are struck at the mere form of worship, its essence being wanting in the synagogue, so you are amazed to find her members absorbed in their secular engagements, leaving their immortal souls to themselves. Christ is acknowledged by every thinking Jew as a "great man;" by some as a "great prophet." The secret animosity against Him may nevertheless be much the same as of yore; but this will be more on account of being the sons of the old Adam than the followers of the Talmud. And yet they love to associate with Christians, and are too grateful when invited to marriages and funerals of the latter. Remarkable that they are now ashamed of the name "Jew," which they kept and boasted of during all centuries of persecution!

Infidelity.

The Messiah is not expected by all the Jews. The learned here—who are few—look for the Messiah in the times, in a liberal government; the rich—who are very numerous—look to their material prosperity for redemption. But the poorer aspire for a Redeemer who may deliver them, both from their temporal and spiritual thralldom. The nominally educated are of the school of Voltaire. Those of mammon know nothing, and talk nothing spiritual. The third class I alluded to are very ignorant and bigoted—pitiable indeed! Formerly their only way of making money was traffic and usury; now they rival their contemporaries in literary, industrial and commercial, and agricultural engagements.

Their Views of the Present Times.

Since famine and pestilence have entered into, and war being at the door, many Jewish hearts rejoice with fear and trembling at the idea that their long-expected Messiah is at hand. Even those whose Messiah is ideal think much of the present crisis. Rabbi D—, who is “halting between two thoughts” touching the Oriental question, says, “On a serte le doit de Dieu,” in the intimate alliance between England and France—“The movement of the Occident will regenerate the Orient,” and suggests “that a rabbinical hierarchy

should be established in Palestine.” Jerusalem should be to the Jews what Rome has become to the Catholic Christians, proposing “Montefiore as the Zerubbabel, and Rothschild as the Nehemiah of old.”

Suggestions.

The free and wide spread of the entire Word of God will, through Divine blessing, I doubt not, make the Mission among the Jews here more efficient. But to realise this, three things are essential, viz., disseminating the Holy Scriptures, instructing the young, and preaching. I would also remind you that whilst the Jews here have been able, through the goodness of the Lord, to hear the message of Jesus, it is most painful and heartrending to perceive that those thousands of my brethren who live in the adjacent villages and towns in the greatest ignorance and darkness and the shadow of death, see nothing of the “great light” of the Gospel. I greatly feel that heaviness and sorrow the Apostle felt, and the most ardent desire that these might also be preached to and saved; but pecuniary means have failed to realise it. Nor could it be justifiable to spend but a few hours or a day in a village or town which is inhabited by hundreds of the lost sheep. Should Missionary journeys be granted, it would be well to remain in every community several days, and this should be repeated every year.

LONDON.

From Mr. JAFFÉ :

For some time past I have greatly been interrupted in my work by frequent attacks of indisposition, but still I was not left unemployed at home. I had many Israelites calling to see me, who from my lips heard, and many of them for the first time, the good news of redeeming love; and out of doors I have had many opportunities, with individual Israelites, as well as whole families, to preach and elucidate the scheme of salvation, as carried out by a Saviour's sufferings and ignominious death; and from the interest evinced by many in my message, I have reason to believe that I have not spoken or laboured in vain. Of tracts and other suitable publications I have distributed a rather unusually large quantity, and a number I have also sent by post to families with whom I have not as yet been able to gain friendly intercourse, and in one instance the Israelite suspected who the sender of these tracts was, and on

meeting with me in the street, expressed his gratitude to me for them, and gave us credit for our good intentions. I believe great good may be done that way, if done with care and discretion.

One family, who, for some time was under my instruction, is now under the instruction of Dr. Ewald; and another young man has left me, in consequence of his having obtained a situation as teacher of languages in a town in Yorkshire, but I am thankful to say that he is continuing unremittently to study the Scriptures, and to investigate the claims of the Christian religion, and, as he told me in his last communication, he hopes ere long to know himself to be a believer in Jesus.

The other families I visit still continue kindly disposed towards me, and many of them give evidence that they have not altogether been unprofitable hearers of the Word.

BRESLAU.

Mr. SCHWARTZ writes as follows :

Insensible as the human heart often is to the things that pertain to its everlasting peace, there are seasons at which it may be roused, and when tidings of death, the king of horrors, reach their ear, sinners are in some measure prepared to receive the message of mercy. Such has been my experience in several cases in the course of the month. On the last day of atonement, a day which used to be hallowed and rigorously observed even by the most careless Jew, but which has now become to many of them even less than a mere form, I made the acquaintance of a Jewish merchant of the name of M——. He did ~~at~~ that time by no means spurn from him the message of salvation; he, on the contrary, listened—but it was with such indifference that it made me sigh from the depth of my agitated soul, and I had indeed very little hope that the least favourable impression was made upon him. I had permission given me to visit him occasionally at his own house, and of this I frequently made use, but without any perceptible improvement in the state of his mind. An opportunity was, however, approaching, at which the obdurate heart should be softened, and when the voice of the Gospel should find an entrance in his soul. On visiting him one day, I found, which was unusual on former occasions, his wife and son, a boy about 15 years of age with him, and all in a very serious disposition. I at once saw that something extraordinary must have happened, but was ignorant of the cause. Mr. M——, however, did not leave me long in suspense, and communicated to me, in a very mournful strain, that they had just received the intelligence from Jerusalem of the death of a very near relative of theirs in the holy city. Mrs. M—— was especially inconsolable, and shed tears in abundance for the loss she had sustained. Amongst many virtues which she mentioned of the deceased, she especially laid stress upon an act of great kindness which she had shown towards her, inasmuch as she brought for her from the Holy Land a little bag of earth,* when on a visit to this town some time ago. The belief, which I have given in the note below, Mrs. M—— likewise shared, and, of course,

* It is believed by many Jews, that those who are in possession of the soil from the Holy Land, if interred with their bodies, are freed from "the agonies and sufferings of the grave," to which they superstitiously believe the body is after death exposed.

could not but be very grateful to one who had conferred such a boon upon her. To us, who have learnt to know that Christ has brought life and immortality to light, and that He has triumphed over death and the grave, this may seem absurd, as it is indeed; but to the poor deluded Jew, who has no manner of hope, who looks with terror to the hour of dissolution, and to the unknown scenes beyond this life, such invention is welcome, and he clings to it most tenaciously, until, quickened by the Spirit of the living God, he is able to look up to Jesus as the author and hope of his salvation. I endeavoured to show them the groundlessness of such delusive hopes, and brought before them, as I have done in numerous other instances, and by the blessing of God with great success, the sound and legitimate hopes the dying believer in Christ has; and when I saw their attention was riveted, I eagerly took hold of this most seasonable opportunity afforded me by the providence of the good Lord, and brought before them further the vast superiority of the teaching and doctrines of Jesus, and led them to the revealed Word of God as the only source whence we can obtain knowledge regarding the salvation of our immortal souls, to which they patiently listened for a considerable length of time, and almost without interruption. The extreme indifference that Mr. M—— on former occasions had evinced to a great extent disappeared; and if he asked a question or two during our conversation, it was merely because he wished to be informed in the truth. This altered state of mind, which was doubtless brought about from some feeble impressions of former conversations, and from the event I am now describing, could not but be highly conducive to the reception of the great truths, and in this supposition I was confirmed from interviews I had with that family on subsequent visits. The last time I saw him he was with his son alone, and he was more open than when in the presence of his wife. I gave him some books, which I especially selected for him, which he very gratefully received, and from conversations I had with him since, I perceived that he reads them, and is seriously impressed by them. The Lord grant that results still more favourable for the conversion of this family may issue from this happy change, and that they may soon be led to Christ, and find in Him rest for their weary souls.

There is another case of a similar de-

scription, to which I would call your kind attention, though the individual in this instance was not altogether insensible at first to the voice of mercy. During a visit which I paid lately to the convert, Miss A——, now Mrs. K——, who was baptised last year, I found her sister with her still unconverted, and who was present at her baptism. I wrote to you once that this act made a serious impression upon her; I had some hopes that she too would be led to inquiry, and learn to value real religion and the interests of her immortal soul. But the influence of the world, and the bad example of frivolous companions very soon succeeded in obliterating the feeble impression that was once made upon her heart, and she returned to her old habits, and neglected the things that belong to our eternal peace. Just in proportion as the interest in Christianity which she once possessed diminished, so the neglect of her sister became more apparent; she avoided her in every possible way, and my visit she received with great coldness and indifference, and though she sometimes listened to the voice of truth, it was more from civility on her part than from interest in the great truths of the Gospel, and this sad experience, which the missionary is called upon often to pass through, led me to mention her and similar cases at the mercy-seat, and there to intercede and plead in their behalf. I say advisedly, "in similar cases," for there are very many such instances, which are characterised by the same indifference, which, in former times, gave hope and signs that the seed of the Gospel was beginning to quicken, and gave some evidence that the "word" was not preached to them in vain. In the case I am now describing, Mrs. C—— was called upon to pass through severe afflictions. In a short period, she lost three very hopeful children, and, in a little time after, her husband also. This disaster threw her into great sorrow and tribulation. All at once bereaved of those most dear to her on earth, she was left dreary and desolate. She sought relief in the agony of her mind from her former acquaintances and friends, but they could give her no consolation. All they said and did brought not the desired relief, and at last she came to her forgotten and neglected sister, and it was on that occasion that I met her there. How different is the effect when Gospel consolations are poured in such a wounded heart, from those a cold and lifeless Judaism can supply! She drunk in eagerly every word I read or spoke, and her late sufferings had brought about such an alteration in her whole demeanour, that

she was well fitted to be impressed with the truth, and to be influenced by the immortal hopes the Gospel of our blessed Lord holds out to the repenting sinner. I made good use of these favourable signs, spoke seriously to her, and brought before her once more the glad tidings of salvation, and admonished her to take hold of the present opportunity, and seek the Lord diligently with her whole heart and soul, in all of which Mrs. K—— her sister, supported me, and gave such a noble testimony of her faith in her presence, as greatly cheered my heart. Amongst other things, she said (I quote her own words), "Sister, believe me, though I should be slighted by my own relations, and ill treated by them, yet I should ever pray for them, as God's Word tells me I should do. And if ever it should please the Lord to bring trials upon me, I shall go to Jesus, and He will give me more of that grace which I now feel in my heart." The earnestness with which these words were uttered, and which proved that they were deeply felt by the speaker, did not fail to have its proper effect upon all present, but especially upon Mrs. C——. She learned, on this present occasion, that true religion was not, as many, alas! imagine, a mere garb, to be put on or laid away at pleasure; but that it was something that ennobles and elevates the soul above the things of this world, and is further calculated to shed abroad in our hearts that inestimable grace which the world can neither give nor take away; and she learnt finally, and which she seemed especially to treasure up in her heart, that, in order to obtain that grace, and be partakers of the great redemption, we must be born again, become entirely new creatures, and gratefully and humbly accept the offers of mercy so graciously presented to us.

The past month was also a source of thankfulness to the good Lord for blessing vouchsafed upon my humble labour in another respect. The last interview I had with my father, and the great interest he took in the truth, led me to believe that it had not only made a deep and lasting impression upon him, but that it would not remain confined to him alone, and the truths which he had heard would, by his extensive acquaintance and numerous relations, find easy access, and thus become the means of furthering the cause which we have at heart. In this cherished hope I am glad to say I was not altogether disappointed. During almost the whole of the present month, I have had continual visits from Jews from the neighbouring country of Poland, either going to or returning from the great fair of Leipsic. The greater

number of visits I had from those of my native town, and sometimes I had five or six persons at once. I cannot say that all with whom I came in contact, were sincerely seeking the truth. Some came out of curiosity; others, again, for dispute; and one or two even with the full intention of ridiculing and blaspheming the name of the adorable Redeemer. One of these last named presented, indeed, a mournful evidence of the fearful havoc infidelity has committed even upon the Jews in Poland. Here I had before me a man considerably advanced in years, and attired with the garb of orthodoxy, but in reality an enemy to all revealed religion, and probably doing a vast deal of mischief among his brethren. He repeatedly said, "That he wished the Bible had been burnt centuries ago," and spoke with great irreverence of all holy men of old, and stamped them as impostors, without being able to give any particular reason why. This was the only instance of the kind that came under my notice, and even he, I trust, carried away better notions with him, and will, in future, reflect more seriously upon the state of his sinful hearts. With the others I had, almost without ex-

ception, very delightful intercourse. They sat with me for hours listening or conversing upon "the one thing needful," and seemed greatly disposed to receive instruction, and to be taught what the prophets of old predicted concerning the Messiah, and in how far these predictions were fulfilled in the person of Jesus of Nazareth. The most remarkable feature observable now among these individuals is the utter absence of all blasphemy and enmity against the Lord, and the just aversion which they manifest towards that body of men, who unjustly and without a cause persecuted and condemned the Lord of glory. And I have further observed, that just in proportion as they get acquainted with the doctrines and teachings of Christ, this feeling increases, and a real desire for inquiry and instruction is manifested by them. My endeavours were therefore, next to the direct preaching of the Gospel, chiefly confined to this point, and I have found, in general, that this told most powerfully upon their minds, and impressions were produced which I trust will be lasting, and lead to Him whom to know is life everlasting. They all took with them books.

GIBRALTAR AND NORTH AFRICA.

Mr. Lowitz's account of his conferences with the Jewish rabbis at Oran will awaken interest, and confirm the opinion, often expressed, of the importance of Christian effort on the shores of Africa.

I left Gibraltar on the 9th of April, by a French government steamer, and after thirty-six hours of a tolerably good passage, we got to Oran in safety, thank God. There were on board the steamer a great number of Jews and Moors, who are constantly emigrating from Morocco; and to many of them I had the opportunity of preaching the Gospel during the voyage, and to direct them to the Lord Jesus Christ, who alone can make them free indeed. We touched at Nemur, and several of them landed there; I gave tracts to all of them, which they accepted gratefully. A Romish priest came with us from Nemur to Oran, with whom I had a sharp controversy on the necessity of preaching the Gospel to the Jews.

On my arrival at Oran I put up for a few days in the hotel, and then found comfortable rooms in the house of Mr. Laune, the French protestant pastor; I boarded with his family, and found them to be very excellent Christian people. Before I speak of my labours, it may not be out of place to say a word about Oran itself.

This town is situated partly in a valley and partly on a hill; at present, it assumes rather a pleasing appearance, the streets are straight and wide, lined with large and well-built houses, and many decent and good shops and bazars. There are several spacious squares, and a nice promenade near the sea; there are also a few little gardens in the valley, and as a whole one may obtain a sort of panoramic view of this town by looking down upon it from the top of the mountain called Santa Cruz, on which is erected a strong fort and a small chapel, the residence of the Virgin Mary, the protectress of Oran, and to whom the Romanists pay a visit in grand procession once a year, on ascension day. The population of Oran is reckoned about twenty-five thousand, of which above seven thousand are Jews, the third part are Moroccan Jews, who have made that place their city of refuge; and these are more open to reasoning than the natives. The latter are generally ignorant and fanatic, and vainly boast of their being strict and primitive in their religion, manners, and customs; but, alas!

for their morals. I visited and conversed with some of the richest and most learned Jews of the town, who listened to the preaching of the Gospel with politeness as well as interest. I put a number of Hebrew Bibles, Pentateuchs, and Psalms, into a Jewish bookseller's shop belonging to Rabbi J. Ben S—, where I daily spent a few hours in arguing with the Jews, who came in great number to look at my books. Some bought Bibles, and likewise received, gratis, a Hebrew Testament and tracts. I also introduced myself to various Jewish families, by means of a simple remedy for sore eyes. Thus, in this way I got easy access to many Jewish families to whom I was enabled to declare Christ crucified. The feast of Passover brought a great many Jews from the different villages to Oran, who also heard of the glad tidings of salvation. I visited a Moorish café, found in it many Jews and Arabs, and among them a Marabut counting his beads, and muttering some prayers, and at the same time listening and taking part in the general conversation. I remarked to him, that two things cannot be done well at once; God is surely angry with those who talk whilst they pray. The Marabut admitted my remark to be just, and suspended his beads, shook hands with me, saying that without doubt the English religion is far better than the French; this was a good observation from a fanatic Moor, and served me for a text to speak upon for more than half-an-hour, and both Jews and Moors listened to me with devout attention and astonishment, without any interruption, after which I distributed among them Hebrew and Arabic tracts which they received thankfully. I then retired to a corner, and sat down with a rich and intelligent Jew, and we then conversed on religion. He frankly admitted the divine power of Jesus of Nazareth, and that if He be truly the Son of God, he will bring about the conversion of the Jews *en masse*. I supplied him with an Old Paths, Testaments and tracts, hoping, with the blessing of God, that may be the means of his conversion to the Lord. The same day I had visits from several Jews, with whom I conversed, and to whom I gave tracts. I found that the public walk is a good field of labour, since there are continually many Jews loitering about, and so having time to speak and to read a tract.

I visited several times the military hospital as well as the civil; in the former were a good many Germans, to whom I imparted consolation; and in the latter, I found a few Jews to whom I preached the Gospel.

Rabbi Ben A— visited me, with whom

I had a very long conversation on Christianity. He got frequently embarrassed by certain questions I put to him, and therefore wished to come with another. The next day, he brought with him Rabbi S. Z— (the Jewish champion of Oran), and six others accompanied them, they also brought with them a youth as an interpreter, but there was no need of him. After a little general conversation, I requested them all to sit down round the table, and laid before each a Bible and a Testament, in order to attend to the law and to the testimony. Our little conference commenced with a short Hebrew prayer, which I offered, and to which they all responded with a loud amen; after which, Rabbi Z— wished to ask me a few questions respecting the miraculous conception of Mary, the divinity of Christ, the doctrine of the Trinity, &c., &c. But I cut him short of these questions, and proposed a number of points touching the Messiah's advent, character, life, and sufferings, to be examined and seriously considered, to which, after a little resistance, they all agreed. We began with the evangelical promise, The seed of the woman was to bruise the head of the serpent, from the beginning of Genesis, and came down to Malachi, the last of the Jewish prophets. During our interview there was a great deal of discussion carried on with the utmost ardour of spirit; reference was afterwards made to the New Testament, to see the exact fulfilment of prophecies, and to corroborate my statements respecting them; in short, this most interesting interview, or rather discussion, lasted from eight in the morning, till twelve o'clock. We might have gone on longer still, had not Mr. Laune, who was present the most of the time, seen how exhausted I was, and prevailed on me to leave off and to break my fast. Rabbi Z—, too, felt tired, from his loud speaking, and we agreed to continue the subject in the afternoon at his house; and before we separated, I made a present to two aged rabbis "Old Paths," and Testaments and tracts to all of them, which they promised to read through carefully. In the afternoon, Mr. Laune and myself went to visit Rabbi Z—, where many Jews were already gathered, awaiting our appearance. Rabbi Z— was just reading a Hebrew book, which he laid aside to welcome us. We recommenced our religious conversation, but he was by no means so warm in defending his own dogmatic opinions as he was in my house in the forenoon; and this gave me more opportunity of preaching to him, and the others, the pure and simple Gospel. Our meeting was interrupted by a Jew, who

came in and announced "Mincha," or afternoon service, and they had to go to the synagogue. We separated on very good terms from Rabbi Z——, and five others, in the hope of meeting each other again. I visited him afterwards in the large synagogue, where he and Rabbi Ben A—— instruct a number of Jewish youths, in whose hearing I spake of Jesus as the great Teacher of righteousness, the Redeemer of the world; thus I have every reason to think that this mutual visit has been a means of doing much good, and, with the blessing of God, may result in the conversion of some in God's own time and way.

I frequently went to see the old Mr. B. O——; he freely confesses his belief in Christ, but still believes after the manner of the Jews. I often meet with Jews in his house; and I am happy to say, that the old man fearlessly seconds all advanced about Christianity in the face of my Jewish opponents. On Saturday I met there a Jewess, H—— by name, who, wishing to keep up the dignity of the Jewish women, entered into argument with me about the Christian religion, and she was certainly learned for her sex. However, I succeeded in removing a deal of prejudice from her

mind, and made her accept of some tracts for her husband to read.

I will only add, that during my stay in Oran, I endeavoured to employ my time to the best advantage in disseminating the truths of our holy religion in private and in public, in the hospitals, and in the prisons, both among Jews and Gentiles, and this in a variety of languages of the country. I also sold a good number of copies of the Holy Scripture, distributed a great quantity of tracts, and not a few Testaments and Old Paths. Before leaving Oran, I left books for Jews with Mr. Laune and other Christian friends, whom I have made to take an interest in the cause of Israel, and who promised me to distribute them faithfully among the Jews. I hope and pray that the good Lord, without whom nothing can prosper, will grant His Spirit and blessing to accomplish the rest, for His own glory and the salvation of immortal souls.

Since I left Oran, I have visited several other important towns, where I made short stays, as circumstance required, and I shall (D. v.) in my next proceed to give you further information respecting my labours among the Jews residing in them.

BEYROUT.

Our Missionary, Mr. MANNING, after announcing his restoration to health, writes as follows :

Since I last wrote to you nothing particular has occurred, excepting the arrival of two cases of Hebrew Bibles, which in a few days were all disposed of, the Jew also from Rhodes waiting for his 150, as he said; but that was impossible, for by giving him so many, I should have left destitute others who had previously applied; but I spared him 40 copies, and promised that I would immediately write for another supply, and then I would let him have, if possible, as many as he wished.

We are just commencing our hot season, with a very bad prospect of a sufficient supply of water till the next periodical rains, the fountains this year being unusually low. The price is already as high as a penny a pailful, and may possibly soon be twice or thrice that sum; and as the quantity required is so much in a climate like this, for bathing and other purposes, it becomes indeed an item of considerable amount in one's expenditure. We have besides got the Bashi-Bazouks

here, who help to increase the evil—a lawless set of wretches, who condemn all rule and authority; for since my late assistant, Joseph, has been with them, he has been twice shot at, and the colonel too. At the time of the cholera they left this for Acre, 630; but they are now not half that number, the deficiency being chiefly owing to desertion; and some time ago, on hearing that steamers were expected to take them away, they all to a man mounted their horses and rode off, and arrived as far as Damascus, where they were stopped by the consul, and turned back, or they would no doubt have reached their destination—the land of the Chaldeans, from whence they came. We are also in the midst of the Fast of Ramadan, a season of licentious revelry and gluttony, unusual at other times; for it is only while the sun is above the horizon that the Turk abstains from food, and that time all who are in circumstances to allow them devote to sleep.

LIVERPOOL.

From Mr. LEVY :

I have during the last few days been particularly engaged among the Jews. It so happened that several Jews attracted my attention whilst visiting the foreign seamen, to whom I endeavoured to preach the Gospel of salvation, notwithstanding the great opposition I met from some of them.

A youth, whom I presented with a tract, as soon as he cast his eyes upon it, said to me, that he was not a stranger to the object of my mission, for he was in the habit of often visiting the German Church here, and would therefore be glad to have a word with me. I immediately complied with his request, and opened a conversation with him on the doctrines of Christ, as laid down in the New Testament. Other Jews in the meanwhile joined us, and listened to me for some time with a great deal of interest; but my declaration of the Gospel made some of them very irritable, and provoked two, in particular, who attacked me simultaneously with great impetuosity. They wanted to know who that Jesus of Nazareth was? What his claims were to the title of Messiah? Why he called himself the Deliverer of Israel, and yet all time the Jews fared as had after his appearance as before? and what right I had to contradict the greatest Jewish authorities on that subject? &c. &c. "It is a thing well settled," cried one; "You can never convince me to the contrary," said another; "We are still Jews,"

responded the rest, "and will remain such in spite of your persuasions." After a while I requested them to listen to me patiently whilst I endeavoured to answer those questions which they had laid before me, as my object was not to unsettle their minds, but to lead them in love and gentleness to search the Scriptures for themselves. But they soon dispersed, leaving me with the young man I mentioned above, with whom, and another man, I had a long and earnest conversation. Most of these Jews were travellers, and had a respectable appearance about them, which led me the more to cultivate their acquaintance on every occasion. Besides those occasional interviews with Jews, I also visited a few Jewish families, who permitted me to speak to them of Christ, and salvation through belief in Jesus. I had also very frequent visits from Jews, both old and young, of whom I hope to be able to speak something more in the future. But one young man, by the name of S——, I must mention on the present occasion, as a hopeful case. He is not only anxious of making a public profession of his belief in Christ, but has every appearance of being in earnest, and affords me satisfaction by his honest conduct and regular attendance on the means of grace every Lord's day, and other days of Divine service. May the Lord help him to continue steadfast unto the end, never doubting!

Notices, &c.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, July 16, at Seven o'Clock.—The Meeting is open to all Friends of Israel.

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By the REV. T. W. AVELING.

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The Jewish Herald,

AND

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PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE | | PAGE |
|---------------------------------|------|--------------------------|------|---------------------------------|------|
| Jewish Sages | 113 | MISSIONARY INTELLIGENCE: | | Wurtemberg | 123 |
| Young Israel | 115 | Marseilles | 118 | Gibraltar & North Africa | 124 |
| NOTICE OF BOOKS: | | Paris | 119 | Beyrout | 125 |
| The Desire of all Nations | 116 | Lyons | 120 | COLUMN FOR THE YOUNG: | |
| Youthful Piety | 116 | Belgium | 121 | A Scene at Ronneburg | 126 |
| The Unerring Guide | 118 | Hanover | 122 | Subscriptions & Donations | 128 |

Jewish Sages.

Of all persons mentioned in the literary and religious history of the Hebrew nation, few, if any, equal Hillel in fame. He may be singled out as the man who gave its peculiar tone to the religious thinking, not only of his own period, but to that of Jewish theology in general. This period was the golden age of Talmudism. The personal history of Hillel is exceedingly interesting. Born in Babylon about the year 112 B.C., of poor parents, although descended in the female line from the house of David, he married when twenty years of age. His son was Rabban Simeon, thought by some to have been the Simeon of the New Testament, who waited for the consolation of Israel, and was honoured to take the infant Saviour into his arms. Jewish legend extends the life of Hillel much beyond the usual period. It is said that at forty years of age he emigrated into Palestine, where he studied and taught for forty years, at the termination of which period he was elevated to the rank of Nasi, which he is supposed to have filled for other forty years. Like many other sages he was poor, and obliged to support himself by the labour of his hands. It is asserted that he earned daily a very small sum, the half of which he gave to the doorkeeper of the college, in order to be admitted to the lectures of Abtalion and Shemaja, and that with the rest he supported himself and his family. The mode in which he attracted notice is curious. One day his supply of money had failed, and the janitor would not admit him into the lecture-room. Although in the depth of winter, the zealous scholar, rather than lose the day's instruction, climbed from the outside up to the window, where he sat till he was completely covered

with snow, and rendered insensible by the cold. Sabbath morning dawned, and the teachers wondered why the light remained excluded from the schoolhouse. On examining the window, they discovered their zealous hearer. Glad for the sake of so promising a student, to break through the sanctity of the Sabbath, the requisite remedies were applied, and, to the joy of all present, Hillel was restored to life. From that time his fame increased. When after the death of Hillel's teachers, and during the troublous times which followed, the sons of Bethera—or as some would have it, in lieu of a regular Sanhedrim, the elders of Bethera—presided over the deliberations of the Jewish sages, the question arose whether as the Passover occurred that year on the Sabbath day, the solemnities of the feast were to take precedence of those of the Sabbath or not? The question does not seem to have been discussed at any previous period, and the sons of Bethera confessed their inability to decide it. Hillel was now sent for, as having been a distinguished pupil of Abtalion. His arguments failed, indeed, to convince the members of the College, but his appeal to the authority of Shemaja and Abtalion settled the question. The sons of Bethera resigned their office, and Hillel was elevated to the presidency of the Sanhedrim. After the defection, Menachem Shammai, inferior only to Hillel in reputation, occupied the post of his Abbethdin. The learning of Hillel, whom tradition placed side by side with Ezra, was celebrated in hyperbolical language. It was said to have embraced not only Scripture and tradition, but languages, geography, natural history, in fact, all sciences, human and superhuman. To show the extent of his influence upon the rising generation, it is asserted that Hillel had no less than a thousand pupils, of whom eighty were said to have been specially distinguished. Of these thirty were, in the languages of the time, described as worthy that the Divine glory should rest upon them, as it did upon Moses; thirty, that at their command the sun should stand still in the firmament, as in the case of Joshua, while only twenty were less noted. Amongst them Jonathan, the son of Uziel, was the most distinguished, while Jochanan, the son of Saccai, who afterwards sustained so important a part in Jewish history, was the least celebrated. Statements like these are meant to impress posterity with a sense of the greatness of Hillel. He also originated some changes in the management of the theological schools, and was the first to introduce the distinctive titles of Rabban, Rabbi, and Rab (the latter being applied to extra-Palestinian teachers). The following are amongst the theological principles of this age, as handed down to us. "Be thou of the disciples of Aaron, who was a lover and follower of peace, a lover of mankind, and one who bound them to the law." He was also wont to say, "Whoever aims after fame shall only lose his name. Whoever does not increase in learning, decreaseth. Whoever does not acquire knowledge becomes guilty. Whoever tries to make gain of the crown of learning shall perish." He also said, "If I am not to be for myself, who then shall be for me? and as long as I am only for myself, what am I; and if not now, when then?" We subjoin a few other choice sayings of this father of the synagogue; they will indicate the direction of theology at the period of our Lord's advent, when Hillel flourished: "Do not separate thyself from the congregation, and do not put confidence in thyself till the day of thy death. Judge not thy neighbour till thou art in his situation. Say not, When I have leisure I will study, for perhaps thou mayest never have that leisure." He also

said, "An ignorant man cannot properly abhor sin; a peasant cannot be pious; a bashful person cannot become learned; an irascible man cannot become a teacher, nor he who engageth much in business a sage; and where there are no right men, see to it that thou prove thyself such an one." His views of the coming and kingdom of the Messiah, although widely different from those entertained by the multitude, are too vague to allow us authoritatively to interpret them. They do not, however, seem to have directed him to the future. Like the other rabbins, he ascribed the highest merit to, and connected the kingdom of heaven with, the study of the law. Although his learning was so great that it had procured for him the place formerly occupied by the sons of Bethera, yet, in the multitude of traditions, even he is said on one occasion to have forgotten a certain ordinance. Hillel was extremely simple in his mode of living, modest, meek, patient, and kind. The mildness of his principles, which generally betokened a rather rationalistic turn, and a liberal disposition, often degenerated, in the hands of his followers, into laxity. To him the merit is due for having made the first attempt at collecting the various traditions which had hitherto been arranged in six hundred sections, according to their contents, under six general heads. But the most prominent, though perhaps the least tangible consequences of his teaching, was the peculiarly speculative direction which he gave to Jewish theology, to which he may be said to have given its peculiar form, as he imparted to it that bias which it has ever since preserved. The voice from heaven, to which the rabbins in the last instance appealed for decision, declared indeed at first that the principles of the school of Shammai, which were opposed to those of Hillel, were equally correct with those professed by the Nasi. But with the increasing popularity of the latter this oracle became modified; and while Shammai's views were allowed not to be false, those of Hillel were adjudged as authoritative (Halacha).

[The above is an extract from the "History of the Jewish Nation after the Destruction of Jerusalem," by the Rev. Dr. Edersheim. We hope soon to take an extended view of this valuable work. We hail it as a most important addition to the too scanty library of works devoted to Jewish subjects, and the more gladly as it is an offering to the cause of truth and of Israel by a Christian pastor of the seed of Abraham. We earnestly commend it to those who are desirous to know this wonderful people, and especially their religious character and belief, in their long dispersion.—ED.]

Young Israel.

No section of the Jewish community presents so important or so hopeful an aspect as the young. The aged, whatever doubts as to the soundness of their faith may be awakened in their minds, are, with few exceptions, content to die as they have lived. "It may be all very true, and our children and grandchildren may believe in your Messiah; but Jews we have lived, and Jews we will die," has been frequently the language in which the entreaties of the Missionary have been put aside. A few, indeed, there are, who, at an advanced stage in their journey, have been persuaded to turn aside from the beaten path, and the shadows of whose evening sun fall on them beneath the once despised Cross. But their time of action

and extended influence has passed by, and they can do little more than "set to their seal" that the word of the Gospel is true, and that Jesus is indeed the Christ. But the young are accessible to argument—susceptible of kindness. They do not submit to traditional bondage—they invite us to show them a better way. They read the New Testament, and they would read other writings if presented to them in an appropriate and unofficial form. The journals of our own and of other Missionaries abundantly confirm these assertions; and there are qualities about the Jewish youth of both sexes that invite our affectionate solicitude and confidence, and which, if brought, by the Spirit of God, under the influence of Christian truth, would render them invaluable associates in every enterprise for the salvation of souls, and for the amelioration of society.

We earnestly invite attention to these our younger brethren and sisters, and communications on the subject. Short, well-written essays, appeals, letters, &c., scriptural classes, and Christian intercourse, would appear to be the most obvious means for present use. We should be glad to see classes for mutual scriptural instruction composed of intelligent youths, to which the young of Israel should be respectfully invited, and where they should feel themselves a part of the fraternal association; or to have lectures delivered on scriptural subjects of general interest—*e.g.*, the histories and biographies, the geography and the natural history, of the Bible. Let there be no concealment of the truth, but let the Jewish brother feel that he is gaining knowledge and an open door to certainty, to peace, and usefulness. You must not render it, strictly speaking, a devotional meeting; but you will go to it in the spirit of prayer, and He that heareth prayer will answer.

The affectionate regard expressed in the Holy Scriptures to the young of Israel, the brilliant instances of youthful piety which adorn their pages, and the precious promises respecting the children of Zion, may well awaken deep consideration and believing effort.

Notice of Books.

The Desire of all Nations. By Rev. W. LANDELS. London: Snow.

Youthful Piety. Substance of a Discourse on behalf of the London Missionary Society, addressed to the Young. By JAMES PARSONS. London: Snow.

THESE admirable discourses have been handed to us for notice in the JEWISH HERALD. We have read them with peculiar interest. They are worthy of the eminent men who have given them to the Church and to the world. Mr. LANDELS nobly and persuasively takes his stand for the truth, as intended for all, adapted to satisfy the yearnings of every mind after God and immortality, and, by its very nature, laying us under personal obligation to aid its diffusion. He speaks of himself as "one so young, and consequently inexperienced;" but we praise God that, amidst the sepulchres of the fathers, He is raising up such a band of fearless advocates for truth, and for the salvation of the world through "the One Name," and by the One way opened in the Gospel. Mr. PARSONS lays the foundation of active usefulness in deep, evangelical religion—a far more healthy basis than that of mere excitement, which sometimes produces

rivalry between schools or classes, but too often begins in spasmodic effort, and is succeeded by indifference or distaste. The man of God illustrates, with the earnestness of one who "has at least endeavoured to bear the burden and heat of the day," the instance of the Hebrew youths as exhibiting youthful piety possessed—youthful piety tried—youthful piety honoured—youthful piety useful.

We think the tendency of the whole discourse is to foster that manly and independent piety which will outlive the relation between a pious teacher and an amiable youth, and secure for the Church and her enterprise vigorous, evangelical, and devoted support. We do not complain that the conversion of the Jews is entirely omitted among the objects commended to youthful piety, although we deeply regret it. Rather would we entreat our young friends everywhere to purchase and read the sermon, and then to apply the principles laid down not only to zealous effort for the conversion of the heathen, but also to the duty of seeking their salvation who must not be overlooked, if we would, under the influences of the Holy Spirit, save the world. "Let Jerusalem and her children come into your minds," when you identify yourselves with these Hebrew youths, and would emulate their piety.

We are tempted to extract the following from "Youthful Piety tried:"—

Youthful piety has never been without its difficulties; and not seldom, as on the occasion before us, has it been acutely tried,—the plant having to grow and mature, when breathed upon by the pestilence, nipped by the frost, beaten by the tempest. . . . There are none among you, imbued with the influences of religion, who have not, to some extent, discovered the fact we indicate, by your personal experience, or who will not discover it soon. You may be tried by your own indwelling passions, which, though dethroned and subjugated, have not done striving for the mastery,—vanity, self-conceit, cupidity, anger, envy, deceit, levity, sensual desire, and lust. You may be tried by the hostility of others, on whom, by kindred or by civil position, you are dependent—parents, guardians, masters—hating your religion, and what they conceive will be the results of it, and therefore attempting, in the ungenerous malice of domestic and social persecution, to drive you from your faith and hope. You may be tried by the fascinations of worldly amusement and pleasure,—the feast, the song, the dance, the concert-room, the theatre; where all forms seem beautiful, and all accents joyous, and all elements redolent with enchantment. You may be tried by opportunities of secular elevation and honour, of rising high in the ranks of life, of attaining and wielding power, and associating with the magnates of the land. You may be tried by strange and terrible combinations of evil influence formed and applied by the great adversary of souls, and rushing mysteriously and suddenly upon you, with an almost overwhelming energy which confounds you. You have felt already how sharply an engagement in the service of God and truth is tested; or if there be any among you to whom hitherto the day has been serene and bright, you are warned that the clouds *will* gather, and that the storm *will* come. Accept the caution, and vigilantly and prayerfully *prepare!* The trial of youthful piety is permitted and arranged by God, in wisdom and in kindness. The dispensation might appear to some harsh and inopportune; and questioning might be indulged, whether it would not be far better to postpone the ordeal, especially when severe, until he who endures it has become more matured in character, and more ample in resources. Now the pressure is designed to produce, and does produce, effects on character of a most salutary and beneficial order: it is the discipline which fits the Christian labourer for the field, the Christian pilgrim for the journey, the Christian mariner for the ocean, the Christian soldier for the battle. It leads to acquaintance with self and with other beings, it increases hatred of sin, it exercises patience, it strengthens faith, it quickens caution, it elevates prayer, it urges dependence upon God. Estimate thus the reasons for which the trial is imposed, and be content, and be encouraged. In order that the high purposes of Heaven may be fulfilled in yourselves, take heed of one thing—*Take heed that you never compromise. There lies the only danger.* "Watch ye, stand fast in the faith, quit you like men, be strong." "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." "Be strong in the grace which is in Christ Jesus." "Endure

hardness as good soldiers of Jesus Christ, fight the good fight of faith, lay hold on eternal life, whereunto ye are called." And yet a little while,—and He to whom you have been loyal will crown you with the laurels of the conqueror.

Far be it from us to weaken one energy engaged for the salvation of the heathen, or to divert one argument that would tell upon that sacred cause; still would we ask for Israel a portion of the holy devotedness thus besought by the author:—

We affirm the fact, that throughout the annals of the Church, youthful piety has generally been the most useful; and we now hasten to remark, that it is given by God for the express purpose of *being* useful. Those who possess it, possess it not only as a *privilege*, but as a *stewardship*; and they are to work for their divine Master, in the enlargement of His empire, and the salvation of the souls of men. They are placed under principles, the legitimate operation of which impel them to active and zealous effort, and which they must endeavour to carry out in all possible modes of action, if their responsibility is to be fulfilled. . . . Enkindle your emotions, and collect your resources at the cross of Him by whose blood you have yourselves been ransomed; and, thus prepared, go forth wherever His Spirit prompts you, and His Providence prepares the way, in furtherance of that high enterprise which has already employed the most illustrious of your species, and the issues of which are to create the gladness of eternity. We who were in Christ before you, and who have endeavoured to form an accurate estimate of your position in regard to the Cause we supremely love, cannot but recognise a special claim upon you, and cannot but expect a special blessing from you; it is our strong and solemn conviction, that the strength of the Church, and the hope of the world, are in the young. . . . All labour tends toward one result, assured by Him who cannot fail or lie—the extension and dominion of His own cause over the whole world. We are propelling the arrival of an era, when the systems of evil, under which earth long has groaned, shall melt away before the power of the triumphant Gospel; when the cross, uplifted high, shall draw all men unto it; and when one anthem of gratitude and homage shall ascend to Him who died there, "Worthy is the Lamb that was slain!" "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "The Lord shall be king over all the earth; in that day shall there be one Lord, and His name one." Behold, and rejoice in the glorious goal!

The Unerring Guide. Youth directed in the Journey of Life. By Rev. JOHN SMITH. London: Snow.

A gentle, persuasive, and scriptural memento for the young—such as Evangelist would have put into the hands of one asking his way to Zion with his face thitherward. It reminds him of his needs, his dangers, his enemies, and his inexperience—commending him to the only, the omniscient, compassionate Almighty and faithful Guide—telling him how he may secure this guidance, and urging the necessity of an immediate application. Parents and teachers will find this little book a valuable and attractive present in the hands of those whose interests are dear to them. We very earnestly recommend it.

Missionary Intelligence, &c.

MARSEILLES.

Mr. CORRY has been much encouraged during the month; and at the date of his last letter was setting out to visit some of the neighbouring towns:

During this month I have had unusual opportunities to prove to my brethren that Jesus Christ is the very Messiah, the Saviour of Israel; and that the time would, by the mercy of God, soon come, when the Jews will, with tears of remorse and of joy, look upon Him whom they have pierced, and be saved. Several of them agreed with me, and one told me that not long ago he read in a German paper that at the present time there are in the kingdom of Prussia alone about 5000 Jews who believe in Jesus as the true Messiah.

I have also seen several of my brethren to whom I had preached Christ many months ago, and I am thankful to be able to report that I found some of them beginning to feel the power of the Gospel on their souls. One of these was Mr. L—, a French Jew, and whom I pointed to the crucified Saviour more than six months ago; he immediately told me then that he was a Jew, and as such he was sure to gain heaven; but he has now a different view of himself. He said, "The Spirit of God has shown me the fallacy of the idea that I shall be saved because I am a Jew by birth; I am now beginning to look to Jesus Christ for my salvation, not depending, as I once did, on my own works, but feel I must rely on Christ's finished work, which He has finished for sinners."

Another, Mr. S—, whom I had seen about ten months ago, told me that he was still reading the Bible which he bought of me, and in the course of our conversation I found that he possessed a very extensive knowledge of the New Testament, and at times gave utterance to such sentiments of deep and unaffected piety that he forcibly reminded me of the man in the Gospel, "who was not far from the kingdom of God." He appeared confused on the doctrine of the Trinity; he acknowledged the divinity of Christ, but considered the Holy Spirit as the breath or influence of God. He said, "I feel that it is the blood of Christ alone which is able to purge the conscience from the guilt of sin, which shuts us out from communion with God."

I advised him to read and to consider further the doctrines of the Gospel, but, above all, to pray for the conversion of his soul.

A third, a Polish Jew, told me that the more he read the Word of God which I gave him, the more he was convinced that Jesus Christ is the true Messiah. He said, "Before I read the Testament, I did not believe that there was a devil; but now I feel his darts in my soul. I also believed that Jesus Christ came to teach contrary to the law of Moses; but now I see that He came to fulfil it."

I have just returned from a visit to Miss M— (the aged believer in Jesus, whose conversion and subsequent walk have borne so delightful a testimony to the power and grace of Christ), with whom I spent a profitable hour. On seeing me she said, "I am very glad to see you, my dear friend, but I do not think you will have much longer to come to see me. I feel daily that I shall soon be called home, to be with those 'who came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.' All my pains and infirmities are like so many notices of the near approach of death. Yes, I daily look for it. Every morning when I rise I thank my Saviour, and say to myself, I may never lie down again; and every night when I lie down, I may never rise again. I am ready, 'for I know in whom I believe,' and am persuaded that He is able to keep that which I have committed unto Him against that day."

Mr. G— is still with me, and is diligently studying the Bible. He has now commenced reading the "Old Paths," which I have lent him, and which he has already found a very interesting book. He appears to be a great sceptic; but from his very objections against the truth, I can perceive that his conscience is anything but easy, and that there is a work within him which I believe he knows nothing at all about. May the Lord bless him and all those who are "asking the way to Zion with their faces thitherward!"

PARIS.

From Mr. BRUNNER:

Amidst many obstructions peculiar to my field of operation, the Lord is still continuing to give me from time to time some precious fruit upon my labour.

My convert, Miss M—, was baptized last Sunday by Mr. Lovitt, in Chapelle Marbeuf. Mr. Lovitt preached a sermon adapted for the occasion. The baptism

took place after the service, but the whole congregation remained, and it was visible that all were deeply impressed and edified by the public testimony of this daughter of Abraham. Many of the congregation came up to shake hands with the convert, heartily welcoming her into the brotherhood of Christ's visible Church.

Pastor Birdier and his wife and Miss Lealie were the sponsors.

I have during the month made several new Jewish acquaintances, both German and French, who, by their favourable disposition towards Christian truth, betray an almost instinctive preference for Christianity, without, however, their being able to account for it.

One of them, Mr. L— (a Bavarian Jew), desired, immediately on my first interview with him, to be baptised as soon as possible, because, he said, he was sure he would die very soon, and he would wish to die a Christian. But finding him thoroughly ignorant of his religion, I told him that he could not be baptised before he had passed a regular course of instruction, and given evidence of a converted heart. He could not at first understand this, or the reason and importance of any delay, and said in anger, that if I would not have him baptised, he would apply to some other pastor. I had much work before I could impress him with the solemn importance of this step—what it required of him both spiritually and intellectually; and that it would be a blasphemy, deserving of God's wrath, if it were to be done indiscriminately by the inspiration of a fancy, and not by the sense of a spiritually lost condition, and the necessity of peace and reconciliation with God through Christ. I supplied him with a New Testament, and requested him to read prayerfully, and reserve for me to explain what might appear to him obscure.

A young man, Mr. F— (a Prussian), whom I met in the street, and with whom, perceiving him to be a Jew, I entered into conversation, has since then been visiting me, and manifesting much interest in the Gospel of Christ. I am reading with him the New Testament, and he may, I trust, by God's blessing, be benefited by it.

Mr. S—, a most interesting Jew, who has occupied the office of Shoebat and

Chasan in a Jewish community in France, has been recommended to me by Mr. Frankel in Lyons. He calls upon me very often, and we have most pleasant conversations on Christian topics. He is seriously and with full purpose of heart seeking the truth. I supplied him with a Hebrew New Testament.

I met, the other day, two venerable-looking men in Oriental costume, but of decidedly Jewish features. I approached them, and asked them in Hebrew whether they were Jews. Their answer was, Yes, sir. After a few farther questions, I found that one of them was a native of Jassy (Moldavia), but residing in Constantinople, and the other a native of that place. As the one of Jassy spoke German pretty well, I entered with him into conversation. But as soon as I touched the subject of Christian truth, a look of intelligence was interchanged between them, and after a few words between themselves, the one who was carrying on the conversation said to me most politely, that they had already met and conversed with several Missionaries in the Holy Land, and that from what they had seen of them they admired their love and zeal, but as for the claims of Jesus of Nazareth they reject them, and even refuse discussion. I asked whether this rejection was the result of prejudice, or of ripe examination of God's holy Word. "No; I, for my part," he answered, "have read the New Testament, and far from being blindly prejudiced against Jesus, I think him indeed a prophet; but I do not go farther." I requested them to accompany me to my house, when I would endeavour to prove to them from Scripture, that Jesus was the Messiah, the mighty God, the everlasting Father; but they refused.

My convert, Miss M—, has for the moment obtained a few pupils, whom she instructs in music and English.

LYONS.

FROM MR. FRANKEL:

In a former journal, I mentioned the case of Mr. D. S—, and my visits to him in the hospital; he left about a month ago, to try the baths at Aix. I have lately received a most interesting note from him, in which he tells me with what pleasure he read the books I lent him, but above all, what peace and comfort he derived from the reading of the New Testament; and expressed a longing desire to see me again, and converse together about Christ

and the Gospel. The day he called to take leave, he had to wait for me for nearly two hours, during which time he conversed with Mrs. Frankel about the various doctrines of Christianity. He freely expressed his views, which were such as to leave no doubt but that he was not far from the kingdom of heaven.

A few days ago I was accosted in the street by a Jew, whom I had not seen for the last three years. I was very much gra-

tified to find that the bread that has been cast upon the waters has in some measure been found after many days. He has treasured up the words of life I so often proclaimed to him during his residence in this place; and the New Testament I gave him, as a parting memento, has been read with great interest and profit; during the two days he stayed here, I spent several hours with him, conversing about the one thing needful; he united with me at the throne of grace in pleading for an increase of faith, by which he might be able to lay hold on the Son of God, and receive him as the Saviour of his soul.

Whilst writing this, Mr. C—— (an aged inquirer frequently mentioned), called. I never saw him in such a happy state of mind; he told me that he had been praying

in his room, and felt that Christ was the Redeemer of his soul, and that filled him with joy unspeakable. I had no idea myself as to what extent his affairs were involved with his children, and often accused him of indecision and want of faith, but to-day he opened his heart to me, and told me everything, from which it appears, that very imprudently he had lent all to his children for a term of two years (which will be up next December), and if he were to be baptised before the expiration of that period, he would be left literally penniless. He has given notice to his children that he will leave them by the end of the year, and all that is due to him must be paid by that time, after which he is fully resolved to be baptised, and unite himself with the people of God.

BELGIUM.

The subjoined extracts from Mr. KESSLER's journal will show how important it is that our ministry among the Jews should be evangelical, vigilant, and earnest.

When I told you, a little while ago, that Unitarianism is a new foe, which seems to rise up in juxtaposition to Roman Catholicism, and adds another difficulty to a missionary among the Jews, I was not aware that it had taken such hold of the Jewish mind as I now find to be the case. Besides grappling with the Roman Catholic controversy, we shall now have to counteract an influence which I am afraid is gaining ground but too fast. The uneducated Jew looks upon popery as a system of idolatry: no wonder that he shrinks from hearing anything about Christ or Christianity. The educated Jew, on the other hand, prefers a religion guided by his reason, instead of the Word of God.

There has, since my return from England, been published (I suppose by Unitarians) a translation of a work, entitled "A Defence of the Jewish People, in the Times of Jesus of Nazareth, against the Christians, by Abraham Ben Jaddai, Rabbi of the Jewish community at Knoxville, United States."

Not knowing whether you are aware of the existence of this work, permit me to quote a passage on the character of Jesus.

"It is obvious," he says, "that Jesus often prayed to God in the presence of his disciples; but how could he, if he had been God, address prayers to himself. Jesus was a great man, a faithful and zealous observer of the true religion; he was one of the few who ventured to remind those in authority to return to the good way they

had left, and who hesitated not to lay down his life for the defence of the truth.

"Hebrews, we have mistaken this man for centuries; we have despised him because the Christians have despised us. Jesus of Nazareth was a Jew, one from among us, of the seed of Abraham; his name has resounded throughout the world; let us examine his history without prejudice, and not despise the glory which he has obtained for himself; for his glory is also our glory, who are his people. Yes, we say to you, Christians, with pride, this Jesus, whom you honour like God, is of the same race as we, poor despised Jews, whom it is not so very long ago you pushed from you like unclean beasts, and whom you were even not ashamed to spit upon."

Such is the language of a Jew, and not only of one individual Jew—for your missionaries will one and all bear testimony that the same notions are entertained in various parts of the world; but this is no gain for us; we can only lament, and pray that these very Jews may read their Bibles as a *whole*, and thus be led by the Spirit from high to know the whole truth as it is in Jesus.

But as in a cloudy sky there is now and then a bright spot, so among the lost sheep of the house of Israel there is a stray one who seeks his way to Jesus.

You will remember that in September last I referred, in my report, to an interview

* Re-translated from the French.

with a Jewish schoolmaster, who had been for years at the head of a Jewish school on the Rhine, and afterwards in Luxembourg. Then I already noticed that he had given up all belief in tradition, and that he had urged the youths under his care to the perusal of the Bible, the pure word of God. There was a desire for knowing the truth. We have met frequently since, but apparently with little result. Last Saturday he called on me, and, after a long and serious conversation, requested me to give

him a Hebrew New Testament and a Bible, in addition to which he bought a Hebrew and German Pentateuch for a friend. He promised to come again on the following Saturday, and I am really looking forward with delight to the interview. May he find that the New Covenant is only a continuation, or rather fulfilment of the promises made to the fathers, and that the Messiah of the Old is the Christ of the New Testament!

HANOVER.

MR. W. BRUNNER says:

I have the satisfaction to inform you that my opportunities of intercourse with the Jews during the past month have been on a larger scale, owing to the circumstance of a fair having been held this season in this town, which brought to it an influx of Jews from all parts of this country, as well as from other adjoining states. I availed myself thus of the favourable occasion of bringing myself into contact with those Jews, by distributing various tracts among them, and in acquainting them, who came for the purpose of worldly merchandise, with that pearl of great price, in comparison to which all the riches and treasures of this world are lost in insignificance. I have been encouraged to see that my little books have been eagerly received, and I trust they may, by the Divine blessing, prove successful messengers to those persons, and to those farther quarters whereto their circulation will extend. Mr. I—— (an optician from H——) and his daughter listened to me for some time on the great subject of the past advent of the Messiah, on which occasion I proved to her from the Scriptures, that He in whom the Christians believed, was the one foretold by the Prophets, and that to Him the ceremonies and services of the old dispensation figuratively referred. It was rather new to Mr. I—— to be told, and on the authority of the Scripture too, that the Jews were in error, and that Jesus of Nazareth was the true Redeemer, by whom alone salvation is to be obtained; but his ignorance was owing to the fact of his never having heard the glad tidings of the Gospel before (Rom. x. 14); therefore he did not scorn, or, as in many cases, avow at once his disbelief, but listened with a reflective and serious mind; and it was evident that within his heart thoughts were rising as to whether those things concerning Christ may not be really true. It is, indeed, often the case, in preaching the Gospel to some individuals, the truth seems at once to touch the depth

of their hearts; they raise no objection, they do not cavil, but they remain serious, and within them they realise the silent interrogation, "May we not, after all, be in error? may not the Gospel be true?" This is surely the dawn of light, the commencement of a work of grace, which, in due season, may be completed and perfected! For such individuals, our prayer should be that they may be guided into all truth, that their minds may be more and more opened to a full perception of the spiritual character of the Gospel, and receive the same in all simplicity and faith. I provided Mr. I—— and his daughter with suitable tracts, which, I trust, will enlighten them, and teach them what they must do to secure their souls' salvation.

Another interesting case I came in contact with during the fair, is that of a young man from Schleswig Holstein. In introducing myself, he first thought that I was a merchant; but when I told him that my object was a spiritual one, and specified the same, he changed colour, but was nevertheless ready to receive me, and to listen to the message of peace which I had to deliver. He told me he had heard once before of these things from a great man at Desmald, but that he was not capable of passing a judgment on the truth of Christianity. "It may, perhaps, be so," he said; "but I am not learned enough to decide on this point." I showed him what was the design of revelation, that it was to teach us in matters of faith, to guide and to determine our course into the safe path. This young man allowed me then to preach to him the truth of the Gospel, freely and without reserve, to which he listened most attentively; while more than half-a-dozen Jews were grouped around us at the same time, to listen to the conversation. They all accepted my tracts, and behaved most respectfully towards me. Mr. K—— seemed to have been impressed by my

words, and asked me whether I could not supply him with a Bible, or at least with a Pentateuch, and, indeed, if I had had a large quantity of the Scriptures, I could have disposed of them at that season. That young man appeared to me of a candid, open, and teachable mind, and although he is now removed from my immediate influence, I trust that the words I have spoken to him will not be in vain, but that he may be urged on by the tracts which I have put in his hands, to read and search, and be directed to Him of whom Moses and the Prophets did write.

Besides these cases, I have, in other instances, where I had not the opportunity of regular conversation and intercourse, handed tracts, which were received, and,

I hope, read by many. The distribution of tracts under such circumstances is, I consider, already a great advantage; for during the bustle and restless activity of a fair, the minds of the people (at least, a large portion of them) are too much engrossed by their concerns, to be disposed to enter into long conversation with a Missionary. So let us hope, that like the sower, who deposits the single grain into the soil, and has, by-and-bye, the joy of seeing the same multiply into a hundred, and sixty, and thirty fold, so will also those silent tracts, in those cases where *only* such have been given, strike deep root in the hearts of their readers, and bring forth fruits meet for repentance.

WURTEMBERG.

From Rev. P. E. GOTTHEIL:

Immediately after dispatching my last letter, I received a visit from a young Jew, whose simple yet touching story was well adapted to engage my heart's interest in his behalf. It appears that he was left early an orphan, and thrown on his own resources to find means of subsistence, and to pick up such scanty morsels of information as chance might throw in his way. In 1848, there being a press for recruits, he was given up to the army, by his native community, as the best means of getting rid of the duty and expense of maintaining him. But he had no inclinations for the "trade of war," and therefore took his furlough, as soon as he could obtain it, with a view of procuring eventually his entire release. Ever since, he has been a poor lonely wanderer, in search of rest and peace, which he has not yet found. Of late he has been much touched with the evidences of vital piety and love which he has met with among Christians; and this has been one of the means of drawing his heart to Christ. His affectionate heart has, as it were, responded in a fellow-feeling of love, and this has made the Saviour attractive to him. He has determined, by the grace of God, to devote himself to Christ. We have spent a happy time together, and I trust not without a blessing. He has left me for the present, in order to put his affairs at home in due order, and obtain a final release from his military obligations, as I urged him, in the first instance, to attend to these things, which as yet were binding on him. I thought it right to do so, to teach him the importance of conscientiousness. Since leaving he has written me several affectionate

letters, which enabled me to see that my labour had not been in vain. I hope to see him again ere long, and to commence a regular course of instruction with him. He is willing to be bound apprentice to a shoemaker. I pray God to guide this lone and poor wanderer into the paths of salvation.

I have also had the gratification of receiving information with regard to a young man, a member of a distinguished and wealthy Jewish family residing in this kingdom, who seems to have found Christ, and fixed his attention on things above, where Christ sitteth at the right hand of the Father. He derives pleasure from the preaching of the Gospel, and joins us in religious services whenever he can do so without being observed, as he is anxious not to grieve his aged parent. May he receive strength to forget all, for the sake of the One in whom all is given to him in this life and in the life to come! I am not at liberty, at present, to say more on the subject of this young man, but ask your prayers on behalf of these two brethren, that they may become children of God, and heirs of the promises through Christ their Lord and Saviour.

I have very encouraging letters from dear brother Craig, of Hamburg, who is indeed a faithful workman in the cause of his divine Master. His patient labours, in the midst of almost utter barrenness surrounding him, is quite an example for us to follow. His labours are equally directed to Jews and Gentiles, very justly considering every human soul in need of the one Saviour who has come to save all that are lost.

GIBRALTAR AND NORTH AFRICA.

Mr. Lowitz thus writes :

I am thankful to say that since I last wrote to you I have been more than usually engaged in my work, in consequence of the feast Purim, which the Jews here celebrated last month; and as it is customary among them to give alms liberally on that occasion, many poor Jews from Barbary came over to receive them. I had therefore the opportunity to preach the Gospel to many of them. Some whom I had previously known came often to my house during their stay here—two respectable rabbis in particular, with whom I had met and conversed some three years ago, now renewed our former acquaintance and arguments on the subject of Christianity, of which I was very glad to see them entertain a more favourable opinion than they had then. Last Lord's-day they were induced by me to attend Divine service at the Wesleyan chapel, and they were not a little pleased and satisfied with the simplicity and decorum of our Christian mode of worship, in contrast to that of the synagogue, so noisy and ostentatious, and, alas! an unmeaning service to the majority of worshippers. Our Lord's words, "God is a Spirit," &c., were fully appreciated by these two rabbis. I spent with them the afternoon of the same day in searching the Scriptures, to verify the glorious fact that Jesus of Nazareth is the promised Messiah. I gave to each a New Testament and tracts. They are about to leave Gibraltar, and purpose to go to Europe. There is likewise a Jewish family from the Holy Land, who were shipwrecked on the coast of Africa. They made their way to this place, and were directed to me for assistance and advice. Of course I did what I could for them, and pointed out to them the Saviour—the Man of compassion, the Friend of the poor. It appears to me that their being so mercifully delivered from a watery grave has produced in them a deep sense of Jehovah's goodness, and an anxious desire to know Him, whom to know is life eternal. The father, Sr. N—, and the grandfather, Rabbi A—, also of this family, come daily to my house to examine the prophets and to read the New Testament. It is their intention to go to England as soon as they can get a passage thither. With regard to my two inquirers, of whom I often spoke to you, they have made up their minds to go to England, and to make a public profession of their faith there, and where I hope they will meet with Christian sympathy and example to confirm them in their belief.

I informed you some time ago of my intention to visit Algeria, and so I left Gibraltar on the 9th ult., and reached Oran on the 11th. I was obliged to put up for a few days in the hotel till I was accommodated with comfortable lodgings in the house of the Rev. Paul Lanne, the French Protestant pastor, a truly good man, which made it agreeable to myself and advantageous for my work. I was very glad to find that many Jews with whom I had intercourse since my arrival manifested a deal of cordiality towards me, and to all appearance a great desire to converse on the grand difference between Jews and Christians, both in private and in public. I look upon that as a good omen, and the effect of my having preached the Gospel to them once before. I moreover visited Hemeen, a large town in the interior, inhabited by a great many Jews, where I was likewise very much encouraged by the reception the preaching of the Gospel met amongst them. I may observe that Christianity is beginning to be better known and understood by the Jews as well as by Mahomedans in this country, and is finding its place in the hearts of some here. I am in hopes that it will ere long take root, and spring up to the praise and glory of the Redeemer. I mean to visit very shortly Mustaghanem, where there are a considerable number of Jews; from thence I shall most likely embark for Algiers, the capital.

We are glad to make the following additions, extracted from a letter just received :

I visited several of the Jewish synagogues at different times during the hours of prayer, and succeeded in engaging in conversation with some of the leading men at the end of the service, after which I distributed tracts among them, as many as I could; but in one of them especially I was permitted to declare fully my message, and to testify for the Lord Jesus Christ. It happened in the following manner: as I was passing that synagogue, I heard a great noise proceeding from it, and on my entering I found some of the Jews engaged in a very hot dispute with their rabbi; listening for a short time in astonishment, I perceived they were quarrelling about the buying and selling of portions of the law, as they are in the habit of doing on Saturdays, when they read the Pentateuch, which is divided into as many portions as there are Sabbaths in the year, and each portion

into as many sections as there are days in the week; and when the sacred scroll is taken out from the ark, these sections are held up for sale by auction, and the highest bidders have the privilege of being called up to the *sefar*, and of standing by whilst the portion he bought is being read in his hearing by the chanter of the synagogue. The dispute in that place was, that these sections were sold at a very low price during the feast-days, and therefore at a great loss to the poor, who are supposed to be benefited by the money thus realised. I desired to speak to the rabbi, whom I asked whether this place was a synagogue; and he answered me in the affirmative. I then told him that such a proceeding in a place of worship was very unbecoming. The whole party appeared ashamed of themselves, and were not a little surprised at my presumption; they admitted, however, that it was not right to behave in this manner in such a place; and, since a profound silence ensued, I was encouraged to speak to them of the things pertaining to their everlasting peace. In the meanwhile a great many Jews from other synagogues collected themselves, and the place became crowded to excess, by which I was still more animated to speak of "Christ our Passover as sacrificed for us," through whom alone they can obtain pardon and acceptance with the God of Abraham, Isaac, and Jacob, endeavouring to set before them a crucified Messiah as the hope of Israel and the refuge of sinful men in general. I was permitted to speak without interruption for about twenty minutes, till the head of the synagogue whispered something to the rabbi, who then put several questions to me respecting the restoration to their own land, the reign of universal peace, according to the Divine promises, that should

take place in the days of the Messiah's appearance. I was glad to hear these objections made, and I could have thanked him for it, since it detained many of the Jews in the synagogue who were about to go away. I replied to the rabbi's questions by referring to the passages of Scripture intimating a two-fold advent of the Messiah, which I expounded to the best of their understanding. We then entered into a lengthened discussion on the importance of studying the ancient Scriptures without the help of commentaries or translations, but with the aid of the Holy Spirit and prayer; and if they were to read and to examine the sacred volume, they would find that "the Deliverer out of Zion" has already appeared eighteen centuries ago, and He has since been acknowledged and adored by all who "waited for the consolation of Israel." It would take up much space were I to repeat the discussion that followed my remarks; suffice it to say that all showed a great deal of patience and interest in it, until some Jews that stood behind me discovered that I had tracts in my pocket, at which they desired to look, and as soon as they received tracts, began to disappear; but I had scarcely enough with me to supply the twentieth part of them, so I told them to come to my lodging, and sure enough many came during that day to see me, to whom I explained Jesus as their Messiah, and gave to some Testaments and to others tracts only. I confess that I went home satisfied, and that I rejoiced that day and was thankful to God for having been allowed to deliver the message of His grace in that synagogue, somewhat after the manner of the Apostle of the Gentiles in the first ages of Christianity, as we read in Acts, chap. xvii., verses 1 to 5.

BEYROUT.

MR. MANNING is much cheered by the hope of being joined in his mission by MR. M. BEN OLIEL, who has just completed his studies, and whom the committee hope to be enabled so to station.

Respecting the subject of sending out Mr. Ben Olriel to co-operate with me here, I can only say, I shall be but too glad of an auxiliary, and especially of one who is a descendant of the father of the faithful, and a person of whom you have usually spoken in terms of respect and confidence. The station at Beyrout, which, of course, would not justify the keeping of two agents permanently here, is nevertheless the best that could be chosen for head quarters, and that on

account of the facilities afforded for locomotion—a character, I presume, the committee are desirous that our mission should henceforth assume.

I am sorry you were made anxious on my account, from reported disturbances at Beyrout, which, I am thankful to say, were without foundation, though in some parts of the country things were very bad. At Marash the Turks arose in a commotion, and burnt a Christian family, consisting of a father and mother, two

children, and some servants; providentially, the youngest child, a boy about a year and a half old, was out with his nurse when the affair took place, and hearing of it, she fled to a neighbour's, who concealed them, and she has since brought the child to Beyrout, where he is staying in a convent, with some sisters of his father, who are members of that establishment, and where I have myself lately seen him.

Since I last wrote, I have been again in trouble by a change of schoolmasters, and was for some time without one, which occasioned me much additional labour, though I desire to be thankful that there are in the school, at this time, several youths, who are very useful to me, and who afford me much satisfaction by their conduct. I have also received two cases, containing 142 copies of the Hebrew Bible, 67 Pentateuchs, and 50 Psalms, which were all

disposed of in a couple of days. A few only were given away; the rest were sold, and realised the sum of eight pounds sterling, which I have sent to the Society's agent at Malta, and requested another supply. Some Jewish rabbis are still staying here, from Rhodes and other places, who came purposely for Scriptures for the use of their schools, and they were unwilling to go away without the number required; and the other day, a deputation waited on me, to say that if I would order the next consignment to come by steam, they would pay the extra expense themselves. Let us be thankful, and bless the Lord for this manifestation of favourable regard to our humble efforts, and gather from it the assurance that, in due time we shall reap an abundant harvest, if we faint not.

Column for the Young.

A SCENE AT RONNEBURG.

DURING the period of Count Zinzendorf's banishment in the Wetteran, on account of his religious principles, it was his custom to assemble the inhabitants of the numerous villages surrounding Ronneburg every Sabbath-day for worship. "The field is white to the harvest," said Zinzendorf, as he watched the people coming up out of the valleys—men and women, old and young.

One of the guests, who appeared Sabbath by Sabbath, particularly attracted the count's attention. He was a young man, apparently about twenty-two years of age, small and slightly made, and very well dressed, who was always first at the place. With his companion,—an old, grey-headed man, upon whom he bestowed much attention,—he had, from the commencement of the Sabbath services, placed himself upon a wall, from whence both congregation and minister could be well overlooked, and during the singing of the hymns his full, rich voice might be distinguished from the rest of the assembled multitude.

There was something in the expression of the young man which the count termed "The mark of the soul,"—a look of peace, and desire for communion with the Lord.

Zinzendorf had frequently attempted to show kindness to the strangers, but had never succeeded in reaching them. With marked bashfulness, the young man kept out of his way, and never appeared except

during service; but this shyness only increased the desire of the Count to make his acquaintance. On the present occasion, about dinner-time, he wandered among the groups of Sabbath guests scattered around. He soon discovered the old man under the shade of a tree, who, having finished his simple meal, was sitting with folded hands, gazing into the rich valley below, watered by a peaceful stream, and clothed with corn-fields waving in the warm mid-day wind.

"Where is your companion, my father?" said the count, addressing him. "Why are you alone? I never saw you so before." "At your grace's service," replied the old man; my young companion is with an old Hebrew, called Rabbi Abraham. God only knows wherefore they meet; the elder seeks the younger, and the younger the elder, and they eat together from the same loaf, although one is a believing Christian, and the other an unbelieving Jew." "And who is the young man?" asked the count; "Is he a near relation?" "Oh! if he were," cried the aged man, in a mournful tone, "I should yet have pleasures which passed away long ago. I have a son, but he has left me, and I am alone in my old age; but no, not alone—the Lord, my light, is with me, and His rod and His staff comfort me, and will comfort me till my hour of death comes. But concerning my young friend, I can tell you

nothing, except that he occupies himself with clerical studies, and is truly spiritually-minded. He belongs to my people, as brother under the cross, and is our learned master. The noble youth has no home about here; he leads a wandering—I should say an exiled—life, similar to that of your grace."

"And how did you find him?" again asked the count. "Very easily, your grace; as the boy and I had the same Father, the Lord brought us together. I must tell you that my name is Philip Dorr, and I live below in the village of Himback; my cottage stands on the outskirts of the village, and from thence springs the best brook in the place. It was eight weeks ago yesterday since I was sitting in the evening before my door, gazing into the fields beyond, and reflecting upon my advancing years, when the young gentleman came up, tired and dusty, and, stopping at my stream, begged a vessel to drink out of. I took a small bowl from the kitchen, having no glass in the house, and, as I filled it, and reached it to the stranger, it came into my mind to try his spirit, whether he was of God, and I said, 'There, sir, drink; the water of this stream is wholesome and greatly prized, yet whosoever drinks of this water will thirst again; 'but,' says our Lord, 'whosoever drinketh of the water that I shall give him shall never thirst.' 'True,' said he, looking at me, 'the Lord's Word is the stream from whence flows everlasting life.' 'Now,' said I, 'if you are of this mind, come in here, for evening is approaching; a morsel of bread have I got for those who believe in the Lord.' He gave me his hand, and we turned into the house. Since that day he has taken shelter with me every Saturday evening, and leads me here for the preaching on the Sabbath. Farther know I nothing of him—nothing more must you ask. He is now with the old Hebrew; if you will do me a favour, fetch him away. I do not willingly see him go there."

The count proceeded to the familiar dwelling of the rabbi; the door was partially unclosed; an unusual voice impelled him to stand still and listen. The stranger was conversing with the rabbi in Hebrew. The old man, ready, and full of fire, as he pronounced the accents of his mother-tongue,—the younger, uncertain, often corrected by the elder, but never misunderstood. Never had the Hebrew tongue sounded so harmonious to the count; it fell as music from the aged mouth, in the rising and falling tones of the hymn of Moses: "Thy word shall distil as the dew, as the rain upon the grass, and as drops

upon the herb. Then will I praise the name of our Lord, and give to our God the praise." The count entered with a low step. Before a small table, covered with a snowy cloth, at a spare meal, sat the rabbi and his guest. The latter rose, with great timidity in his manner; but the Jew remained seated, with his cap on, saying, "Be welcome, lord count, but pardon me for observing the customs of my fathers; welcome are you to partake of our scanty meal. Do not despise the coarse food of a poor Jew, so eat bread with us," at the same time reaching him with one hand the black bread, and with the other the great salt-cellar. "I accept your invitation as heartily as it was given," replied the count, cutting a slice from the loaf; "but, Rabbi Abraham, how is it with your great liberality—is it never abused?" "Never, lord count," said the Jew, in reply; "and never shall I weary of giving, so long as I have somewhat to give. Thus have I learnt from my youth from my teacher, Rabbi Ben Joel, whom may the God of paradise bless! It must be fully thirty years ago since I was dining here one Sabbath-day with my people. A stranger of wild appearance came to the door, asking alms, to whom I said, 'Friend, my religion forbids my taking money into my hand to-day; but, if you are hungry, sit down and eat with us what God has provided.' He placed himself at the table in silence, and ate and drank like a hungry man, from time to time listening cautiously at the door, but he spake not a word. When he had finished, I said to him, 'Friend, if you are satisfied, return thanks to the Lord; I will, with my friends, thank him for food and drink.' I stood up—the stranger also—and I thanked the God of Israel, when he, with speedy acknowledgments, went away. He had not been gone long, and I was considering how I should make my way through the wood, when a highwayman appeared, seized hold of me, and, with fierce words, struck me to the ground. I begged my life; but the robber, enraged at finding so few valuables about me, threatened me with his knife. I begged a moment for prayer, which he granted. While I was upon my knees, committing soul and body to the Lord, who orders my days, a second appeared, who, looking at me, raised me from the earth, saying, 'Do you not know me, Rabbi Abraham?' I did not know him. 'He who fed me a short time ago, when I was hungry, shall not die,' said he; and, putting a dollar into my hand, disappeared with his companion into a thicket."

The count listened attentively to the old

man's story, but, as soon as it was concluded, fixed his eyes on the countenance of the youthful guest, in whom he felt so greatly interested. The three remained together till Rabbi Abraham had returned thanks, when Zinzendorf took the young man with him; and, as they wandered together under the shade of the trees, their hearts were opened to each other, and a deep affection sprung up from that day.

And who was the young stranger? It was John Caspar Horst—afterwards preacher of Sindheim—a man full of ar-

dent love to the Saviour, and one whose memory—still living—is blessed. At the period of our story he was a candidate for the ministry, and subsequently offered himself as a missionary to the Jews. He spoke Hebrew with equal facility with his mother-tongue, and was well versed in rabbinism. In society he was timid and retiring, with a very humble opinion of himself; but in the pulpit was full of fire, and without fear of man. His memory will not quickly be forgotten.—*The Churchman's Monthly Penny Magazine.*

SUBSCRIPTIONS AND DONATIONS

RECEIVED IN AID OF THE SOCIETY, FROM APRIL 1 TO JULY 1, 1856.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|--------------------------------|----|----|----|
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| A lover of Israel and Israel's | | | |
| Redeemer | 3 | 0 | 0 |
| Anonymous | 0 | 10 | 0 |
| Alliott, Rev. R., LL.D. | 1 | 1 | 0 |
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| Wright, Mrs. | 10 | 0 | 0 |
| W. G. Mrs. | 0 | 5 | 0 |
| Wilson, Mrs. | 0 | 5 | 0 |
| Young, Miss | 0 | 2 | 8 |

LEGACIES.

| | | | |
|-------------------------|----|---|---|
| The late Mrs. Davidson | 50 | 0 | 0 |
| The late Mrs. Butler | 5 | 0 | 0 |
| The late Mr. C. Hancock | 45 | 0 | 0 |

ASSOCIATIONS, COLLECTIONS, ETC.

| | | | |
|----------------------------|----|----|----|
| Freemason's Hall. Collec- | 13 | 13 | 10 |
| tion after Annual Meeting | | | |
| Poultry Chapel. Collection | | | |
| after Annual Sermon, by | | | |
| Rev. T. W. Aveling | 8 | 4 | 8 |
| Abergavenny | 4 | 3 | 2 |
| Baidock | 1 | 2 | 6 |
| Billerica | 4 | 0 | 0 |
| Birmingham | 8 | 4 | 8 |
| Blackheath | 2 | 3 | 10 |
| Bo-ton | 19 | 1 | 1 |
| Cardiff, A Friend | 2 | 0 | 0 |
| Coverdale Chapel | 4 | 6 | 6 |

| | £ | s. | d. |
|------------------------------|----|----|----|
| East Cowes | 1 | 7 | 7 |
| Fareham | 0 | 16 | 6 |
| Gosport | 1 | 2 | 3 |
| Graveend | 0 | 9 | 0 |
| Hackney Gravel Pits | 20 | 2 | 3 |
| Hammersmith | 15 | 5 | 4 |
| Hall | 14 | 14 | 0 |
| Lavnam | 1 | 13 | 0 |
| Leeds | 15 | 0 | 0 |
| Liverpool U. P. Missy. Socy. | 5 | 0 | 0 |
| Lyme Regis | 1 | 0 | 0 |
| Marden | 6 | 10 | 7 |
| Newark | 6 | 15 | 0 |
| New Park Street Chapel | 0 | 5 | 6 |
| Newport (Isle of Wight) | 1 | 10 | 5 |
| Pembroke | 3 | 1 | 10 |
| Royston | 1 | 14 | 6 |
| Rowley Bridge | 2 | 2 | 2 |
| Stockton-on-Tees | 1 | 12 | 7 |
| Telgorth | 2 | 5 | 6 |
| Trinity Chapel, Edgware-st. | 2 | 19 | 4 |
| Uxbridge | 1 | 1 | 1 |
| Ventrnor | 4 | 11 | 10 |
| Wellington | 0 | 18 | 8 |
| Wellington | 1 | 15 | 6 |
| Westbury-on-Severn | 7 | 5 | 0 |
| Westminster Chapel | 4 | 6 | 10 |
| Witham | 3 | 3 | 0 |
| Woolwich | 2 | 3 | 11 |
| Wycliffe Chapel | 1 | 19 | 6 |

Notices, &c.

ANNUAL REPORT.—We very much regret the omission of the following in the List of Contributions:—*Bridport* (Treasurer, T. Beach, Esq.; Secretary, Miss Hussey): Subscriptions and Donations, £6 5s. 10d.; Collection, £1 16s. 6d. Total, £8 2s. 4d. And also that in the account of *Bolton*, the amount is stated at £34 16s. 0d., instead of £38 16s. 4d.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, July 13th, (instead of Third Wednesday, as usual), at Seven o'Clock.—The Meeting is open to all Friends of Israel.

Just Published, price 7s. 6d., pp. 580,

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The Jewish Herald,

AND

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OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

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Contents.

| | PAGE | | PAGE | | PAGE |
|---------------------------|------|--------------------------|------|-------------------|------|
| Jewish Poetry — Temple | | MISSIONARY INTELLIGENCE: | | Mulhouse | 143 |
| Festivals | 129 | Wurtemberg | 136 | Notices, &c. | 144 |
| The Sleepless Night | 133 | | | | |

Jewish Poetry.—Temple Festivals.

[From Rev. Dr. Edersheim's very valuable and interesting "History of the Jewish Nation after the Destruction of Jerusalem under Titus."]

PASSING from the didactic to lyrical poetry, the Shir, or song, claims our special attention. It will scarcely be expected that the profane or secular song should have been much attended to amongst the Hebrews. On festive occasions, no doubt, the song formed part of the entertainment; but if the common Shir was less known amongst the Hebrews, the sacred song or hymn had, under the guidance of scriptural example, early attained a place of eminence. Not only the hymn of praise, but many portions of the regular prayers of the synagogue breathe the spirit of the purest, truest, and most elevated poetry. The songs of praise in general use in the synagogue were those poetic portions of Scripture which have always formed the groundwork of this exercise to the Church. But the Hebrew festivals were festivals in the truest sense. Not confined to certain ceremonies in the temple or synagogue, the day or week was spent in festive enjoyment and festive communication with God and Israel. Each individual or family confined not its religious enjoyments to the hours of worship, or even to the narrow circle of the family. It was enlarged so as to embrace all who shared the same hopes, and unmingled joy characterised the intercourse. On occasions like these the hymn found its proper place, and few as these relics of temple-times are, they sufficiently indicate the relation to which we have referred. We will not expect them to breathe a purely devotional spirit. They are rather the social songs of a happy brotherhood congregated on festive occasions.

One of the happiest seasons was the Feast of Tabernacles, which

occurred five days after the Day of Atonement, and lasted uninterruptedly for a full week, and was followed by the "Sabbath of the joy of the law," on which the annual prelection of Scripture was completed. On this occasion, which equally commemorated Israel's stay in the wilderness, and the goodness of the Lord in granting year by year of the fruits of the land, which had newly been ingathered, the people lived in booths constructed generally of branches of fruit-trees, from many of which their rich clusters still depended. The worshippers, lately purified from sin, kept this as a feast of thanksgiving. Arrayed in festive garments, carrying in one hand a citron, and in the other the "lulav," or palm-branch, intertwined with willows and myrtle, the worshippers appeared daily in the temple. Every morning, after the customary sacrifice, a priest drew from the pool of Siloam water into a golden pitcher, capable of containing three logs. Amidst the sound of trumpets he entered the temple through the water-gate, and poured it on the altar of burnt-offering. On the second, the sixth, and the seventh day, "that great day of the feast," (John vii. 37,) wine was also poured, which, through a separate vase, flowed into a receptacle under the altar, destined to receive drink-offerings. Louder than the sound of the Levites' instruments was the voice of praise, or the call for mercy and deliverance. In the evening a religious feast was celebrated. After the evening sacrifice, announced by the customary nine blasts from the trumpets of the Levites, the people congregated in the court of the women, the men below, the women upon balconies all around. Immense golden candelabra, each with four branches, gave their light; and on four ladders, one beside each branch to feed the flame, youthful priests were placed. The glare of that light shed its brightness over the city beneath, and every court in Jerusalem was lit up by the flame in the temple. The pious and chief (perhaps the Essenes and Pharisees) danced before the people, and swung and threw up the torches in their hands. The music of the harp, of the cymbal, and of the psaltery, of flutes and of trumpets, resounded from the courts of the sanctuary. On the fifteen steps which led to the court of the women stood Levites, who, with their instruments, accompanied those hymns, of which the following is a fragment:—

THE PIOUS AND THE MEN OF RENOWN.

"O happy youth, devoted sage,
Who will not put to shame our age!"

THE PENITENTS.

"O happy, also, is our age,
Which now atones for youth, not sage!"

BOTH IN CHORUS.

"O happy he on whom no guilt does rest,
And he who sinn'd with pardon shall be blest."

At the upper gate, which led from the court of the people to that of the women, stood two priests with trumpets. As soon as the crowing of the cock announced the approach of dawn, with blast of trumpets they descended into the court and passed on to the eastern gate, when, facing round toward the temple, they sang—

"Our fathers here establish'd by Thy grace,
Had turn'd their back upon Thy holy place,
And to the rising sun they set their face;
But we will turn to Thee, Jehovah God;
Our eyes are set on Thee, Jehovah God."

Another happy day was the 15th of Ab, when the collection of wood, required in the sanctuary, was finished. Then the maidens all went forth arrayed in white garments, specially lent them, that so rich and poor might be on an equality, into the vineyards round Jerusalem, where they danced and sung. The following fragment of a song has been preserved:—

"Around in circle gay the Hebrew maidens see,
From them the happy youths their partners choose.
Remember, beauty soon its charms must lose,
And seek to win a maid of fair degree.

When fading grace and beauty low are laid,
Yet her who fears the Lord shall praise await;
God blessed her handiwork, and, in the gate,
'Her works have followed her,' it shall be said."

Such are some of the interesting relics of temple-days and temple-usages which have been preserved. It is scarcely necessary to state, that as in Scripture, so in early Jewish poetry, neither definite and continued metre, nor regular and premeditated rhyme, must be sought. As it was composed for song, a certain metre no doubt must have been observed, but it was rather that of thought, the unfettered, immediate outpouring of the soul, than the measured step to which we have been accustomed. Gradually, however, these forms also developed. One of the most ancient attempts at it was in stanzas of four unequal lines. If only the long lines corresponded, it was termed "Levenah al gabeh levenah," (brick upon brick); if the short lines "Ariah al gabeh ariah," (piece of brick upon piece of brick). If one and two were short, and three and four long, it was "Ariah al gabeh levenah;" in the opposite case, "Lovenah al gabeh ariah." But it was comparatively long ere Hebrew poets learned—some think from strangers—regularly to range their ideas in the order in which they are now marshalled. Josephus and some of the fathers have, at least in the interpretation of some, attempted to find in Hebrew poetry the classical forms to which they were strangers both in matter and manner. The modern and scientific mode of pronouncing the Hebrew is that in trochees. The traditional, and to our mind more musical and appropriate, if not more correct, is that in iambs.

From the Shir we naturally pass to the Tefila or prayer. Properly prayer was considered the spontaneous effusion of the soul, called forth by a sense of immediate wants or experienced blessings. The measures taken by Ezra for the celebration of public worship throughout the land and the regulation of the temple-service, were the first steps towards a liturgy, which at first consisted probably in traditionally preserved prayers of sages and leaders of congregational devotions (the "Sheliach," "angelos," or messenger of the congregation). They were afterwards committed to writing, and gradually became the nucleus of the present Jewish prayer-book. In this liturgy about fifty fragments belonging to the talmudical period are incorporated. The oldest, which date from "the men of the great synagogue," comprise the confessions of the high-priest on the day of atonement, the arrangement of the "Shema," its three accompanying prayers, and six of what are called the eighteen eulogies. The high-priestly confessions on the great fast were successively for himself, for his household, for the priests, and for the people. Turning towards the most holy place, and laying his hands on the bullock which stood between the court and the altar of incense, he pronounced the first, which in substance

is similar to all the others. "Alas, O Jehovah! I have committed iniquity, I have transgressed, I have sinned, I and my house. Alas, Jehovah! atone for the iniquities, the transgressions and the sins which I have committed and sinned before thee, I and my house, as it is written in the law of Moses thy servant: for on that day will He atone for you to make you clean, from all your transgressions shall ye before Jehovah be cleansed."

Again, after he had tied a strip of red wool round the head of the scape-goat, and another round the neck of the goat to be sacrificed, he turned the former towards the east gate, whence it was to be led forth, and laid his hands upon the head of the bullock, confessing the sins of the sons of Aaron. Legend had it that the voice of confession was heard even as far as Jericho. It was responded in the praises of the people, who, when the high priest pronounced the ineffable name of Jehovah, fell on their faces and exclaimed, "Blessed be the name of the glory of his kingdom for ever and ever." Though pronounced ten times on that solemn day, yet the voice and praise and the sound of the priests' instruments concealed the mysterious name from priest and layman. Then the high-priest slew the bullock, caught its blood in a vase, and caused it to be stirred by an attendant. Having put fire into a golden censer, and incense into a spoon, he rapidly advanced to the Ark of the Covenant, placed the censer between its staves, and put the incense on the coals. A second and a third time he entered with the blood of the bullock, and then with that of the goat, and sprinkled the Ark once above and seven times below. In the same manner he sprinkled the curtain, and then, mingling the blood of the sacrifices, the golden altar and its horns. He then confessed over the scape-goat the sins of the people. At the close of the service he prayed, "May it please Thee, O Lord our God, and the God of our fathers, that neither this day nor during this year any captivity come upon us; yet if captivity befall us this day or this year, let it be to a place where the law is cultivated. May it please Thee, O Lord our God, and the God of our fathers, that no want come upon us either this day or this year; but if want visit us this day or this year, let it be due to the liberality of our charitable deeds. May it please Thee, O Lord our God, and the God of our fathers, that this year may become a year of cheapness, of fulness, of intercourse, and of trade; a year with abundance of rain, of sunshine, and of dew; one in which Thy people Israel shall not require assistance one from another. And listen not to the prayers of those who go forth on a journey. And as to Thy people Israel, may no enemy exalt himself against them. May it please Thee, O Lord our God, and the God of our fathers, that the houses of the men of Saron may not become their graves."

The only really fixed form of daily prayer was a collection of passages constituting a kind of confession of faith, which every Israelite was to repeat morning and evening. It consisted of Deut. vi. 4-9; xi. 13-21; Numb. xv. 37-41, and was in the morning preceded by two and succeeded by one; and in the evening both preceded and succeeded by two prayers, which, although considerably enlarged, are still in use.

[After having given these, and the eighteen Berakas to be repeated every day, Dr. Edersheim remarks:—]

It will be observed, that affection and trust in the Lord and His Word, longing for the coming of the Saviour, confidence in their privileges as Hebrews, and a desire after and respect for knowledge of the law (in the rabbinical sense), constitute the chief burden of these prayers.

The Sleepless Night.

"On that night could not the king sleep!"—no very unusual thing this, as regards kings. The poet, referring to Jacob at Bethel, says:

"Kings are often waking kept,
Rack'd with cares on beds of state;
Never king like Jacob slept,
For he lay at heaven's gate."

And who has not read the mournful soliloquy of one of our English kings, who envied, amidst his restless tossings, the sleep of the toiling peasant and the wave-rocked seaman!

"The king could not sleep!" What a common-place observation! what an ordinary occurrence, to be thus recorded in the inspired volume! yet the thing was of God, and His own pen hath written it. Events of amazing magnitude hung upon this incident; God's whole scheme of providence was interwoven with this little circumstance.

"The king could not sleep!" neither could Darius, after he knew the consequences of his foolish edict. But Ahasuerus had not thus acted: nothing particular oppressed him so that he could not sleep. True, a few days before, he had hastily sold a portion of his subjects to their murderous enemy; but pleasure and business had, perhaps, banished this in a great measure from his mind. The day before he had been at a banquet with his beloved queen and his favourite courtier; and had retired, well pleased, to rest, anticipating a renewal of the banquetting on the following day.

But still the king could not sleep, and there were many more beside him in the same condition, and who had abundant cause for their unrest. Perhaps his favourite could not sleep on account of ambition and revenge. The thought of himself at the banquet, and Mordecai on the gallows, might well keep *him* awake. The queen, notwithstanding all her apparent cheerfulness, could not sleep for sorrow. In many once happy homes, there was no sleep for some. True, the little children would sleep, ignorant of what impended over them; but mothers sat all the weary night, and dropped the burning tear on their dimpled cheeks. Fathers, too, had lost their wonted firmness, and hung in deep sorrow on the necks of their loved ones. It was a night for weeping, and not for sleeping. O king, it is but right that *thou* shouldst keep thy vigils with those whom thy thoughtless cruelty has so fearfully injured!

"The king could not sleep *that night*." It was a night of crisis; the turning-point in a nation's history. In the morning their sorrows were to commence, so had malice willed it; then the first execution, the precursor of thousands, was to take place. The scaffold was already erected; the victim was marked out, and the cruel, wily foe, like a fawning leopard, was just about to spring upon his prey. But all the designs of the crafty were overturned; all the fears of the doomed ones were scattered; and all the mistakes of the thoughtless king rectified by the simple fact, "that he could not sleep *that night*." How clearly is the hand of God to be seen in little things!

When the king could not sleep, what did he do? he read, or rather he caused others to read to him. Did he indulge a hope that the monotony of the reader's voice would lull him into slumber? If so, he was disap-

pointed, for he soon got interested in the subject. It referred to himself, and gave a detailed account of a plot against his life. The names of the conspirators, and the name of him who discovered their treachery, and thus saved the sovereign's life, were duly recorded. Upon inquiry, he found that, though his enemies had been punished, his deliverer had not been rewarded. His conscience accused him of ingratitude, and he asked himself in what way he should reward the man who had saved his life.

Thus the night wore away and the morning dawned. It was scarcely full day, when the king's favourite, intent on his cruel work, was already at his monarch's door, ignorant of what had been going on within. He was admitted, and a question from his sovereign raised his ambitious expectations to the highest pitch, but the next words crushed him down as with a thunderbolt. He must not oppose the command, and to obey it was more bitter than death. That was a memorable day; the royal city of Shushan was roused; and thousands upon thousands thronged to see the despised Jew riding on the king's charger, clad in royal robes, and to hear the doleful cry of the unwilling herald, repeating through every street the words which he had designed for himself: "Thus shalt it be done unto the man whom the king delighteth to honour!" The procession finished, Haman returned to his house in heaviness, and from thence went to the queen's banquet. Then came discovery and despair; his wickedness came upon his own head—the king's favour was turned to wrath, and that night Haman slept the sleep of death.

But that night, most probably, the king *could* sleep; he had done two acts of justice that day worthy of a king; he had shaken off a pernicious incubus, and recognised a real friend. And that night the queen and her honoured uncle proved the truth of the sweet words, "So He giveth His beloved sleep." God had owned their confidence, and worked with them beyond all their expectations. And that night many a Jewish mother smiled through her tears, and blessed the name of Esther. And many a Jewish father lifted up his drooping head and blessed the God of Abraham, who had not said in vain, "I will bless him that blesseth thee, and curse him that curseth thee;" and uttered his heart's gladness in the words of David, "The Lord is righteous, who hath cut asunder the cords of the wicked;" and all felt persuaded that He who had begun to work on their behalf, would "perfect that which concerned them." Nor were their expectations vain. God did appear. "The Jews had joy and gladness, and a feast, and a good day" (Esther viii. 17), and their enemies were all confounded.

Deeply interesting and instructive is this divine narrative. The name of God is not found in the Book of Esther, but the hand of the Lord is to be seen everywhere throughout it. Who can read it without exclaiming, "This is the Lord's doing, and it is marvellous in our eyes?"

Let us endeavour to bring this history to bear upon the circumstances of the Jew at the present time. How remarkable is the fact of the distinctness of Israel from all other people! Balaam had foretold this: "The people shall dwell alone, and shall not be reckoned among the nations." He also said, "I cannot curse them, for they are blest." Haman said, "I will try to curse them," and he perished in the attempt. But first he describes them, and in doing this he verifies the truth of prophecy, and draws a portrait of the people which is still a correct likeness: "There is a certain people scattered abroad and dispersed among the people of all the provinces

of thy kingdom, and their laws are diverse from all people" (iii. 8). Still are they scattered, and still are their laws diverse. But their gathering must come. The blessed period must arrive, when, whatever national distinctions may obtain, "there shall be one Lord and His name one;" and even now "in Christ Jesus there is neither Greek nor Jew; but Christ is all and in all." "There is no difference;" "the same Lord over all is rich unto all who call upon Him."

"In privilege, in prospect one,
Alike in Jesus blest;
They meet in Him before the throne,
They meet upon His breast.
Both saved by grace, no room to boast
Doth Jew or Gentile find;
They sing His love which saved the lost,
Which heart to heart doth bind."

Let us labour by every means to bring them into this glorious fraternity, this blessed bond of union; for as Haman's description still holds good, so does the Lord's direction, and the apostle's precedent, "*Beginning at Jerusalem.*" "*To the Jew first.*"

There is a sleepless Eye still watching over this people, so wonderful from the beginning hitherto. God has not cast them off. No! men may say, "This is Zion, whom no man seeketh after," but "He that keepeth Israel will neither slumber nor sleep," and "He who scattered Israel will gather him, and keep him as a shepherd doth his flock." The hearts of all are in His hands, and He can dispose all to work out His merciful designs, and He will do so to His own glory. Then let us hope for Israel's full salvation, and earnestly labour now, "if by any means we may save *some*." Here is a field in which God bids us work, and we should diligently use the most likely means. This is a post of honour which we should be anxious to occupy. The words which faithful Mordecai addressed to Esther are not without application to us: "If thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place" (iv. 14.) But Esther did not hold her peace; she ventured her life for her people, and succeeded. She was influenced by obedience to her uncle, and love to her nation. "How can I endure," she exclaims, "to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" (viii. 6.) She was not content to remain herself in safety and affluence, while her nation was in danger. And can we endure to see millions of Jews remaining in their present fearful state, without making an effort for their deliverance? There is a sentence still hanging over them; a fearful one, a deserved one, and imprecated too by themselves: "His blood be on us and on our children!" but even *this* sentence shall be reversed, and has been already in many instances. Let us, then, go unto the King of Heaven on their behalf; we need not fear a repulse. He will stretch out His sceptre of grace, and be well-pleased to hear our supplications. "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time, is come; for thy servants take pleasure in her stones, and favour the dust thereof" (Psalm cii. 13, 14). Then will the Lord say: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her" (Isa. lxi. 10). Well may they rejoice; for then will man be blessed, and God glorified. "Lo,

the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in His glory."

Dear reader, just two questions, in closing. Did you ever spend a sleepless night with the thought that God's righteous sentence overhangs you, and that you are condemned to die? If you have never done so, may that restless night soon come! Then look to Jesus, on whom that sentence fell; believe on Him, and then be for ever free from condemnation; rejoice in Him, who is the alone Saviour and Redeemer. If such is your happy case, did you ever pass any sleepless hours, asking, "What shall I do for Him who hath thus loved me?" If you rejoice, with Paul, in God's great salvation, and sing "who shall condemn," "who shall separate from the love of Christ," ought you not to be able in some measure to say with him in the next chapter, "I have great heaviness and continual sorrow in my heart?" This deep sorrow was on account of his Jewish brethren; it was most acceptable in the sight of God, and showed how deeply he was in sympathy with Him, who "beheld the city and wept over it." May grace be given us to go and do likewise!

J. C.

RECEIVED FOR REVIEW.—"History of the Jewish Nation after the Destruction of Jerusalem," by Dr. Edersheim.—"Lectures on the Book of Ecclesiastes," by Rev. Benjamin Weiss.—Packet of books published by J. Groom.

[AN accident and alight indisposition have prevented the Editor from inserting two or three intended articles. For this he asks the kind forbearance of our readers, while he is grateful that the missionaries' journals supply ample materials for the allotted space, well adapted to sustain interest in the cause, and to excite an increase of faith and action, of prayer and praise. The most entire confidence may be placed in the truthfulness of the statements presented, although motives of prudence and delicacy forbid the insertion of personal and local names.]

Missionary Intelligence, &c.

WURTEMBERG.

FROM REV. P. E. GOTTHEIL:

Friday, July 11.—Visited H—. The teacher, Mr. M—, received us very kindly and affectionately. Since the last visit, his wife has been called away into eternity. I mentioned this wife in one of my former reports, as having fallen in with her accidentally at H—, she being then in a very feeble state of health. She then seemed to receive the consolations of the Gospel with a ready heart; for whilst telling her of the Saviour's love to perishing sinners, her eyes filled with tears, and she listened with eagerness, as if every word

went to her very soul.* Now she is gone to her account, and we would fain hope that the Gospel which she then heard, and the "stronghold" to which she was then encouraged to flee for refuge, were present to her in the agonies of the dying hour. It is in viewing it in this light that the mission-work is made especially precious. We proclaim Jesus the sinner's friend, we exhort souls to believe in Him for the forgiveness of sins, we admonish them not to trust to

* JEWISH HERALD for 1853, vol. vii. p. 345.

their own works or merits, lest they be found wanting on the great day—and then we depart and leave the issue with the Lord of the harvest. On returning again, perhaps, after a season, we learn with concern, and not without hope, though with trembling fear, that the soul to which the Gospel had been proclaimed has departed, and that to it we can speak no more. What a solemn lesson to be up and doing! We had a long conversation with the husband of our departed sister, the above-mentioned teacher, Mr. M——. He is still in hopes of modern Judaism reviving, from its own vital powers, by its own inherent energies. They (I mean those reflecting Jews who argue like him) seem to expect everything from the power of man, and nothing from the Spirit of God. As long as this is the case, they will and must fail. "Not by might, nor by power, but by my Spirit, says the Lord." Our Jewish brethren have yet to learn this *fundamental* doctrine in the divine economy, of which the rationalism of the natural heart has not the remotest notion. Mr. M—— thinks much of the moral power of rabbinism, or rather its restraining power over the hearts of men. In reality, facts are just to the contrary: those who have obtained an insight into the system of the Talmud, and its practical working on the hearts of its votaries, know that so far from its restraining human passions, it rather appeals to them, and encourages them for the specific purposes, and tampers with them under the cloak of religion. This is not speaking uncharitably, nor too strongly. Mr. M—— thinks much of the Word of God, and places it high, but yet he pleads for the Talmud as an excellent auxiliary. What Mr. M—— wants, in common with many others of his class, and what we urged upon him, is, the study of God's Word, with the single eye of faith, with the view of discovering the truth; not as a Jew seeking the establishment of his own system, but as a sinner seeking the way of salvation, the paths of righteousness and peace.

Saturday, 12.—We went to T——, and there had some intercourse with Mr. E——, the teacher I have frequently mentioned as being very friendly and kind. He showed the same kind feeling now, and appears to be growing in knowledge. The experiences he makes at his own school seem to confirm him more and more in the conviction that the present system of rabbinic rule is insufficient for all purposes, except that of sending soul and conscience to sleep. Though advanced much further than the teacher mentioned before, he is not yet entirely freed from influences and fetters, which the force of education and

association from the earliest days almost assimilate with one's nature, and from which only the Spirit of God can deliver a soul. But I trust he may yet be delivered from this snare and thralldom, and enter into enjoyment of that liberty wherewith Christ has come to set the sinner free.

Tuesday, 14.—Went to K——. *Wednesday, 15.*—Early in the morning an opportunity was afforded to have a long conversation with a Jewish widow, who was friendly to us. Snatches of Hebrew, apothegms, and scriptural sentences, which she interweaved in her speech, though only imperfectly understood by her, as appeared from the application of them, showed us that her earlier education had not been neglected, at least as regards these things. Yet her notions of excellency and probity of character were exceedingly confused and unscriptural; honesty alone can make man happy, and save him for time and eternity, she meant. We showed her from Ezekiel xxxvi. 25-27, what kind of heart alone can stand, and will be approved of, in the sight of God. She also quoted the passage of the rabbis, that "all Israel is entitled to partake of eternal life;" we showed her the character and position of the true Israelite, the Israel of God. A Gentile Christian of great piety, who was present, spoke much to encourage her, and the Jewess spoke highly of her in her presence, extolling her goodness and excellency of her heart; and she was not a little astonished when that lady assured her that her own heart was of the basest and most sinful dye, that she had daily to humble herself in the sight of God on account of her many sins, daily to ask forgiveness, daily to ask for a new heart; and that whatever she was able to do, that seemed at all approvable, was not her own, but the Saviour's doing, whom she prayed daily and hourly to dwell in her by His Spirit. The Jewess would scarcely believe that. However, she continued in kindly converse with us, and enabled us to set before her many truths, which she never had heard of before that time. The Christian lady, who had won her heart previously, now seemed to have obtained even a stronger hold on her, and we trust that the intercourse of these two souls will be blessed. *How much might individual Christians do in winning the Jewish heart for Christ!*

The same morning we walked to N——, a village about two miles from K——. We called on the schoolmaster. He is an acquaintance of several years' standing, and had paid me a short visit a few weeks ago, at my own house. He and his family seem pleased, and gave us a hearty welcome. Our visit could only be short, as his

family's dinner-hour drew nigh, so we promised a second visit, and returned to K—. In the afternoon we walked again to N—, and paid several visits. We called on Mrs. H—. We found her at home with a daughter and the son; the latter bedridden for some time. He was—a very unusual thing in these days—reading in his Bible, the fourth book of Moses. We conversed on the right use of the Word of God, and the comfort to be drawn from it; the comfort it confers for time and eternity, in health and sickness, and in the hour of death. After we had been talking some time, the venerable mother began to fear our being “missionaries,” the thought of which made her uneasy, and prevented our continuing our conversation. Meanwhile other parties had entered the room. First came a young lady, the daughter of the principal proprietor of the village. She regretted very much that her father, the leading Israelite in the place, was absent, otherwise she would have been happy to see us at her house: but meanwhile she remained in the room, and listened eagerly to all that was being said. We left this house, and went to that of a widow, to whom we were introduced by the friend at K—. This widow has recently been left with seven children to provide for. By her energy and perseverance she is able to do so respectably. She gladly heard the word of encouragement from the Word of God, that He especially calls Himself the God of the widows and fatherless. Our Christian friend, who had accompanied us, then related the happy and peaceful death of a sister of hers, who in her youth had been very thoughtless as to the things of eternity, but had been laid up, had found the Saviour on her dying bed, and departed in peace, rejoicing in the hope of salvation and glory that was in prospect for her. Meanwhile several sisters of the widow, several of her own children, and her own brother, had gathered around her, all eagerly listening to the recital of a dying Christian's triumphs. When our friend had finished her recital, M— said, “Yes; such a soul is blessed not only in death, but in this life also;” a most striking admission on the part of this young Israelite. All this, we then explained, every soul can have in Christ, because it is or can be reconciled by His death, and justified by His resurrection. In this way we continued for some time. I wish some of our friends could have seen this interesting group of Israelites listening to the preaching of the Gospel. It was not controversy, for scarcely an attempt was made to controvert: it was merely the setting forth of the whole counsel of God concerning the

salvation of sinners on our part, and the listening to it with open ears on the other. The three sisters were clustered around us, and some of the children had mounted on the counter (for it was an open shop) looking over the shoulders of the others, whilst the brother stood near the door, because he had to attend to his own business on the other side of the way, and now and then left us in order to serve a customer, but immediately rejoined us, the minute he was free. We then repeated our visit to the teacher. We had scarcely sat down, when nearly all the people we had just left followed and rejoined us, among them the young man M—, who sat down by our side. Here, in this room, controversy got the upperhand. The teacher, Mr. K—, maintained that Messiah could not have come, because Isa. xi. 6 was not yet fulfilled. We explained that what is predicted there must naturally have a gradual development, just as the curse or punishment pronounced on Adam: that he was to die yet did not find an immediate realisation, but an eventual one. This did not convince our opponent; but we adduced other cases in Scripture where the fulfilment of the divine purposes, though sure, was yet a gradual one. He said, “Scripture must be explained by reference to Scripture!” in this we agreed, and from this principle endeavoured to show from Daniel ix. 24-27, Hagg. ii. 6, Mal. i., and from general history, that Messiah must have come already. K— referred many of these passages, especially Isa. liii, to Agrippa or Vespasian! At last he got the length of admitting that in the development of God's plans there must be a beginning, and that this beginning has taken place already, but not through Christ, but through the Thora! (Bible, Old Testament.) We showed that this was not the case, but that it had its origin with twelve poor fishermen, who went about preaching the crucified Jesus. Nothing short of the divine power accompanying their labours, could have enabled these poor, friendless, and powerless men to shake the then mighty heathen world to its very foundations. Mr. K— got very warm on the subject: we fear he tried to maintain his very untenable position from a kind of feeling that he must sustain it in the presence of so many of his people, whose teacher and leader he was. We returned late to K—, Mr. K— accompanying us, when we spoke much of the right use of the Word of God, with prayer for the aid of the divine Spirit; and of the danger of resisting the strivings of this Spirit.

Thursday, 17.—Went to E—; not

finding the teacher* at home, and learning that he was at a neighbouring village some miles off, we went to that village, as it would give us an occasion to make the acquaintance of the teacher of that community. We found them both sitting together in friendly converse, and the minute we entered their joy seemed very great. They gave us quite a brotherly reception. The teacher of E—— had often spoken of us to his friend the teacher of O——, in whose house we were at present. We found them to be very conversant with the question of Christianity, though the teacher at E—— is far more advanced in the knowledge of the truth than is his colleague. We soon turned to the 53rd chapter of Isaiah. The teacher of E—— plainly asked his colleague to explain this chapter; *he, for his part* (he added), *could not otherwise but see it fulfilled in Jesus Christ*. His friend assented after some hesitation. We then read the chapter together, applying one passage after the other to the history of Christ. It was all admitted. The question was then raised, Why Israel as a nation still was permitted to exist? The answer was on the part of the teachers: to testify to the truth of Holy Writ, and because they were under the curse. We pointed out a more forcible answer, from Romans xi., viz.:—that Israel was to be engrafted again, to show forth the glorious loving-kindness of our God. We then conversed on the seventy weeks of Daniel, Isa. xi., and showed the right nature of prayer, as the heart's sincere desire. The teacher of O—— told us the striking fact of the conversion of a working mason (a Christian), who, all his life long, had refused to have any intercourse with a Christian minister, or attend the means of grace. At last he fell down from a great height, and injured himself mortally, and even then refused all spiritual consolations until the night before the day of his death, when his conscience awoke, and the terrors of judgment came into his soul, and he desired the minister to be sent for. But the minister had been called away on some duty to another place, and for six hours the poor sufferer had to struggle with his fears, and be agonised at the thought, lest he be called away ere he had heard of Christ. What an instance of God's wonderful love, even to this sinner at the eleventh hour! The delay, however grievous to the soul, was evidently caused for a blessed purpose; it was evidently meant to intensify the desire awakened in this soul, hardened by a lifelong career of thoughtlessness and obsti-

nate sin. Had it been gratified at once, perhaps it would not have been valued nearly as much; and when at last the minister did come and proclaim to that soul, just hovering over the confines of two worlds, that Saviour who can render the departure from the one easy, and the entrance to the other sure, he found peace in God through Him who has died for him, and risen again to be the life of those that die in Him. In the enjoyment of this peace he left this world, in very truth a brand plucked from the fire.

We tried to improve this striking incident in the hearing of our two Jewish friends and the family present; and it is believed they saw the facts in their true light. We then conversed over a good many topics, the teacher's wife listening attentively, after having—which we ought not omit to mention—provided refreshment for us in so very kind a manner, that we could not refuse partaking of it. On leaving, the two teachers accompanied us, the one a good distance from his home, the other as far as his own village, when we continued our conversation on many points. We then took an affectionate leave. One of them said to me, on the way home—"Sir, we (Jewish) teachers are your best missionaries, for by introducing the Bible in our schools, we prepare the way for your labours most effectually."

July 13.—Visited B——. Called upon Mr. H——, the rabbi. We entered on a conversation with regard to scriptural exegesis. Mr. H—— told us that he had attended the lectures of Prof. Paulus, late of the Heidelberg University (one of the most decided and clever rationalists of his day). Mr. H—— is much in praise of De Wette's Bible translation. As an instance, the 45th Psalm was taken in hand, and the different readings considered, in which way we came to speak of the Messiah. Mr. H—— would not enter on that ground, but referred immediately to other subjects. We referred to the wonderful preservation of the Jewish people, and to the reasons and purposes God had in view in preserving them. Mr. H—— did not admit these, but they were proved from Scripture. He did not see the necessity of a Mediator; we shewed that, all through the Old Testament, the idea of propitiation and mediation prevailed in the institution of sacrifices, which ceased as soon as the one Mediator had appeared, and the one sacrifice had been effected. Now the Jews have for 1800 years neither temple nor sacrifice. He maintained that repentance was quite sufficient to atone for sin. But how at death? We compared the deathbed of a Christian to that of a Jew—the one rejoicing as a conqueror, the other

* This is the teacher referred to in the second column of page 180 of the HERALD for 1855.

full of terrors and doubts, even according to the Talmud's own admission. Mr. H—— said that, in his opinion, all that is wanted of a dying Jew, to insure his salvation, is to say the *Shema Israel* (Hear, O Israel, the Lord thy God is one God), and to confess his sins. He need neither have nor do any thing more! Under these circumstances, the Trinity of the Godhead was of course a sealed doctrine to him, and one he most violently opposed, for this doctrine is only intelligible to the sinner, who is thoroughly convinced of his utter helplessness as a sinner. Mr. H—— then referred to the divisions existing among Christians. With regard to this, he was reminded of the divisions existing among the Jews; when we learnt, to our surprise, that he did not reckon the Parassim (those Jewish bodies who reject the authority of the Talmud) to be Jews, but renegades! After a lengthened conversation we left, with an impression that in this case our labour has been well nigh in vain. We tried to visit another Jew, but found him gone out. Whilst waiting for him, another Jew, S——, entered, and we commenced conversation with him regarding the Sabbath, with reference to Isaiah lviii. He maintained that many laws had been given, in order that a few of them (as many as possible) might be kept, and whoever kept as many as he could would not be condemned; the fallacy of which argument we shewed from Dent. xxv. 26. This led to the Christian's hope when under the conviction of sin, and to Him who bore our sins according to Isaiah, liii. When explaining the latter, S—— started up and left the room, desiring to hear no more of it, pleading preparation for the Sabbath! A young Christian journeyman, who was at work in the shop we were in, was even a worse unbeliever and heathen than the Jew who had just been with us, and one of us had to speak most seriously to him on his levity and shocking want of godliness. Instead of being an example of faith to the Jews in the midst of whom he lived, he seemed to be the worst scoffer amongst them!

July 19.—We were again at K——, and called at the house of a Jewish merchant. He being absent, we met his wife engaged in reading her prayers. We explained the nature of prayer. The good woman had no notion that prayer could be made independent of the form of prayer prescribed in her ritual, in an unknown tongue. She thought that in praying from the heart, you could not give thanks unto God. The rehearsal of these prayers is, in fact, looked upon as an *opus operatum* in the sense of the Romish Church,—as a work that must be done, and that, if done, is

sure of its certain reward, the leaving undone of which is sure to be punished. We endeavoured to show the nature of true prayer—the child speaking trustingly to the Father—the creature to its Maker—the sinner to the Judge. We added some encouraging words regarding the right and diligent use of the Word of God.

In the afternoon we went to H——. We called upon the leading Jew of the village, and found wife and children at home, enjoying, as they called it, the Sabbath rest. The children were engaged in reading; it was but a sorry supply of reading they had. The books were very objectionable, in no way fit for edification; and the poor young people did not seem at all aware how much they hurt themselves by spending (or rather wasting) their time with reading of this kind. Whilst engaged in pointing out the danger of this sort of books to the children, the father entered, a man with a frank and open countenance, extending to us a very friendly welcome. On hearing the subject of our conversation, he fetched down a portion of a Bible with commentaries, to verify his assertion that the Bible was in his house. But being in the house is of no avail, unless it be in daily use with prayer. This we pointed out. Our Jewish friend (Mr. K——) agreed to this, mentioning the case of the landlady of the village inn, who had introduced morning and evening reading of Scripture with all her household, with an evident blessing upon them all. This led to pointing out the object for which God has given His Word to every soul on earth,—to lead to Christ, in whom alone we find our happiness and our salvation. Mr. K. complained exceedingly about the hopeless state of the Jewish congregations in the kingdom, and seemed feelingly alive regarding their failings. The new forms introduced, he said, were only made to make the synagogue yet more distasteful to the rising generation. Not that he stuck up for the old forms, but he justly desired more than the mere imitation of forms, which are characteristic of other religious bodies, the result of their religious views. There they have life; in the synagogue they are the shade, destitute of its reality. Many young Jews of the village, he added, go to America, and at Havre they generally leave their religion. Not a few, however, find the true religion, when settled in America. Thus we conversed on many important topics, the family sitting in a circle around us, and listening carefully and attentively. One of the little girls read a Psalm in Hebrew, and translated it tolerably accurate; it was ex-

plained. We left in a friendly manner. We were introduced to another family, and found many young people assembled in a room. They were thoughtless and inattentive. Frivolity is, I fear, the leading feature of the Jewish mind among the young, for want of higher principle. We tried to read and learn, from Isaiah lviii. 13, 14, how the Sabbath ought to be improved, and left after a time, little satisfied by our visit. We conversed with some on the road, and then left for

D.—We there called upon the teacher, Mr. R—, and our conversation lasted about two hours. Mr. R. at once attacked the doctrine of the Trinity. He was told that this is a crowning truth, to understand which the foundation-work must needs first be thoroughly settled. He said we were no more Jews, but we urged that they were no more Jews, because they did not acknowledge Him, who is the King of the Jews. He urged that Jesus could not be Messiah, because all nations were not yet His subjects, as they ought to be, according to prophecy. The gradual development was shown as indispensable. First, redemption was to be wrought out; then the gradual extension of the kingdom. Mr. R— maintained that there was no difficulty in extending Christianity, intimating that it was a more cloak for licentiousness; whilst Judaism brought with it many difficulties and self-denials, as fasting, &c. He was made aware that just the very opposite is the case; that Christianity imposes, or rather engenders, more self-denial than Judaism; it being very easy to put on Tephilin during the short time of prayer and such like, than, for instance, to follow the laws of monogamy. This feature he claimed for the Jews; but we told him that monogamy is an essentially Christian institution, and but for the Christian spirit, in the midst of which they dwelt, the Jews would be, to this time, practising polygamy,—as, in fact, they do, under Turkish and Persian rule. In fine, to conquer and subdue all sin and all that is sinful, is much more difficult than attending to outward observances. The Christians must strive to attain this, because they are reconciled, redeemed, and sanctified, through the blood of Christ. "Where do we read that Messiah is to suffer and die?" We referred to Isaiah liii. He took this to refer, not to Messiah, but to the Jews. We referred to Daniel ix.: Messiah must have come, because He was to come before the destruction of the second temple. "He cannot have come, because the nations do not yet adhere to him;" and so on. Many objections were thus raised and answered. In explanation of the Trinity, to which

Mr. R. recurred again, we quoted and explained Genesis xlviii. 15, 16. The oral God's word, and equal to the Bible (as far as law, R. takes, in its principal parts, to be as the Halacha is concerned). But why are such palpable contradictions in it, if it is God's word? R— maintained that without the aid of the Talmud, God's will cannot be done, nor His word honoured or kept. Tephilin, for instance, were meant to raise our devotions; other things to exercise us in self-denial, &c. But we pointed out to him the spiritual nature of the law—Isaiah xxix. 10-14; Jeremiah viii. 8, &c. After a long intercourse, carried on in a friendly though animated spirit, we left.

July 21st.—Went to C—.—Called upon Mr. S—.—He professes to spiritualise the doctrines and statements of Scripture, but, as it turned out, in a rationalistic manner. In the very outset he declared the sacrifices of the Old Testament to be *accommodations to popular notions*! as if God were a man, to accommodate himself! as if accommodation were not, in a measure, untruth! We were not a little astonished at this assertion, from the mouth of a teacher in Israel, making God a liar! We pointed out to him the consequences of such an assertion, and the scriptural idea of the sacrifice. Still he could not see it in that light, and adhered to his original notion. Isaiah liii. he referred to the Jewish people, but failed to make good this view of his. Israel, he said, had a mission to fulfil in the world. "What?" To testify to the unity of the Godhead, and to be martyrs for this truth. He was shewn that Israel's mission was quite of a different nature, viz., to shew forth the wonderful and condescending love of God to sinners. Mr. S— then attacked the Trinity, which caused a discussion on Genesis xlviii. 15, 16. Mr. S— thinks Christ a great man, of many and exalted virtues, and a liberal reformer,—in this respect, a man highly to be esteemed; but he doubts the truth of the Gospels, and yet more so that of the Epistles, as, in his opinion, composed in the third or fourth century, with the view of establishing some specific doctrines. He considered Christianity a reaction in heathendom against the unity of the Godhead, maintained by the Jews.

July 22.—Early as half-past six in the morning we received a visit from a Jew of this village, who spent with us near three hours. We had heard of him the day before, but what we were privileged to hear from him on that memorable morning, by far exceeded our expectations, and opened our hearts secretly to praise God for His wonderful works in the heart of one of His

lost sheep. I wish I could convey an impression of this brother's history as he related it to us, with all the vividness and energy of genuine experience, and the reality of inner life. But a short sketch must, for the present at least, suffice:—In his early days: he felt now and then drawn to God in a particular manner, and seems to have had happy moments, which he sought a closer intercourse in with and greater nearness to the living God. On entering life as a merchant traveller, he forgot much of these impressions, and was tempted to go with the world. With the world came sin, and with sin forgetfulness of God; he was tempted to indulge in the pleasures of the world, and this brought him to ruin. This, in the world's eye, splendid career, ended in—prison. But this his deep fall was intended to lead the way to his resurrection. In the beginning, his imprisonment well nigh brought him to despair; his sensitive nature could scarcely sustain it, and most likely some of the better impressions of his early days rushed back upon his memory. In search of comfort he resolved to turn, what is generally termed among the Jews, “a pious Jew.” He became extremely scrupulous in his attentions to the prescribed forms of Judaism, prayed much from his prayer-book, fasted much, and strove hard to find peace; but the more he struggled for it, the less he seemed actually to possess or obtain of it. At last he accidentally fell in with a New Testament, and began to read it, and the more he read the more he was interested in it. Yet all this was nothing to him,—it was not his—it was the Christian's book. When, however, in the course of his reading, he came to the parable of the vineyard, and read that even those who were hired at the eleventh hour were equally acceptable to the Master and sure of their reward, it flashed across his troubled mind, that there might be hope for him—lost sinner even as he felt himself to be. He began to attend the Christian services held at the prison chapel, and eagerly drank in all he heard there. His prison now became a place of delight to him, and the many months he had yet to spend within its walls, he looked upon as a time of refreshing from the presence of the Lord. He never missed a service, and in his eagerness to hear, he went to the Roman Catholic service, which is also held at the prison, so that he heard three sermons every Lord's day. At the same time, his manners so improved, and he commanded such respect, that the prison authorities made him head man over a large number of his fellow-prisoners—at which,

however, they demurred, as they did not wish that a Jew should have dominion over them. He had moreover to experience much of their mookery, especially when, at the church services, they frequently saw him in tears, moved by the love of God as manifested in the giving of His Son for sinners, such as he was. After the time of his detention had expired, he returned to his village, with the treasure of great price he had discovered, hidden in his bosom. He entered life again, but a different man. He established a business, but on the principle of the strictest economy: let your yea, be yea, and your no, no. He set about striving for holiness, in life, thought, and conversation, at the same time he sought further information. His opportunities of hearing the truth were now less than before, for the minister of the village was not a believing man, and he could not frequently go to church for fear of his family and kindred. He was thus thrown more on his own resources. Being of rather an imaginative turn of mind, he endeavoured to clear up many points to his satisfaction, on which he had, as yet, not full light. Whenever, in walking to other villages, in prosecution of his business, he met with Christian people, he talked with them on the subject of which his heart was full. He also prayed much, not from his book, but from his heart. That spring of the inner life seemed to have been then opened. But this being thrown on his resources was dangerous to him. He strove for sanctification—but from his own strength and power; at the same time he obtained possession of the works of one of the followers of Swedenborg—and this strengthened him in this career of striving for holiness, separate, as it were, from Christ. He has been strongly influenced by this doctrine, to the great disadvantage of his growth in grace. The Spirit will yet have to work in him the conviction, that without Christ, or rather besides Him, he can do nothing. He is striving for holiness, and desires to have the advantage of Christ's work on his soul: but he is yet striving in his own strength. For instance—some time ago, when, I suppose, he examined himself in the sight of God, and found himself wanting, he resolved to try and make a beginning in becoming better in some points; he would speak less, keep under his body by fasting, &c. He did so; but instead of finding himself improving, he discovered that he could not set himself right in the sight of God, even in these few points. Thus he has to learn—that every good and perfect gift is from above, from the Father of lights, and not

from us, or any attempt of ours. It is thus he stands at present; and he rejoiced to meet, on that memorable morning, with brethren who, like him, had found all in vain, save Christ and Him crucified, and the righteousness through His blood, and with whom he could converse on the subject freely. At the same time he is convinced that Jesus is the Messiah, and he says he frequently feels, when sitting in the synagogue, as if he could not resist any longer to rise up, and, like the apostle, to call out with a loud voice: "Ye men of Israel, this Jesus whom you reject is the Messiah promised to our fathers!" His convictions are not unknown in the village, and have made such an impression, that the Jewish teacher (the above-mentioned Mr. K—) has begun a course of lectures on those passages which the Christians consider as Messianic, in order to refute them; quite a novel feature in the synagogue, in which we cannot but rejoice, as the attention of many is thereby led to these passages. Of course, our brother is convinced that they refer to Messiah Jesus, and hence his desire to speak out openly. May the Lord give him strength to do so! We prayed with him, and pleaded for light, and grace, and strength. Our hearts rejoiced, and were full of thanks for this dear soul. And I earnestly pray all, who know the value of the soul, to plead with the Lord on behalf of this dear brother.

We endeavoured to visit some more Jews, but found that the teacher had warned them to have no intercourse with us.

July 23.—Went to W—. The teacher (Mr. R—) there is of a kind and friendly disposition. We conversed on the right use of Scripture. At school, he teaches Pentateuch with Psalms, and only portions of the Prophets. We reminded him that *all* God's Word ought to be taught, as it is an organic structure, from which no part can be wanting without disadvantage—the Gospel also, as the final development of the whole structure. The question was raised: Who is a Jew? A Jew, he replied, is one who believes in the unity of the Godhead, and who is circumcised. But this definition, we observed, is equally applicable to the Turks—who also maintain the unity of the Godhead and circumcision; adding our definition of

a Jew, as we found it in Scripture, viz.:—One who submitted to the King of the Jews, Christ. It was then shewn that there can be no fear of God, without forgiveness of sins, and the means provided accordingly; explained the nature of sacrifices, from Levit. xvi. "But God said He does not require sacrifices" (Ps. l.), said Mr. R—. We explained the meaning, referring to the sacrifice to be brought on the day of atonement, all in reference to the One great atonement, after which all the others were to cease and did cease (Ezek. xviii. 33). The conversation then turned to Isa. lv. 1-7, from which the true nature of conversion was pointed out. To resolve to sin no more, Mr. R— said, is conversion. But this is insufficient, as we want power from above, which is only granted after we have forgiveness of sins, (Jer. xxxi.) Good works are not even possible, when the soul examines itself in the sight of the decalogue, and yet God's curse is upon such a soul (Deut. xxv. 26). Reward and punishment explained, with reference to Gen. xv. 1. Our best works, moreover, are polluted and wanting in holiness, and needing to be purified and washed from sin; hence all is of grace. Objection was also raised to our speaking of God as a person,—("three persons in one God," &c.) We examined R.'s views with regard to God, and found them pantheistic in substance, though he was not aware of it. The image of God in man was then explained: God in Christ is giving Himself to man, to redeem him from the consequences of the fall; to break down the partition that divides the sinner from Him; to enable him, as his highest reward, to walk with God, as the patriarch did. But only those who have Christ can thus come to the Father, according to Micah vi. 8. Mr. R— denied the necessity of mediation, but was shewn the contrary from the prophets. The much-troubled question of free will then came to be discussed and explained; after which we parted from Mr. R—, he giving us his best wishes.

May the Lord, in His mercy, bless this work,—sanctify and prosper that which has been according to His holy will,—and bring that to nought which has been of sin and anis; and to Him alone be all glory, power, and dominion, now and for evermore. Amen.

MULHOUSE.

Mr. GINSBURG says:

Again we are in Mulhouse, where we have been sincerely welcomed, both by Christian and Jewish friends. Indeed, though my sojourn in Creuznach was re-

quisite for our health and profitable to the million, my immediate return was indispensable. The first few days after my arrival, I have scarcely been able to take my meals

regularly, on account of visitors—Jews and Christians.

I think it was in the month of March that I referred to a certain Mr. B——, whose acquaintance I had made, and who, notwithstanding his best wishes, could not visit me, on account of his wife; but the Lord having taken her from him, he came at last and took regular instructions from me. This Mr. B—— had, however, a few days before I left Mulhouse, unaccountably disappeared; and his absenting himself was the more painful to me, as I had expected the same day, the morning of which I saw him for the last time, that he would introduce his sister to me. But B—— did not come and did not write. All my inquiries were fruitless. At his former residence I was told that B—— had left Mulhouse; he must have done so the very day he visited me. He was much prayed for. One afternoon, when in Creuznach, sitting with Mrs. G—— and sister, and talking of the Jews with whom I have been wont to meet, lo! a letter from B——! This, in itself, was a good cause for sincere gratitude; but when I perused its contents, my heart was overjoyed to find that B—— had remained faithful to his God and our God. The reason of his sudden disappearance was as follows: His sister, the only person to whom he had intrusted the secret workings of his heart, having divulged them to his parents, they all went to our friend's room, and, in

his absence, broke open his chests, emptied them, and took all ("even my *Bible*," writes poor B——,) with them. B—— returning, and finding his goods taken, and his private intentions known to all, but, above all, that his dearest sister was his traitor, thought of no alternative but to leave town instantly. He left for A——, where he still resides. I have answered his kind and faithful letter, and received another from him, saying, he would absent himself until I return.

A very interesting family is visiting me daily; but I must forbear particulars now.

You remember Professor K——. When on my return, I asked him for the news in the synagogue, he said: "*All the learned Jews with whom I have spoken of late, agree with me that TALMUDISM IS DECAYING RAPIDLY, and before the end of this century, the rising generation will have but the recollection of its historical existence.*" "You missionaries," added he, "must make haste to substitute something better in its place, before the world and mammon take possession of its followers." What an encouragement, and what an invitation, for the missionary, the committee, the society, nay, the whole of Christendom, to continue, indeed to increase an hundred-fold, the work among the Lord's people, who assures us, now more than ever, that "the year of our redeemed is come" (Isaiah lxiii. 4).

THE Committee have thankfully to acknowledge encouraging indications of increased interest in the cause of Jewish evangelisation; and they believe that in answer to prayer, and in gracious approval of Christian devotedness, the promise is receiving its fulfilment in various directions, and that the way is preparing for the emancipation of Israel from mental and spiritual thralldom, and for his union with us in seeking the salvation of a lost world. We must, however, remind our friends that the balance in hand at the Annual Meeting is considerably diminished, and will be exhausted before the time for the incoming of annual subscriptions, unless strenuous effort is made to meet the current expenditure, although the greatest caution is exercised over that expenditure.

We have been much gratified by letters from William Rout, Esq., as treasurer, and the Rev. J. M. Strongman, as secretary, announcing the formation of the Hobart Town Auxiliary, and remitting £50 as a contribution to this Society.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Sept. 17th, at Seven o'Clock.—The Meeting is open to all friends of Israel.

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"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

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Contents.

| | PAGE | | PAGE | | PAGE |
|---------------------------|------|--------------------------|------|---------------------|------|
| Watchman, what of the | | MISSIONARY INTELLIGENCE: | | Lyons | 158 |
| Night | 145 | Mulhouse | 151 | The Provinces | 159 |
| Jesus and Jerusalem | 146 | Toulouse, &c. | 154 | Dr. Hittó | 160 |
| Notices of Books | 149 | Gibraltar | 156 | Notices, &c. | 160 |

"Watchman, what of the Night?"

It has been long and dreary. The day of Israel's piety and blessedness had been brilliant, though sometimes overcast and clouded. Its evening shadow closed in rapidly, and darkness overspread the land on which the shekinah once rested. And as the people went forth, no pillar of cloud or fire attended their way. No longer a nation, but a people, they wandered over the earth, and the night of spiritual destitution still followed them. They bore, indeed, the lamp of light with them, but they had been taught so to encase it in tradition, that it scarcely served to preserve them from the paths of idolatry and superstition amidst which they held their way. Now and then a gleam of light has sparkled amid the gloom, and the truth has been brought out, but again has it been enshrouded. Still they hold fast to the Word of life and light, while they live uninfluenced by its pure and simple precepts, in contempt of its way of salvation;—and they die,—and their dearest relatives die, in all the uncertainty of unbelief, and the terror of superstition. But, watchman, what of the night? You on whom the beams of the risen sun have fallen, are there any indications that Israel's morning is at hand, and what are you doing?

Long, long might the voice be heard among the sleepers, "No man careth for our souls."

It is not so now, the Gospel has been widely diffused among them. Men of God have gone to and fro—children have been taught the saving truths of the Gospel; and God, the God of Abraham, has called out many to the faith and love of Christ, who were dark, blind, and dead in ignorance and unbelief. Many have cast away the covering of talmudism, and disclosed the word of love and prophecy written by the finger of

God, and preserved in its purity and integrity. But, watchman, what of the night? Are its shades breaking away? Is light rising upon the people? Their own land is relieved. In almost every land they are rising to their rightful position in society—but are they welcoming the rising beam of Heaven's own light?

Have we, as Christians, realised what we expected in reference to them? Are we, as Christian watchmen, prepared to answer the inquiry, Watchman, what of the night?

We may gratefully point to indubitable instances in which the grace of God has crowned Christian effort with the richest success in the conversion, and holy lives, and peaceful deaths, of many once moving onward to eternity in deepest night. And very many of Israel's sons have gone forth to proclaim among Jews and Gentiles the unsearchable riches of Christ. We cannot too thankfully rejoice in these intimations of Divine faithfulness and love—but *the people!* Onward they pass—around them gather the sorrows of life—ever and anon the tenderest ties are dissolved—they die—and it is night. Are we, as watchmen, faithful—doing all we might to prevent their “stumbling on the dark mountains”—alluring them to the cross—directing them to the “Light of the world?” What is it *they* need? To a considerable extent they have the law—and in the ritual of Moses, and the writings of the Prophets, they have the Gospel: but they need the awakened conscience—the anxious inquiry—the sense of darkness—the earnest appeal:—“Watchman, what of the night?” Let our missionaries feel this, and plead with them as dying men with dying men—as messengers from the great King, asking, “Why will ye die?” and requiring an answer to Him who sent them. Let those who direct Christian effort look more earnestly than ever to *spiritual efficiency*. Let all awake to the urgent claim of Abraham's seed. Oh, let us grasp the promise, and plead it as men in earnest. Human agency must be employed; let it be holy, Christ-like, and full of energy. Support must be obtained; let it be given liberally. But oh! for the prayer that will take no denial—the prayer that will secure patience in vigorous action—the prayer that will rejoice in the certainty of an issue in everlasting praise.

To the friends of this Society are these words earnestly addressed. Last year a cordial response was given by many to an appeal for pecuniary help. And *this is still needed*—but most of all we plead for that which, under Divine influence, will secure spiritual character and efficiency to our undertaking. Let us awake to prayer—let us put on Christ Jesus the Lord. Let us lay it to heart to glorify God in this work. We must not suffer zeal to cool, or effort to decline into formality. Let every one stir himself to the work, and the Lord will prosper us.

Jesus and Jerusalem.

THESE two words bring before us a PERSON and a PLACE—the most extraordinary place in the world, and the most wonderful Person in the universe. We propose to contemplate the two together; to consider the Divine Saviour in relation to “the holy city,” dwelling on those features of the character of the Son of God and Son of man which were exhibited

in "the city of the great King." Persons add dignity and interest to places. The most beautiful prospects or the grandest buildings, without any historical associations, do not so much interest the thoughtful mind as a common-place view, or a plain-looking city, connected with which are scenes of deep historic interest.

Jerusalem has been celebrated by poets and prophets on account of its beauty and magnificence; but that which clothes it with undying interest is, the celebrated characters which have trod its surrounding hills, and dwelt beneath its shadow. A city which David conquered and adorned, and where Solomon reigned in such royal state; a city round which the terrible storms of war have so often raged—where battle exploits have been performed, and great deliverances wrought; a city where the loftiest wisdom has been uttered, the sweetest poetry and music composed, and which has been the home of so many seraphic prophets and heavenly messengers; a city, perhaps, more than any other, distinguished by miracles and angelic visitations—must needs be full of interest.

But all these, and whatever other events can be mentioned, fade before the great and glorious fact that it was the city most loved and honoured by the Messiah; the chosen sphere of His miracles and ministry; the place where He died and rose, and from whose vicinity He ascended to heaven. Let us study Jesus at Jerusalem: so shall we learn more of His character, more of the love of God, more of our privileges as believers, and more of the spirit and temper we should cherish while testifying for Him with a view to save souls.

In this paper a few general remarks will be made, intended to prepare the way for the contemplation of the Saviour at Jerusalem under various aspects, from the time when He was borne in to the Temple in the arms of His mother until the period when He arose from Olivet, with Jerusalem before His eye, to that temple in heaven of which He is the alone High Priest.

The word Jerusalem signifies "vision of peace," and the name Jesus, as all know, means "SAVIOUR." There is an intimate connexion between what is signified by these two words. No one can enter into real peace now, or have the vision of eternal peace, but through the Saviour. The blood of the Lamb is the only way into the New Jerusalem. Yet how many of Abraham's children almost idolise the word Jerusalem, and anathematise the name of Jesus! In all their ages of sorrow they have set their face towards the one, and turned their back on the other. How many aged Israelites go to Jerusalem to die, but "they will not come to Christ that they may have life!" How sad to think of them, sitting in their place of wailing, looking with weeping eyes at a few mouldering stones, while God's sure foundation is still "a rock of offence!" Poor mourners! would that you knew the value of the name of Jesus! You will never possess your Jerusalem in peace until you have learned to say, "Blessed is He that cometh in the name of the Lord." Let Gentile believers mourn over them, and in tender love and Christ-like zeal make known to them the glorious, fragrant, healing, life-giving name of Jesus. This will be well pleasing to Him whose name they bear, and productive of much blessing to themselves.

The peculiar excellency of the Gospel dispensation is seen in this; that it has to do far more with *persons* than with *places*. Under former dispensations there was more importance attached to localities, and especially

to Jerusalem, where God placed His name; but now says the Saviour, "Ye shall neither on this mountain nor at Jerusalem worship the Father." He also said, "*I that speak to thee am He.*" As if He had said, "Look away from places and forms; look to *me*, listen to *me*, receive from *me*; and thus learn to worship God in spirit and truth in every place. I am every thing that you need for salvation, communion, and service. I am the way, the truth, the life, the light of life; the resurrection, the very image and sent One of God." Let us aim to show the Jew whose heart still turns towards Jerusalem, that it is a *Person* and not a place that he needs to make him truly happy. Man may be miserable in any place, but he can be happy in any situation with the right person. Lost and destitute man wants a deliverer, a friend, and a portion. He wants one who can heal him, help him, love him, guide him. If he wanders over ever so many *places* inquiring for good, he will only hear the echo of his own voice, and remain solitary and miserable; but when he "calls on the name of the Lord," then comes an answer of peace. "But how shall *they* call on Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Christians, see your deep responsibility as regards Israel!

Jerusalem was once the centre of God's providential actings, and it may be so again, "when the times of the Gentiles are fulfilled;" but our great triumph now is, that Jesus is the centre of all God's *gracious* actings. To Jerusalem of old "the tribes went up;" "To Him shall the gathering of the people be" (Ephes. i. 10; John x. 16). At Jerusalem God displayed His glory; there "He was known" (Ps. lxxvi. 1); but Jesus could say, "He that hath seen me hath seen the Father." At Jerusalem God's name was recorded, and there He accepted His people and their services. God's name is in Christ, and they are accepted in Him who is the beloved. Jerusalem was in some degree a fountain of truth and blessing; but "grace and truth came by Jesus Christ." From Jerusalem these and many other blessings have departed; "Ichabod" has long since been written on her gates; but all fulness dwells in Jesus, and that without measure, and for evermore.

Before the Saviour came personally to Jerusalem, He was manifested there in types; "His goings forth" in this respect in this place were "of old." There, most probably, Melchizedek, the priestly king, that wondrous type of Him, ministered and reigned, (Gen. xiv.) There, it is generally considered, Abraham offered up Isaac, and saw Christ the day when he received him as from the dead, sacrificed the ram in his stead, and heard the approving voice of God. But this spot, so famed of old, was held by the Jebusite until the time of David, when it yielded to his victorious arms, teaching us that the anti-typical David must conquer for us, before we can enter on our inheritance. When David had received the order, and Solomon had builded the temple, what a glorious typical display was there on Moriah of "the goings forth" of the Saviour! The bleeding Victim pointed to His sacrifice; the priests, in their "garments of beauty and glory," set forth His wondrous person and gracious offices; the ark, with its blood-sprinkled mercy-seat, showed Him as the great propitiatory, and the meeting place with God; while the show-bread, the candlestick, Aaron's rod, and the pot of manna, all exhibited some beauty that dwelt in Him, or some blessing that flowed from Him.

Thus age after age the prophets heralded His coming, and the types

pointed out His excellencies. At length angel voices were heard, proclaiming that He had arrived; and soon wise men came from the East to Jerusalem, saying, "Where is He that is born King of the Jews?" The King *was* indeed born, but was not yet come to His royal city. Let us go with the adoring shepherds, and "see this great thing that is come to pass." Let us bow before Immanuel, God with us; so shall we be prepared to trace His future path, and to rejoice in Him "who came into the world to save sinners."

T. C.

Notices of Books.

History of the Jewish Nation after the Destruction of Jerusalem under Titus.

By the Rev. A. EDERSHEIM, Ph. D. Edinburgh, Constable; London, Hamilton. Pp. 580.

THE extracts we have already given from this work have, we trust, induced many of our readers to possess themselves of it; and if so, we are sure that they, with us, anticipate the second volume with no small interest. Dr. Edersheim has supplied us with information, the result of deep study and research, of which no one but a Christian Israelite could dispose so advantageously, selecting the true from the apocryphal, and presenting the whole with all the freshness of feeling to be expected of one who, in reciting the history of the most distinguished nation on the earth, is conscious that he writes the history of his own people—a people in whose veins flows the blood of earliest patriarchs, and of most renowned warriors and statesmen—a history which links the first shadowings of a nation's existence with its destined glory as the people whom Jehovah hath formed to show forth His praise. Dr. Edersheim has done his task well, and approves himself one of the large band of literary Israelites who put to shame the neglect with which the race has been treated.

The volume, besides its historic details, supplies invaluable information on the social condition of Palestine, the progress of arts and science among the Hebrews, theological science and religious belief in Palestine, and on other subjects becoming every day of increasing concern to the Christian public, as the true position of the Jews in relation to society, and to the extension of the Redeemer's kingdom, is ascertained.

We are glad to have the errors of Judaism exposed to pity, not to ridicule, and to have it from the pen of a Jew, who mourns while he discloses the shame of his fathers. To all who really desire to know the Jew historically, philosophically, and religiously, we strenuously recommend the purchase and use of this volume as one of authentic reference, and suggestive of the highest spiritual instruction.

We close this brief notice with an extract on the destruction of Jerusalem:—

"Thus perished the proud and beautiful city, which 'would not have this man reign over it.' With it perished the last remainder of the typical dispensation, and of the Jewish state. A new era now commences. Israel is again cast forth as a wanderer, but this time without a home in view—without a tabernacle in which to worship—and without the cloud by day, or the guiding pillar of fire by night. Yet can we learn many a lesson as

we trace their footmarks in the sand of time. And these footmarks they have left on *every* shore, as they have inscribed their name on *every* page of history. A nation without a country—a religion which, historically speaking, belongs to the past, and has become impossible in the present—a people persecuted, yet not exterminated; driven from every place, yet always reappearing; and who, without having a present, bear in their past the seed of future greatness—such is the picture now presented to us. Israel can be neither transformed nor subdued by the hand of *man*. *They belong to God*. Since the destruction of Jerusalem a continual miracle, kept as a testimony to the God of the Bible before the eyes of an unbelieving world, and as the harbinger of future blessings in the prayers of an expectant Church, both they and their history are unaccountable by any ordinary mode of reasoning, and can only be understood when viewed in the light of scriptural statement and prediction."

*Groom's Publications, as adopted and circulated by the Book Society,
No. 12, Paternoster Row.*

A PACKET of these has been handed to us for our opinion on their merits and probable usefulness. That opinion we cheerfully render, after a careful inspection. Some of them are peculiarly adapted to interest the very young by their contents, enfolded as they are in most attractive covers. But there are others not unworthy of a place in the waistcoat pocket, or on the parlour table of those in more advanced age. We confess to have felt appeals to conscience, and convictions of sin and duty, while reading them, which have stamped them with peculiar value, and induced the wish that others too may share in the word of seasonable reproof, consolation, or excitement, which these miniature tablets present. But what have we, as labourers among *Jews*, to do with them? Just this—that as we know that Christian books are read by Jewish families, and often in preference to those addressed to *Jews*, we are indebted to the Religious Tract Society and to the Book Society for silent messengers so stimulant of curiosity, and so pertinent and earnest in the exhibition of saving truth. If there are any points of rivalry between the two societies, it is one conducted in love, and supplying Christian agents with the glorious truths of the Gospel in most attractive and various forms. We earnestly entreat the friends of Israel to supply themselves with the publications of the sister institutions, and to introduce them where it is possible among the young of Israel, and properly enveloped and directed to Jewish families. Let *them* at least see by the light of these little gems what our principles are, and how they act upon character, sustain under affliction, and transform the dread angel of death into the messenger of mercy and the harbinger of eternal day. Accompanied by prayer, they may dispel prejudice, awaken inquiry, and prove a precious addition to the very scanty supply of Jewish works adapted to the growing intelligence of Jewish minds. True, they are small; but this may the more easily induce a perusal, and prepare the mind for those of more important pretensions.

We need hardly add, that we cordially commend these leaflets of truth for general diffusion. Let prayer go with them. The winds of heaven may carry them far away, or they may work in some private apartment. The day will declare it. What would our pious forefathers have given for such means at hand when they went forth to the holy war?

We could particularise some in the miscellany, of peculiar excellence; but of all, we believe, appropriate use may be made, and at a price that yields to all the opportunity of aiding to sow Gospel seeds on the field of the world.

We very much recommend to our friends an Address, delivered to Jews and Gentiles, in the Flemish Evangelical Chapel, Brussels, by the Rev. A. Panchaud. It is entitled, "A Conference on the Dispersion of the Jews," and we shall be glad to give copious extracts from a translated copy as opportunity occurs.

Missionary Intelligence, &c.

MULHOUSE.

Mr. GINSBURG supplies encouraging notices of a recent missionary journey taken by him and a brother missionary:—

The first place I started for was Thann, where I met my fellow traveller at the station. This little town has some three to four hundred Hebrew souls. Having no Jewish acquaintance here, we went into the grocery shop of Mr. L——, the first Jew on our way. Informing us of the number of Jews, that there was no rabbi, where the schochet (slaughterer) and the chason (officiating minister) and other learned Jews resided, he invited us to be seated.

As it was just after the fasting day of the 17th of Tamus, and before that of the 9th of Ab, the commemoration of the day of the destruction of the temple and the commencement of the present exile, we had ample scope for conversation, and excellent opportunity to introduce Him, the rejection of whom has been the cause of their banishment, their protracted misery, and by whose reception alone they might turn their fasts into feasts, be restored to their land, king, and temple, and be saved. Before we had been there half an hour, we found ourselves surrounded by many Jews and Jewesses who, passing by, heard the religious character of our conversation, and unceremoniously walked in. We stopped there a couple of hours, showing them the uselessness of the numerous unmeaning ceremonies and forms of the synagogue, their fatal tendency, their contradictory character, and recommending to them the Word of God, where in His light they may see light—the fountain of life, Jesus of Nazareth, the Messiah of Israel. There was little opposition to the Gospel,

and the queries put to us had the appearance of an inquiring character, and they were all remarkably friendly and attentive. Thence we directed our steps towards the chason, but seeing another Jewish warehouse in our passage, we walked in. Mr. L——, engaged at the counter, received us rather indifferently. In conversation his apparent coolness was soon changed into friendliness. In a short time his wife and family came in, and the Jews who had met us in the first house, having apprised their neighbours of their encounter, again we saw ourselves in the midst of a crowd. Men, women, and young people were constantly coming and leaving. The time passed on speedily, and it was dinner-time. Many of the Jews left, my missionary brother left too; but Mr. L——, his wife, and a few other Jewish friends remaining, wished me to relate the history of my conversion. When parting, they thanked and invited me very heartily to come and see them again. In the afternoon, we went to see Mr. S——, formerly a rabbi, and now a leather seller. He and his wife received us very kindly, and gladly entered on the subject of religion. He immediately sent for his Tanach. He asked why we assumed the name of Christians, and why there are so many divisions among us? According to Genesis xv. 10, the name and unity of Israel is to stand for ever. This doctrine he (in fact, Torah's) established on the fact that Abraham severed the heifer, the goat, and the ram, and not the birds. In his commentary on this passage Torah asserts that the nations

are compared to animals, and Israel to birds, and that this text typifies the constant division of the nations and the everlasting unity of Israel. It required little to convince him of the absurdity of such an interpretation, and the insignificance of his objection. As there was *one* heifer, *one* goat, and *one* ram, division was required, that the contracting or covenanting parties might, according to custom, pass through them; but as there were *two* birds no division was requisite, one being put on one side and the other on the other. However, we had hard work, as he was a Talmudist, and constantly brought forward trifling questions and objections. We could, nevertheless, preach Christ and Him crucified to Mr. S— and his wife, and others who were present. As the heat was excessive, we ended here our day's work, and walked on; quietly praising our Lord for every entrance and utterance He granted us; but our quiet was soon disturbed by one of the wandering sheep of the Lord's flock, to whom we could freely impart what he stood most in need of. This Jew promised to consider well the dangerous position of his immortal soul, and to visit me in Mulhouse. Seeing the stir our visit had caused in this little town, and that the message we delivered was the object of much conversation, we thought it better to leave it and go for a day to the next places. We went, then, to the villages, Wessoring, Hürsorin, and Fellingoring. In the first two we met with little encouragement, but in the last we met the whole community in one house. When addressed, seeing the importance of our mission, the landlord asked if we would remain until they had sent for one of their congregation lacking. We waited, and Mr. W—, the son of the rabbi at S—, arrived. Not only were now all the male members of the synagogue present, but several Jewesses were also there. Three hours and a half they had been listening to us, some of them standing the whole time, with the greatest attention. All sorts of questions have been put to us, but they were not in a cavilling spirit, but in that of inquiry. The hour of dinner struck, and we were ready to leave, but they informed us they were in no hurry, and wished us to remain longer. In fact, never has a missionary found his way there, and never have the greatest part of these scattered sheep heard that there is a *Christian* religion in existence different to that of their fellowinhabitants—Romanism, and which was founded on Moses and the prophets. It is not the want of general knowledge that produces such ignorance, but it proceeds from religious indifference

on the part of the learned of the synagogue, and the dormant neglect of duty towards evangelisation in general, and towards God's ancient people in particular, on the part of Protestant Christians. However, the Lord has His priests and Levites among the new covenant people, who discharge the great duty to those of the old honourably; and the latter are always glad to receive good tidings, though they may not always *appear* to be so.

The following day—Shabbath—we returned to Thann, where we found our brethren in the midst of a religious commotion. We scarcely needed to go into their houses, as we had plenty of opportunity to offer the message of salvation in the streets. We went, nevertheless, to the schochet, Mr. G—; he, his wife, and friends, who arrived directly after we entered the house, listened to us with the same marked attention as our three days' trip had been almost throughout blessed.

On parting, good brother Huhler and myself agreed that we should, after a few days, again meet to finish that range of villages where the Jews are in great numbers, and whither, though in the immediate vicinity of Mulhouse, the footsteps of a Gospel messenger have not trodden as yet.

The 1st of August we met in Cernay, thence we proceeded to Wottvillor and Ufholz. Our arrival was not very welcome in Wottvillor, because it was on a Friday, and on this day the Jews are frequently too busy. We have, however, been able to discharge our Master's message to a few in the house of a butcher, whilst many more were continually coming and leaving. The rabbinical see of fifteen to eighteen villages being at Ufholz, we proceeded the following morning to it. When arrived, observing many Jews coming out from the synagogue, we stopped and asked for the rabbi. We soon introduced ourselves to him, and advanced with him to his residence. On entering his house we met with a very kind reception, though he knew (we told him on our way) that we were missionaries. The hoary and venerable couple (for he was 84 and his wife 80), manifested sincere interest in our subject, and paid undivided attention. But soon walked in the officiating minister and numbers of Jews, the greatest part of whom remained at the windows and door, as the room was not large enough to receive them all. My fellow-labourer was now to address one half of the congregation, and myself the other. Whilst the chasson was rather vociferous, the venerable rabbi spoke calmly and agreeably. To judge from his friendly reception—his manifested interest—his trivial arguments against the God-

head of the Messiah, and from the ready admission he made when we proved our arguments from Scripture, I believe he is one of those who, whilst waiting for the Messiah, ponder on the possibility that Jesus of Nazareth was He of whom Moses and the prophets spoke. One Jew who, in the presence of others, disputed with us, told Mr. Huhler privately, that he had no great faith in the rabbinism, and promised me that he would read the Bible without the rabbinical commentaries. Leaving this house we met several Jews in the street who wished to speak with us. One respectable young Jew, who pretended to know no language but French, asked me for what society we laboured, to what sect we belonged, and what was our creed. I told him we appertain to no particular sect, and that our work is to call sinners to repentance towards God, and the faith in Israel's Messiah. He then wished to know if we were Roman Catholics, and seemed pleased when told that we were Protestants. He at last asked if we had no books to sell; Mr. Huhler gave him Dr. Capadose's *Life in French*, and I gave him my address, where he may obtain more books on the one thing needful. Then we left for Cernay. Arriving at the hotel to have our meals, a Jew, whom I have known several years, came to see us, with whom we had a lengthy, and I believe very profitable, conversation. We left him much impressed with the truth as it is in Jesus, and went to see other Jews, all of whom received us kindly, and attended to our message willingly.

On the 16th, Mr. Huhler and I went to —, about one hour's rail from Mulhouse. Leaving the station, we walked into the first house, when we saw many Jews of both sexes at the window. The landlord, a bigoted man, wished to remain what he was, but his wife, family, and a number of visitors, listened to us very patiently and attentively. The officiating minister being present, was the spokesman of this interesting company. When addressed on the importance of being guided by the Word of God, to which they were all strangers, and which alone could make them wise unto salvation, Mr. C— honestly acknowledged the truthfulness of it, and said: "Alas, we have more respect for the precepts of man than for the Torah!" Upon this, he was called out, and did not enter the room again. We continued, however, our discussion for some time with the remaining assembly.

We then directed our steps to the rabbi. He was instructing two boys, but as we entered he put the books aside, and received us very friendly, the pupils with-

drawing to another part of the room. I asked R. H— if he could realise the Hophtorah read in the synagogue on that sabbath? (it was "Shabbath Nachmon," or "Sabbath of Consolation," when the 40th chapter of Isaiah was selected as the prophetic portion of Scripture); if he felt the consolation that "his iniquity was pardoned?" He answered, this was a promise yet to be fulfilled, when all Israel shall repent. This then led to the questions—Why do they not repent? What he, or the synagogue, called repentance? What do the Scriptures teach us about it? What was, or is to be, the work of the Messiah? When was or is He to come? What was the cause of the present exile, of its extremely long duration, and what may bring it to an end? If the Jews, in keeping the old law, were obeying God, or man? We then referred to the importance and efficacy of prayer; to the difference between the old and new dispensations; the letter and the spirit of the law. All this we spoke of in decided terms, and we met with no serious opposition, nor anything unpleasant. You will be surprised to hear that our earnest discussions have been attended by about a hundred Jews and Jewesses; that, when leaving, we had to wait some time until the people, who filled the rabbi's house, hall, and every spot of the staircase, made way for us. The rabbi himself, warmly shaking hands with us, remarked, "Surely you must be content, for you had a large congregation."

In the afternoon we visited the Jewish inn, where we met a great number of Jews, most of whom were young men. Before touching upon the Messianic point, we addressed them on their desecrating the Sabbath, their impious conversation, and their neglecting the study of the Word of God. Some of them were, at the commencement, inclined to scorn, but they were soon put to order by the rest, and listened very attentively all the time we spoke.

Mr. Ginsburg adds the following as to his labours at home:—

There is very little time left for visiting, as the mission in Mulhouse has been so blessed, that it gives the missionary plenty of occupation at home. It must also be remembered that it is preferable to see the Jew with the missionary privately than in the house of the former, in the presence of his wife and relations. In the latter case he raises objections, and conceals his real sentiments. But if he come to the missionary, he will, after a short acquaintance, divulge the movement of his heart. Besides, the very act of his coming tells that

he is in want of something. Nevertheless, the one must be done, and the other must not be neglected.

Mr. K—— visits me regularly every Saturday night. At the first visit, after my return from Creuznach, he told me that it was his opinion, and he frequently heard it from reliable quarters, that "if rabbinism survives another thirty years, it will be more than its most sanguine followers anticipate." He himself is making considerable progress. Mr. N—— visits me every Sunday night.

Dear B—— is again in Mulhouse, in his former establishment, where his salary has been doubly increased. The interference of some inexperienced friends, in my absence, has caused him of late new persecutions, and to postpone his baptism to a more distant period. He is faithful, and walks steadily. He was very much pleased with your kind epistle, and begs me to thank you, and say that he will soon write to you again.

In accordance with his father's wish, he is to learn Hebrew, that he may judge from the original if Jesus was the Messiah. The joy of our young friend, in anticipation of this privilege, is beyond description. But who was to be his tutor?—a friend of

the Gospel, Mr. K——! By this Divine Providence pupil and tutor are mutually joyful, and will, no doubt, receive mutual blessing. Mr. K—— told me, if all his pupils were like B——, he would not think teaching a burden! Mr. K—— also thinks that if B—— learns Hebrew he may surely be the means of leading his hoary parents to the Cross. The Lord grant it!

I correspond with M. K—— regularly; and according to a letter from good Dr. T——, M. is going on satisfactorily. He has become a member of the Christian Young Men's Association at Paris.

Miss E. A——, nineteen years of age, is receiving instructions from me. As she is the whole day engaged in business, she comes for her lesson at 7 a.m.

Another Jewish woman has of late been taking regular instruction of me.

Mr. B——, who had lately returned to Mulhouse, resumed his regular visits.

There is every reason to hope that all except one will ere long be numbered among the "little flock."

Several irregular visits which I have been favoured with since I wrote to you last have been of a very encouraging character.

Mr. COHEN has lately visited Toulouse, Pau, Bayonne, Biarritz, Bordeaux, Montpellier, and Nismes; and has supplied very interesting particulars relative to the Jews in each place. We select the following:—

Through the blessing of God, I have again reached my home in peace; the following are the notes of my journey:—

1. There are at—— about 100 Jews, the most of whom are shopkeepers. They have a synagogue, but it is only opened once or twice in the year. They have no rabbi nor school, but send their children to the Protestant school, where they receive a Christian education. I visited the school, and spoke to two little girls, who appeared to be well versed in the New Testament. The schoolmaster told me that one of the girls' fathers reads the prayers in the synagogue, when they can muster a sufficient number to hold a service, which is but seldom.

During my stay here I visited as many Jews as I could, and was glad to hear several of them speaking of Jesus in terms of the highest veneration and respect. I found some, who not only possessed New Testaments, which were given them by English visitors, but made them their almost daily companion. One young man told me that, last winter, an English lady

gave him a New Testament, which he and his sister read every evening, and the more they read it the more they wish to do so. I hope that those Christian friends who visit——, and who have commenced sowing the seed of the Gospel among the Jews here, will continue to do so.

2. The first Jew I visited on my arrival at—— was the rabbi, who received me very politely, and I remained with him for more than two hours, during which time I pointed out to him the way of salvation through Jesus Christ. He listened with profound attention, and said: "I believe that Christianity has greatly benefited mankind, and sometimes I think that Jesus must have been something more than a mere man." He told me that there were about 300 Jews here, some of whom were very rich, but that the most of them were poor; that they have no school of their own, but send their children to the Protestant school; and that he preached once a month; and when I was about to leave him, he told me to be sure to call on him before I left.

To-day (Saturday) I went to the syna-

gogue, and spake with several of my brethren, as they left, of the law of Moses, and proved that all that live under it are exposed to the curse because all do transgress. I then spake to them of the necessity of redemption from sin, &c. In the evening I addressed a few French Christians, after which I was requested to tell you that contributions will be sent to you.

Yesterday (Sunday) I was invited by Mrs. T—, an English lady, who is labouring among the Roman Catholics here, to address a meeting which is held in her house, and, among the rest of my hearers, I had the rabbi and his wife, who were invited by Mrs. T—, and they listened with the greatest attention, as I related how I was led to believe in Jesus as the Messiah. He is a very interesting young man, of about 27 years of age, and of whom I have great hopes that he will one day be induced to believe in Christ. This morning (Monday) I called on him, and remained with him about an hour, and when I was about to leave him, he took my hand, and, in a low tone, said: "You are engaged in a noble work." I told him to read his Bible, and to write to me.

3. —During my stay here I visited several families, to whom I preached Christ and Him crucified, as well as to a great number of my brethren, whom I met in the streets and other places; and although I was received by some as an unwelcome guest, yet, on the whole, I have nothing to complain of. I was listened to with apparent delight, and some even told me that not only would they reflect on what I had told them, but that they would even procure Bibles, and read for themselves. Several told me that if what I had mentioned were true, their state was a sad one. There are here about 4,000 Jews: they have two synagogues, a rabbi, and three schools, two for boys and one for girls. But what I found most deplorable here, as well as elsewhere, was not merely their indifference to Judaism, but the great infidelity which is grafted in most of their hearts; a very few of them believe in a future state: what a fearful condition to die in! I went to the synagogue, and spoke to several whom I had seen on Friday. I asked them why they went to the synagogue, since they did not believe that there was anything more after this life? They said that it was from habit they went, but nothing more.

I hope the Committee will take into their prayerful consideration the Jews in this place. There are here and in more than 6,000 Jews, who are living and dying without having the Gospel preached to them: are they to be neglected?

The day before I left, I met a Jew,

with whom I entered into conversation, and I was pleased to find that he read the New Testament. He said it was now more than six months since he read the Testament, which he found most sublime, and that the words of Jesus very often touched his heart.

I have met with several Jews here, who still remembered Professor Pétavel's visit, and seemed delighted to talk about him, and some would have that he is a Jew. I also met here two Jews, who attended the Jewish conference at Paris, and one of them told me that he was highly gratified with the addresses of the different gentlemen.

4. —There are but very few Jews here, the number is about forty. I called on the few families, was well received by them, and permitted to declare to them the message of salvation. I was listened to without contradiction, and some of them expressed their high regard for the person of Jesus, and spoke of the superior advantages which Christianity has over Judaism. The Protestant schoolmaster told me that he has, from time to time, Jewish children in his school. At one time there was a colony of Jews here, and they established several most important institutions, of which the famous School of Medicine is one, and which still exists. I have met here a Jew from T—, who told me that my visit had already given rise to several discussions among the Jews there.

5. — is quite a Jewish town. There are here (— included, which is a little town at the other side of the river), more than two thousand Jews: they have three schools, a rabbi, and a most beautiful synagogue, which I visited on Saturday last; but I am sorry to say that their manners were very loose and indifferent, and the service appeared to me anything but a religious one.

When the Jews were driven from Spain, they settled down in a village a few miles from here, where they must have remained several years, as there is a large burying-ground, the walls of which have only been rebuilt about two years ago, to preserve the place as a souvenir of their sufferings; but finally they removed to E—, where they found an asylum, and where the most of them still reside, and it is in that place they have their synagogue.

It is only about twenty-five or thirty years since that the Jews have been permitted to reside in this place. They were allowed to do business here, but were obliged to be in E— before sunset; but if, by chance, some of them were found after that time, they were looted, stones thrown after them, and some of them were even thrown into the river. Poor Jews!

you can hear a sorrowful story about them wherever you go. They have been afflicted and oppressed; still they exist as distinct as ever; they are, indeed, something like the bush which Moses saw burning, but was not consumed.

I found the Jews here very ignorant of the truth, but exceedingly willing to hear the Gospel. I was quite a novelty among them: they had heard of Jews believing in Jesus, but the most of them never saw one, and I had only to make my appearance in some of the streets in E—, and I had at once a crowd of Jews around me, to whom I preached the Gospel of Jesus for an hour or two at the time; and I am thankful to say that some of them felt so deeply interested in what I said about the Gospel, that after I had spoken to them for upwards of an hour they were still reluctant to let me go, and still desirous to hear more. Several told me that there was great need of a reform, and what I said to them went more to their hearts than the sermon which the great rabbi preached last Easter. I pray that some may find rest in Christ.

A most respectable Jew told me that he attended a meeting for the Jews, at Paris, last summer, and heard an English milord, and that he had read the New Testament since then. He asked me several questions, from which I could see that he was pretty well acquainted with it. I told him that it was not sufficient for us merely to know Jesus Christ theoretically, but we must pray to Him, and ask Him to dwell in our hearts. I do not think he understood me, but I hope the Lord will open his eyes and heart to receive Christ as his Saviour.

6. —.—There are here about 500 Jews, with a synagogue, two schools, and a rabbi. I called on several of my brethren, some of whom received me very kindly, and I freely expounded to them all the prophecies respecting the Messiah, and remission of sin through His name; but they were so badly informed of their own Scriptures, that I believe not half of them understood what I said. They were, however, greatly surprised that so much of Christ and Christianity should be found in the Old Testament, and some have resolved to study the Old Testament scriptures. Several appeared delighted when I told them that I hoped soon to visit them again, and two begged me to bring them a Bible each, at my next visit. I called on the Jewish schoolmaster, who told me that he had read the New Testament; but when I asked him what he thought of it and of Christ, he said: "What I think of Christ no one shall know: God knows it." The day I left I met an aged Jew, to whom I preached Christ more than once during my stay here, who told me that from this time he would search, and endeavour to settle the question whether Jesus be really the Saviour of the world; and when I was about to leave him, he said: "I never thought of Jesus Christ as the Saviour of Jews, until you spoke to me about it. I knew that He was the God of the Gentiles; but now I hope that God will reveal Him to me, ere I die." There are here two Jewish Christians of very long standing; one has known Christ twenty-five years, and the other about sixteen years. I believe both of them are members of the Wesleyan Society here.

GIBRALTAR.

Mr. Lowritz states:—

In continuation of my last letter, I will endeavour briefly to relate something of my proceedings after leaving Tlemsan. I returned to Oran on the 7th of May, and by the earliest conveyance I went to Mustaganem, a town of some importance situated near the sea, but has no regular port, and, like the most of Algerian towns, is half Moorish and half French, the population being of the same character. The Jews reckon about 2000; they all seemed to me in comfortable circumstances. I visited their principal synagogues, schools, and houses, and endeavoured to deliver the message of the Gospel of our blessed Lord, and to distribute tracts among many. The short time I spent in this place was profitably employed, and I have every reason to hope

that it has benefited not a few. The principal teacher, Mr. F—, had many long and interesting conversations with me, as well as several others who came to my lodgings to speak with me, and to read the Testament. It was a pity, some of them said, that the chief rabbi was absent at the time, who would certainly have answered me in defence of Judaism against all such innovations. His absence, however, did not trouble me much, except that it deprived me of a personal interview with him. I took a Hebrew "Old Paths," a Testament, a few tracts, made up a parcel, and delivered it to the rabbi's wife, to be given to him on his arrival; she refused, at first, to take it, but when I told her that I came from England, she accepted it, saying, no doubt

it was a present from some relatives, and promised to take care of it until her husband returned home. I did the same thing for particular Jews, who were absent on different occasions; for the rest, my mode of operation in that place was nearly the same as in other towns. I cannot, however, omit to mention that I met the Englishman, Mr. J. Brown, who has a very good business there, and who kindly showed some interest in my work, which is a rare thing for the few English who reside in Algeria.

May 13th.—From thence I left in the steamer for the capital of Algeria. There were a large number of Jews on board the vessel, and after a little conversation with one of them, many of them collected themselves into a group, and became earnestly attentive to what I said about the truth of Christianity, especially when I quoted passages from the Old and New Testament, to prove that Jesus of Nazareth must be the long-promised Messiah, and the only Saviour of sinful man, whether Jew or Gentile. A few of them attempted to oppose my statement, but soon discovered their utter ignorance of the prophets, and consequent inability to argue the point in question. They thankfully received tracts, the reading of which kept them awake and employed for the rest of the voyage. The next day we arrived at the place of our destination, after a pleasant and safe voyage of thirty hours. I put up in the Hotel de la Marine, until I found suitable lodging. I soon went to see my friend Mr. Weiss, missionary to the Jews in connexion with the Scottish Society, where I was welcomed, and the utmost kindness shown me by him and his good wife, and which did not abate for a moment all the time I was in Algiers. We tried to work unitedly in that extensive field of labour. But before I say anything of my missionary work in that place, it may, perhaps, be as well to give you a brief sketch of this celebrated town. It is a place extremely well fortified on all sides, and most beautifully near the sea on an acclivity of a hill; at a distance from the bay, it has very much the appearance of an enormous mass of whitewash, and being surrounded by little hills and valleys, gardens and orchards, which are very numerous in the neighbourhood of the town, the Arabs therefore used to compare it poetically to a diamond set in emeralds and sapphires; but since the French have had it, they have altered somewhat the aspect of this simile, by extending the town beyond its original limits, by adding large suburbs, building villas and houses of materials and dimensions after their own fashion. Still the town has every appearance of a triangle—the

vertex of it forms the Alcasbah, chiefly occupied by the Arabs and Jews, the base being peopled by Europeans, and contains the principal streets, which are pretty good, wide and long, lined with fine shops and bazaars; the rest higher up are very narrow and winding, but all are extremely well kept, which, together with those that are arched over, are well calculated to keep out the African sun, and the intense heat of the desert. There are several spacious squares and nice public walks; the finest of them is La Place de Gouvernement, facing the sea. It is a very striking sight to see so great a diversity of people assembled there, such as Jews, Moors, Bedouins, French, Spanish, Italians, Maltese, Germans, and soldiers, officers and others, promenading *pêle mêle*, each in their peculiar fanciful dress, and to hear their different parlance in so many sorts of tongues is doubly striking and picturesque to the eye and ear of a stranger. Among other fine public buildings, there are a few for religious worship, such as the Protestant church, the Catholic church, and the new mosque. The Jews have about a dozen synagogues, large and small, but without any pretensions whatever. The number of Jews reckoned are about 7000; they have half-a-dozen rabbis, only one is paid by government, the rest being natives and maintained by themselves; they have likewise several schools on the same principle. As regards the character of the Algerine Jews, from what I saw and heard of it, I am sorry to say they have not, as yet, been much benefited by the French civilisation and good-breeding; it is true their condition has been materially bettered, but not getting a proper education, it has only made them proud and arrogant, the offspring of ignorance. There are but a small portion who have any knowledge of the law and prophets, but remain quite content with knowing something of the fables and dogmas of the Talmud; the women are still more ignorant and grossly superstitious. Among other absurdities, they give credit to the efficacy of charms, and have recourse to pretended consultors of evil spirits. One day Mr. Weiss and myself visited the famous spot where they are in the habit of assembling themselves for the purpose of offering sacrifices to what they suppose to be evil spirits; this place is but a little distance from the town at the sea-side, in the midst of some old ruins, rubbish, filthy fountains, and dunghills. It is customary with the Jewish and Moorish women, sometimes men also, who, being in any way afflicted with mental or physical diseases, to go there to be cured of their complaints. A number of old Moorish witches, chiefly blacks, acting as priestesses

between the sick and the devil, are always in attendance to impose their pretended arts of witchcraft upon the deluded devotee, by performing a variety of things, such as killing fowls, burning candles, fumigations, ablutions, muttering, screaming, singing, and such-like absurdities and abominations, whereby they are supposed to drive out the unclean spirit from the poor sickly applicant; a few coppers from each of them does it all to their fancy. These devil-conjurors generally earn enough to keep them until the next Wednesday (which is the day fixed for it). This appears a regular business matter with them. There were not as many devil-worshippers on the Wednesday I went there as usual, still there were quite enough to give me a shocking idea of their proceedings, and I was not less surprised to see that such works of folly should continue in the nineteenth century, and that in a land of progressive civilisation and enlightenment. I could not any longer remain a silent spectator, so I made my way among them, and addressed myself to a young Jew, who was about to undergo a process of cure, and asking him whether he did not feel ashamed of himself to degrade the religion of his fathers, by putting

himself under such treatment, he tried to justify himself, pointing to the old witch, saying, "These are the people who do it all for us," adding that he was subject to great weakness, and that he always found himself much better after such a charming process. I felt grieved to hear such language from an apparently intelligent young man, as he told that in pretty good French. I told him in the Arabic, for the benefit of the bystanders as well as his own, that it was folly and madness to have anything to do with these miserable creatures, who can neither have any influence with the devil, nor do these trumperies possess any healing power whatever, and that it was as much a crime to apply to them as if he had done the thing himself, particularly for an Israelite, whose law strictly forbids these practices, quoting to him the passage in Deut. xviii. The poor fellow felt then very much ashamed, and sought to slip away; I followed him, and advised him to consult a doctor in town, and to use the proper means for the restoration of his health, and above all to seek the Saviour, the only true Physician of immortal spirits. I put a few tracts into his hand, and he then retired to a quiet spot and sat down to read them.

LYONS.

Mr. FRANKEL writes from Lyons:—

I have recently made the acquaintance of two French Jewish families; the one belongs to the poorer class, and very deficient in every branch of education, especially in matters of religion; they have never seen a whole copy of the Old Testament; in their occasional attendance at the synagogue, they have heard Moses and the prophets read, but not knowing anything of Hebrew, of course that added very little to their stock of knowledge; they nevertheless consider themselves good Jews, and expressed great surprise when I told them that it was their duty to read and study the Word of God, in order to find out what they must do to be saved; they thought that they knew and believed quite enough, that there was but one God, that there will be an eternal reward and punishment, and that Messiah will come to gather the scattered tribes of Israel. The other family is of the better educated class of society; they possess a French Bible, and seem pretty well acquainted with the historical portions of the Old and New Testaments, but they are quite dead to every religious feeling and sentiment; they consider God as a gracious and merciful

Father of the whole human race, and that as such He could not possibly wish that any of His creatures should perish, but that in heaven both Jews and Gentiles, without distinction, will form one happy family. In the course of the year they attend several times the synagogue service, for the simple reason, "il faut faire ses devoirs religieux" (one is bound to perform his religious duties), and when that is done their conscience is appeased; they, alas! are but a fair specimen of the whole community of French Jews, very liberal in their notions, listen respectfully to the preaching of the Gospel, but "God is not in all their thoughts;" they are living as if this life would have no end, and eternity no beginning, "without hope and without God in the world."

A very respectable Jewish family spent the evening with us; we conversed freely about Christ and the Gospel; they seemed very much interested in the history of the Saviour's crucifixion, and greatly astonished to find so many Old Testament predictions fulfilled on that memorable day; I lent them a New Testament, and they promised to give it a careful and attentive

perusal; they gave us a cordial invitation to spend an evening with them, and I trust that our intercourse may be profitable and blessed.

Mme. L—— has just returned from Metz, and I regret to say that her sojourn in Alsace has very much changed her views with regard to Christianity; she has imbibed a great deal of prejudice against the New Testament, and has become self-righteous and very extravagant in the observance of all the rites and ceremonies of Judaism; my visits are, however, very friendly received, and I hope, with the help of the Lord, to be able to convince her of the error of her ways, and lead her again to the foot of the cross.

Mme. S—— (daughter of Mme. B——) told me in a conversation I had with her, that she was fully convinced that Judaism was only calculated to delude man into false security, but not to satisfy the demands of an awakened conscience, and I trust she is sincerely seeking after something better; she is obliged to read the New Testament

secretly, as her mother is still very bigoted, and would burn any book in which the name of Christ was found.

I had a visit from a very interesting young German Jew; he is on his way to Marseilles, where he is to embark with his friends for Algiers; he has conversed with missionaries in Germany, is well acquainted with the Old and New Testament Scriptures, and seems to have very clear notions about the principal doctrines of Christianity; he told me that his parents were not at all opposed to his becoming a Christian, they only objected to his taking that step before he left his native country. I gave him Mr. Cohen's address, and furnished him with books and tracts for his private use, as well as for distribution amongst his fellow Jewish passengers, and I hope that he will not only soon make a public profession of his faith in Christ, but may be the instrument in the hand of God of raising the standard of the cross in that far country where his lot is to be cast.

THE REV. JOHN WILKINSON presents the following list of places which he has recently visited, and appends a few remarks, to which the attention of our readers is respectfully invited. We may also be allowed to remind our friends of the necessity which is felt of remittances, to enable the committee to meet the outlay, until the time arrives for the incoming of annual subscriptions.

Since I left London, in the first week of July, for this northern journey, I am happy to state that, up to this date (Sept. 20), I have attended meetings at Newark, Rotherham, Lincoln, Gainsbro', Bridlington, Malton, Whitby, Pickering, Harrogate, Knaresbro', Ripon, Thirsk, Northallerton, Bedale, Appleton Wiske, Stockton, Middlesbro', Guisbro', Hartlepool, Bishop Auckland, Durham, Sunderland, Gateshead, Newcastle, South and North Shields, Morpeth, Alnwick, and Haltwhistle; and have delivered, in the above-mentioned places, upwards of sixty sermons, lectures, and addresses. I gratefully acknowledge the kindness of the friends who have entertained me, and cheerfully bear witness to the increasing interest in the one object of our Society—the conversion of the Jew to Christ.

In most of the above places, where Ladies' Associations had been previously formed, I endeavoured to strengthen them, and also succeeded in organising such in other places where they had not previously existed.

I am happy to bear witness to the increasing interest on the part of Christian ministers of all denominations, and they

have in a large majority of instances rendered me good service by facilitating my plans and heartily co-operating with me. Notwithstanding the devoted efforts of our friends to induce Christians to attend our meetings, still the meetings in many places have been thinly attended, except where we have had services on the Sunday previous; then, almost without exception, the meeting has been three or four times as large as on former occasions. Now, as we cannot give a Sunday at every town, the question is, how can we secure a large attendance at an annual meeting, even though we cannot give sermons on the Sunday previous? Allow me to offer a suggestion. I firmly believe that if the ladies' associations would take the trouble to get up a tea-meeting, engaging one or more ladies in each Christian denomination to canvas their particular spheres in the sale of tickets, we should have a much larger attendance, and consequently a more extended interest.

This was attempted at Derby and Nottingham in the early part of this year, and the ladies succeeded most triumphantly for we had two of the best meetings at those places I ever attended.

Dr. Kitto.

To the late Dr. JOHN KITTO the friends of Israel are peculiarly indebted for stores of information gathered and published by that laborious and truthful author on the history, the habits, and the country of the Jews. The "Reformed Presbyterian Magazine" thus refers to him:—

It is hardly possible to exaggerate the heroism of such a life. Had Kitto possessed the ordinary advantages of unimpaired sense, and enjoyed the benefit of a liberal education, his place in literature would have been still the same. His works have been judged for themselves, and with no reference to the author. His fame was established, while as yet the public were entirely unacquainted with his personal circumstances. On the other hand, had the deaf boy of Plymouth merely acquired a taste for literature, and written a few elegant essays, he would have been admired for his triumph over the evils of his lot. As it is, we have one of the most remarkable examples on record of the successful "pursuit of knowledge under difficulties." The Life of Kitto should be in every cottage in the land. It is a life which, as he himself has finely said, "bears witness that there is no one so low but that he may rise; no condition so cast down as to be really hopeless; and no privation which need of itself shut out any man from the paths of honourable exertion, or from the hope of usefulness in life." His life-struggle was no vulgar hunting for notoriety, but a patient, persevering accomplishment of that which God gave him to do. He sought diligently till he found his proper work; and when he had found it, he did it with his might.

And there is a higher lesson still to be gathered from the story of this man's life. There is something, at first sight, inexpressibly painful in the thought that such a struggle never brought repose, but remained a struggle to the last,—that sorrow was heaped upon sorrow, and that the clouds returned after the rain. But here, if we could see it ourselves, is the very wisdom of God: Such a life is the strongest argument for immortality. Such a history we all feel to be but the fragment

of a greater whole, which carries us irresistibly into another world, and points us to an eternal consummation. Patience, life-long patience, is the lesson of his life. It is a lesson which Kitto learned well when here, and the fruit of which he is enjoying now.

"Thirty years ago," says he, in one of his latest volumes, "before the Lord caused me to wander from my father's house, and from my native place, I put my mark upon this passage in Isaiah—'I am the Lord: they shall not be ashamed that wait on Me.' Of the many books I now possess, the Bible that bears this mark is the only one that belonged to me at that time. It now lies before me; and I find that, although the hair which was then dark as night has meanwhile become 'a sable silvered,' the ink which marked this text has grown into intensity of blackness as the time advanced; corresponding with, and in fact recording, the growing intensity of the conviction, that 'they shall not be ashamed that wait for Thee.' I believed it then, but I know it now; and I can write *Probatum est*, 'It is proved,' with my whole heart, over against the symbol, which that mark is to me, of my ancient faith. 'They shall not be ashamed that wait for Me.' Looking back through the long period which has passed since I set my mark to these words,—a portion of human life which forms the best and brightest, as well as the most trying and conflicting, in all men's experience,—it is a joy to be able to say, 'I have waited for Thee, and have not been ashamed.' Under many perilous circumstances, in many most trying scenes, amidst faintings within and fears without, and under sorrows that rend the heart, and troubles that crush it down, 'I have waited for Thee; and, lo, I stand this day as one not ashamed.'"

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Oct. 15th, at Seven o'Clock.—The Meeting is open to all friends of Israel.

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AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

—◆—
"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."
—◆—

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Contents.

| PAGE | PAGE | PAGE |
|---|---|--------------------------------|
| The Jews 161 | The Night of Sorrow, and the Morning of Joy..... 165 | Breslau 171 |
| Retrospect for the Year 5616 (1856) 162 | Notices of Books 168 | Hanover 172 |
| The Jews at the Feast of Tabernacles 163 | MISSIONARY INTELLIGENCE: Beirut 170 | Baptism of Mr. Furst 174 |
| | | Subscriptions & Donations 176 |
| | | Notices, &c. 176 |

The Jews.

FROM "THE ECLECTIC REVIEW."

FROM their gentral fatherland, and from Jerusalem—the navel of the earth—they have radiated in every direction, until, in the sense of occupation at least, they have already long ago realised the old dream of their huge national ambition, and taken possession of the whole habitable world. Yet they have no more mingled with the races with which they have come in contact, than the globules of quicksilver will amalgamate with the dust of the floor on which it is spilt. The people still dwells proudly alone, and is not reckoned amongst the nations. They are amongst us Gentiles everywhere, but of us nowhere; and though we no longer calumniously tax them with the *odium humani generis*, yet it is impossible to deny that the ancient chasm between Israel and the nations still yawns between us. Two thousand years of juxtaposition have not sufficed to atone this inveterate feud, save in isolated instances. Nor is it a slight argument in favour of Christianity, that, in every case in which a fusion has been truly effected, the Gospel has been the solvent. There is, we should imagine, no man who believes in a moral order of the world, at all, but expects the realisation at some future time, upon a grand scale, of the idea of human brotherhood, and consequently the reconciliation of Jews and Gentiles, and the removal of the undeniable and notorious antagonism between them. Let, then, everything be pointed out which has ever been able to bridge over the gulf, save Christianity. We are convinced that no other sufficiently harmonising influence can be named.

It alone has ever yet broken down the middle wall of partition, and made both one—a sure presage this, were there none else, of its being destined to universal triumph. It alone is the catholic religion—the religion for man as man; and by it alone can the most intensely national religion that ever existed, that of the Jews, be subsumed.

OUR RETROSPECT FOR THE YEAR 5616 (1856)

FROM THE "JEWISH CHRONICLE."

WHEN we speak of religion, we do not mean that vague consciousness, inherent in most men, of the close relation between God and man, and of that general feeling of the absolute dependence of the latter on the former, but we mean that particular consciousness and that special feeling as it is conveyed by Judaism, and as it is expressed before the world by means of those forms which Judaism inculcates upon its professors; in other words, we mean a specific religion, that taught by Moses and the prophets, and historically developed through thousands of ages. Has this religious consciousness, has this religious feeling during the past year manifested itself in some such striking manner as to evince any great re-awakening, any thorough revival in the masses? There is, alas, no evidence whatever to betoken the presence of such a feeling. The apathy of former years still lays heavily upon us with its dead weight; the cancer of indifference continues to prey upon our vitals. The pulpits of most synagogues are still mute, and we are not acquainted with one single place of worship that should have engaged a lecturer this year. We hardly do more than just maintain our ground. But, alas, in religion, as in the whole spiritual domain, it is true that "he who does not add diminishes." No effort made for advancement in this direction seems to meet proper appreciation. Although it must be self-evident that an imported clergy must necessarily lack qualifications which alone can raise the religious tone of the community, yet the establishment of a Jewish college, designed to remedy the evil, meets with an indifference which in its effects often proves as injurious as open antagonism. Although it must be self-evident that no progress made in the existing schools, exposed to the operation of Christian influences, can compensate to the Jewish pupil the loss of Jewish knowledge and Jewish spirit necessarily and imperceptibly sustained by him, yet the Jewish College School, teaching the same branches of knowledge imparted in the best educational establishments, is only attended by about thirty-six scholars. If the proper Jewish spirit prevailed in the community, this promising institution would be visited by hundreds. The Glasgow and Liverpool congregations appeal to their brethren for assistance in order to build synagogues. How are the appeals responded to? Let our advertisement pages answer the question. We know of co-religionists who have contributed their hundreds of pounds towards the building of churches. We miss these sums when the applicants for assistance are Jews and not Christians. We will not mince the matter—we will speak out plainly. At the approach of the solemn period which is now being ushered in, it is fitting that the truth be spoken out. The Jewish spirit is daily becoming fainter in the minds of our rich and middle classes. The more their prosperity increases, the more the ties of communal brotherhood relax. Alas, as of old, it may again be said, "And Jeeshurun waxed fat and kicked." We tremble to think what will become of the

rising generation, growing up under influences tending to alienate it from the community. Great, great is the responsibility of those parents who remove their children from those circles and influences which would have fanned the dying spark of Jewish feeling within their bosoms. We should by far prefer the din of sectarian strife to the grave-like stillness of indifference. We Jews are too small a body to be divided into fractions. A mighty and influential institution such as the Established Church can afford to see dropping off body after body, resolving themselves into dissenters. Although a few branches be lopped off, yet the tree remains as stately as ever. The shoots around only serve to set off the majestic growth of the parent stem. But any droppings from our weak stem, however inconsiderable in themselves, must drain its sap and deprive it of its vital fluid. Dissent in Christianity stimulates zeal, dissent in Judaism seems to abate it; at least there is not sufficient co-operativeness for carrying out any common object.

We think it is not difficult to perceive, in these expressions of uneasiness, a proof that the leaven of Christianity is very widely diffused through the Jewish community. Let Christian effort be pursued silently, and in the spirit of love and prayer,—let it be cordially encouraged by all who desire the subjection of man to the peaceful sceptre of Messiah, and we shall soon join hand and heart with many a Jewish brother and sister, and go with them to the help of the Lord, to the help of the Lord against the mighty.

THE JEWS AT THE FEAST OF TABERNACLES.

THE season of joy and gladness, mingled with circumstances of humiliation and sorrowful retrospect, has just passed over:—The Feast that used to fill Jerusalem and its crowd of visitors with joy, while realising their abode in the city of habitation, they called to mind the days of pilgrimage, when their fathers dwelt in tents, and when the Shechinah, now resting on the Temple, led through the desert their weary steps. It was a wise and merciful institution, and, as we stood within the walls of the synagogue, we felt a reverence and love for the people, unlike that awakened in our bosoms for any other; and the secret wish arose, that the voice once heard (probably), as they were drawing water at Siloam's stream, to be poured out before the Lord, could once again command attention and persuade reception: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

There is much of beauty in D'Israeli's notice of this festival:—

"The vineyards of Israel have ceased to exist, but eternal law enjoins the children of Israel still to celebrate the vintage. A race that persist in celebrating their vintage, although they have no fruits to gather, will regain their vineyards. What sublime inexorability in the law! but what indomitable spirit in the people!

"It is easy for the happier Sephardim, the Hebrews who have never quitted the sunny regions that are laved by the Midland Ocean—it is easy for them, though they have lost their heritage, to sympathise, in their beautiful Asian cities or in their Moorish and Arabian gardens, with the

graceful rites that are, at least, an homage to a benignant nature. But picture to yourself the child of Israel in the dingy suburb or the squalid quarter of some bleak northern town, where there is never a sun that can at any rate ripen grapes. Yet he must celebrate the vintage of purple Pales ne! The law has told him, though a denizen in an icy clime, that he must dwell for seven days in a bower, and that he must build it with the boughs of thick trees; and the rabbins have told him that these thick trees are the palm, the myrtle, and the weeping willow. Even Sarmatia may furnish a weeping willow. The law has told him he must pluck the fruit of goodly trees, and the rabbins have explained that goodly fruit on this occasion is confined to the citron. Perhaps, in his despair, he is obliged to fly for the candied delicacies of the grocer. His mercantile connections will enable him, often at considerable cost, to procure some palm-leaves from Canaan, which he may wave in his synagogue while he exclaims, as the crowd did, when the Divine Descendant of David entered Jerusalem, 'Hosannah in the highest!'

"There is something profoundly interesting in this devoted observance of oriental customs in the heart of our Saxon and Sclavonian cities, in these descendants of the Bedouins, who conquered Canaan more than three thousand years ago, still celebrating that success which secured their forefathers, for the first time, grapes and wine.

"Conceive a being born in the Judenstrasse of Hamburg or Frankfort, or rather in the purlieus of our Houndsditch or Minories, born to hereditary insult, without any education, apparently without a circumstance that can develope the slightest taste or cherish the least sentiment for the beautiful; living amid fogs and filth; never treated with kindness, seldom with justice; occupied with the meanest, if not the vilest toil; bargaining for frippery, speculating in usury, existing for ever under the concurrent influence of degrading causes, which would have worn out, long ago, any race that was not of the unmixed blood of Caucasus, and did not adhere to the laws of Moses: conceive such a being, an object to you of prejudice, dislike, disgust, perhaps hatred. The season arrives, and the mind and heart of that being are filled with images and passions that have been ranked in all ages among the most beautiful and the most genial of human experience; filled with a subject the most vivid, the most graceful, the most joyous, and the most exuberant; a subject which has inspired poets, and which has made gods,—the harvest of the grape in the native regions of the vine.

"He rises in the morning, goes early to some Whitechapel market, purchases some willow boughs for which he has previously given a commission, and which are brought, probably, from one of the neighbouring rivers of Essex; hastens home, cleans out the yard of his miserable tenement, builds his bower, decks it, even profusely, with the finest flowers and fruits that he can procure—the myrtle and the citron never forgotten—and hangs its roof with variegated lamps. After the service of his synagogue, he sups late with his wife and his children in the open air, as if he were in the pleasant villages of Galilee, beneath its sweet and starry sky."

We have grouped these articles together, as presenting the Jew in an aspect of peculiar interest; and as indicating the obligation upon Christians to diffuse among them the living Word, and to implore for them the influence of the life-giving Spirit. To us, the present seems a moment of peculiar solemnity as to the state of Israel. Is not some change

at hand? Are we prepared for it? Shall the Son of Man find faith among us?

Six months have passed over us since the last annual meeting. We have made no anxious appeal for help; hitherto, it has met the expenditure; and we would bid away the fears that sometimes point to the very *slender balance* in hand, and tell us it will be exhausted before Christmas. *You will not suffer this.*

We have had other anxieties, but we believe even these will be for good. Three of our Missionaries have gone from us, not into the world, but into other sections of the Lord's vineyard. One of these from a conscientious objection to receive salary for a work done for God; one to give himself to the ministry of the Gospel among Gentiles; and the other, because he feels it essential to be a fellow-labourer with the London Society's labourers. We follow them with prayer; and although educated by this Society for its own service, we shall rejoice to know that the work of the Lord anywhere prospers in their hands. The Committee are now more anxious that their Missionaries should be well and thoroughly qualified for a work which increasingly demands eminent piety and superior intelligence. For such men we shall look, and to our Christian friends for the means of adequately sustaining them. The Committee have also in contemplation the placing of a schoolmaster with each foreign missionary, and also the appointment of a well-qualified servant of Christ as a visitor of the several stations, residing for a time with each Missionary, aiding him by counsel and co-operation, and thus imparting (if the Lord shall bless the plan) life and strength to the whole work. We do earnestly plead for special assistance for carrying out this. We believe that it will not be difficult to fix on such an agent. Oh! pray for us, and do not withhold that which is in the power of your hand to give. Early remittances from the Associations will be very acceptable.

The Night of Sorrow, and the Morning of Joy.

In a recent paper, we meditated on "the sleepless night" of a mighty monarch, traced the wonderful consequences of the same, and found reason to magnify the tender mercy and over-ruling providence of God. We propose now to introduce the reader into the chamber of another of earth's great potentates, in order to learn God's character, and to have our sympathies more drawn out towards His ancient people.

Of Darius it is thus written: "Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him, and his sleep went from him," (Dan. vi. 18). The occasion of this sleeplessness and sorrow was, that he had fallen into the snare of some crafty and envious courtiers, who had persuaded him to make a royal statute, that no one should ask a petition of any god or man for thirty days, save of himself, and that the penalty for transgressing this law should be, "to be cast into a den of lions." We scarcely know which to condemn most severely, the envy and sycophancy of the princes who made this impious proposal, or the pride and folly of the king who agreed with it. The deification of despots was no uncommon thing in those days; and here, no doubt, is the root of the heathen mythology. How sad is the thought that something very analogous to this has been intro-

duced into the professing Church! If the heathen gods could be traced to their origin, and presented to us as they really were, what a rabble of petty tyrants and cruel marauders should we behold! If the real history of the saints which swarm the Romish calendar could be told out honestly, no doubt many of them would be found anything but saints in the true sense of the word. There is no false halo around the name and fame of Jesus. There are no "myths" in the New Testament. We have the inspired testimony of those who saw Him, heard Him, and leaned on His bosom. He is "the only-begotten of the Father, full of grace and truth." He is worthy, as such, to receive "worship, honour, and glory." Every knee must bow to Him, and "confess that He is Lord, to the glory of God the Father." No petition should we present but in His name, no mercy can we obtain but through His merit. All who will not "honour the Son even as they honour the Father," must be cast into a place far more dreadful than even a den of lions: "Whoever believeth not the Son, shall not see life, but the wrath of God abideth on him." How should this solemn and unutterable declaration lead us to labour to bring both Jew and Gentile to believe on Him!

But to return to our subject. We will not dwell further on the envy of the courtiers, or the pride of the king,—both were punished for their conduct; for their vices are sure to bring a terrible retribution on those who indulge in them. Let us contemplate Daniel in his faithfulness, his trouble, and deliverance; and Darius in his sorrow, solicitude, and zeal; and endeavour to profit by both.

In Daniel we see a proof of the grace of God; a beautiful specimen of the Divine workmanship is before us in the character of "the man greatly beloved." But we must now only consider him in connection with this part of his history. His implacable enemies testify to his holiness and consistency. They looked into his conduct as closely as man could look, but could find nothing to lay to his charge. He was prudent, patriotic, and honest; managing the vast affairs of the empire with discretion; neglecting nothing, oppressing no one. "They could find none occasion or fault, forasmuch as he was faithful." They saw that he was devoted to his sovereign; they knew also that he was true to his God. He neither paraded his religion nor hid it. He paid no attention to their idols. He had no question to ask about "going into the house of Rimmon." He knew there was ONE God, and only ONE; and he loved Him with his whole heart. Here his unscrupulous enemies saw they could find occasion against him.

They succeeded. The king signed and sealed the irrevocable edict. Daniel soon knew this; though he had not been consulted. He knew it, and he did just "as afore time;" neither more nor less. He entered his house, his windows being open toward beloved Jerusalem, and there upon his knees "he prayed three times a day, and gave thanks." Prayer was to him a matter of great consequence, he could not dispense with it. It was an act of heart-homage to his Heavenly King, which he would pay, come what would. Prayer was to him a source of real pleasure. He mingled with it thanks to God, and tears for Jerusalem; he poured out his gratitude and his grief. A man who thus walks with God, can leave consequences: life or death is committed to Him whom he serves.

He was watched at his devotions, accused to his sovereign, and adjudged to suffer the penalty he had incurred. God sometimes subjects

His greatest favourites to strange changes and severe trials. What a change for Daniel, from his monarch's palace, and his own pleasant chamber, to the filthy den of wild beasts! In the two previous chapters we have him standing before kings, crowned with honours, and in the following chapters we find him talking with angels, and beholding the visions of God; but now he lies in a den of lions. It may be this change was necessary to keep him humble, and to fit him for future service. God has always an *end* in view in these fiery trials. "Changes and war (says Job) are *against me*." Nay, upright but suffering saint, they are *for* thee; as *the end* will show.

Thus it was with Daniel: "he was taken up out of the den, and no manner of hurt was found on him, because he believed in his God." In the greatest trials that come in the path of duty, there is either a passage through, or a road back. A covenant with God will bring a believer through them unhurt and profited. No manner of hurt was found on Daniel, not so much as the print of a tooth or a claw. But this was not all; he not merely escaped, he also gained much blessing from God, much honour from his sovereign, much respect from men, and much admiration from all posterity. "My God (he says) hath sent His angel and shut the lions' mouths." Oh, what a night he spent in that den! what an enjoyment of covenant relationship; what a consciousness of angelic presence and care! And the memory of that night, how sweet—how animating in future trials! Of him the grateful king said (and many joined him), "Behold a man who would rather enter a den of lions than disobey God, or lose the happiness of communion with him."

But let us next turn to Darius: The reader can easily go over the history, and make his own reflections; we will just deduce two or three inferences of a practical nature: If Darius so sorrowed over one Jew, how should we feel towards the multitudes of that once favoured nation?

They have been for ages exposed to the teeth of those wild beasts which Daniel saw in the next chapter. The fourth, or Roman beast, with "its strong iron teeth," has preyed on them for the last eighteen hundred years, and is still doing so. What a marvel that the nation has not been consumed! Let us go and tell them of the covenant angel, who walked with their fathers; let us set before them "God in Christ reconciling the world to Himself." Their situation is cheerless indeed, and, to the eye of sense, hopeless; they are in Daniel's circumstances, but without his faith, without his consolations. Should we not be "grieved for the affliction of Joseph?" "Should we not take pleasure in the stones of Zion, and favour the dust thereof" and imitate the interceding angel in crying, "O Lord, how long, wilt thou not have mercy on Jerusalem, against which thou hast had indignation these many years!" A time shall come when those who "mourn with Zion shall rejoice with her," (Isa. lxxi. 10); and surely we cannot afford to lose *this* blessing.

Again, if Darius so anxiously desired and looked for God's deliverance in this one instance, how should we long for Israel's full salvation? The morning dawns after that sleepless and sorrowing night. "And the king arose very early and went in haste to the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel, 'O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?'" What deep solicitude is here! See the monarch of the world bending over the mouth of the den; hearken

to his earnest inquiries; and then ask whether we are not reproved for our want of believing prayer, and fervent desire? There ought to be no doubt in our minds as to the salvation of Israel at last. The word is gone forth, and must be made good, that "all Israel shall be saved." And when we consider that "the receiving of them will be life from the dead" to the world, how should we wrestle that God would "arise and have mercy upon Zion?"

Lastly, if Darius was so moved by this proof of God's delivering power as regards Daniel, how ought we to be affected by all that He has done? Thus the great king testified: "He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions." But we have a more complete knowledge of His character as the Lord God of Israel, and trace His various perfections in the history of that people. We know Him also as "the God and Father of our Lord Jesus Christ;" even Him who hath "raised up His Son from the grave," where wicked men had cast Him; and in doing thus, hath given us a pledge that all which He hath spoken, concerning Jew and Gentile, shall be accomplished.

"We see not yet all things put under Him; but see Jesus crowned with glory and honour," and we know "that He must reign till He hath put all enemies under His feet." Then will the great King of Eternity, "the blessed and only Potentate," utter His decree; and will make His King, seated on His holy hill of Zion, become, in a more glorious and universal sense than He hath ever yet been, "a light to lighten the Gentiles, and the glory of His people Israel;" and then that kingdom shall be established, which shall not be destroyed, while the "earth shall be filled with the glory of the Lord, as the waters cover the sea." Then shall the sorrowful night of man's ignorance, sin, and misery, be succeeded by the joyful morning of knowledge, holiness, and joy. For He, who is as the light of the morning, even "THE JUST ONE," shall rule over men, "ruling in the fear of God." Surely "the night is far spent, and the day is at hand."

J. C.

Notices of Books.

The Apocalypse of St. John: a New Translation, Metrically Arranged, with Scriptural Illustrations. By Professor J. H. GODWIN, New College. Jackson and Walford, 18, St. Paul's Churchyard.

It will be gratifying to those who love to have the share of the Jews in the New Testament prophecies recognised, to find that Professor Godwin thus arranges the Book of the Revelation. The first three chapters, and the last two, are plainly distinct portions. In the intermediate portion of the book prominence is given to three series of judgments connected with the seven seals, the seven trumpets, and the seven vessels. These introductory and conclusory visions exhibit symbols of the Divine government, of the present safety and service, or the future glory and blessedness of the followers of Christ. The first series of judgments is shown to refer to Jews, by the statements which follow the sixth seal; and the second to idolators, by the statements which follow the sixth trumpet.

We give the contents of his volume:—Book I. Addresses to Christian Churches in the Present Life, chapters 1, 2; and 3. Book II. Judgments of God on the Jews, chapters 4, 5, 6, and 7; and these chapters are thus divided:—Part I. Introductory Visions: 1. Prefatory; 2. Worship of the Creator; 3. Worship of the Redeemer. Part II. Visions of the Sealed Scroll: 1. Symbol of Victory; 2. Symbol of War; 3. Symbol of Famine; 4. Symbol of Death; 5. Symbol of previous Persecution; 6. Symbol of National Ruin. Part III. Concluding Visions: 1. Sealing of Christian Jews; 2. Salvation of Christians of all Nations; 3. Seventh Seal and Silence.

Leaving, possibly for a future period, remarks upon the work at large, it is presumed it will be gratifying to those who delight to sustain their regard to the Jews, and their hopes in reference to their destiny, to find one so able to judge, giving the weight of his opinion to this application of the commencement of the Book of the Revelation to the seventh chapter. Whether the presumption as to the date of the Book being prior to the destruction of Jerusalem is essential to that application may be questioned; the application is not to be lost through ignorance or mistake as to the date of the Book. Mr. Godwin and the venerable Dr. Henderson, it is believed, are not the only professors who allow to the Jew a mighty weight and consequence as in connexion with New Testament prediction.

It is hoped that the above reference to this small publication will induce the perusal of it, and persuade to a more deep, prayerful, and active regard to a people so distinguished upon the New Testament as well as upon the Old Testament page of prophecy.

The Earnest Minister: a Record of the Life, and Selections from Posthumous and other Writings of the Rev. Benjamin Parsons, of Ebbley, Gloucestershire. Edited by EDWARD PAXTON HOOD. London: Snow.

This is no ordinary biography—as is befitting—for Mr. Parsons was no ordinary man. We knew him as he is here represented, “an Earnest Minister,” but having the reputation of being somewhat crotchety, and not a little stern in his attachments to what he believed to be truth. But we were not prepared for the genial glow, the loving tenderness, which appear to have been so characteristic of the man, and which Mr. Hood has so beautifully and touchingly delineated in these pages. His biographer says, with equal force of expression and happiness of illustration, “We sometimes hope that all men, certainly most men, would be better if they were looked at more at home, and seen more in their social and fireside relations. Mr. Parsons was quite unknown to you unless you saw him at home: his character sought that quiet shade to unfold itself. To most men he seemed only stern and rugged; yet he could defy tempests; he could raise storms, front them, and quell them. Sometimes he was like a hawthorn on a bleak and windy hill, but he was a hawthorn whose root was fringed with violets.”—pp. 109, 110.

We should like exceedingly to place this volume in the hands of those who liked Mr. Parsons for his bold and able advocacy of the civil and political rights of men, but who sympathised not with him in his religious emotions. They would then see that the Gospel they despise was the living root in this man's heart, from which sprang the fruits and flowers

they so much admired, but the cause and origin of whose existence they either ignored, or did not want to know.

We have said that this was no ordinary biography; and we mean by this remark, that the artistic character of the work, so far as Mr. Hood has had to do with it, lifts it up out of the range of common memoirs, lives, &c., which sometimes dreadfully try our patience, and test our faith in truth and honesty. We do not think more is said here of Mr. Parsons than was absolutely required; and what is said is given with a freshness and elasticity of thought and expression that prevents weariness. We heartily thank the editor for his valuable contribution to the biographical stores of the Church, and for his clear and impressive exhibition of a character that had stamped upon it most unmistakeably the noblest features of a true Christian manhood. It is a good and useful book.

Missionary Intelligence, &c.

BEYROUT.

From Mr. MANNING.

From accounts received here, of the state of the weather in England, this summer, you will be able to sympathise with us, though it must be taken into account, that instead of two or three weeks, we have at least five months, when scarcely a single cloud is seen to pass over the disk of the sun, to intercept his burning rays; and yet, very wonderful to think, vegetation continues green, and the fruits to grow and mature, and that, too, without any very perceptible dews, which are generally supposed to fall in abundance in these countries. We have also had it very hot here, but, through mercy, I have been able to remain at my post, both this summer and last, and that without making any change to the mountains. Indeed it would have occasioned me very much regret had I been compelled to be absent, even for a few weeks, from the increasing demand there is amongst the Jews for the Scriptures. Almost every day applications are made for unlimited quantities, and in the last two months I have disposed of more than 250 copies, besides some Pentateuchs and Psalms, and have received for them the sum of £12 sterling, which speaks well for the earnestness of the purchasers. I have lately written to Mr. Lowndes, the agent at Malta, to send me as many cases of the entire Hebrew Scriptures as he can, as they are preferred to having them in parts.

If the demand continues, and there can

be but little doubt that it will, the Bible Society will of course be obliged to put the Bible through another edition immediately, I have been much troubled lately by changes of assistants in the school, and am now without one; but, as is usually the case at this season of the year, our number is comparatively diminished, so that by husbanding my strength I have been enabled to get through pretty well the heat of the climate, with many other drawbacks that are not calculated to improve my nervous system.

In a more recent letter, dated Sept. 29th, Mr. Manning thus writes:—

Were it not for the blessing of God which seems to attend my labours, I should assuredly break down; but the daily increasing anxiety evident by the Jews to possess and read the Scriptures keeps me up. No sooner does a fresh supply arrive than my house is beset like a baker's shop in the time of famine, and long after they are all disposed of, many of the poor old people bring with them their little grandsons, and implore me, for their sakes, to find them a copy. Last week three cases arrived, containing 103 Bibles, 200 Psalms, and 10 Pentateuchs, which were all gone in a couple of days, and realised the sum of £10 sterling.

BRESLAU.

Mr. SCHWARTZ thus introduces some very interesting details. We have only space for one of the cases referred to:

The annual wool fair, which took place here lately, brought me again into contact with numbers of Jews from the province, as well as from the duchy of Posen and the kingdom of Poland, with whom I had extensive and profitable intercourse, and again gave me an opportunity to witness that the truth is by degrees, and through the blessing of God, taking every day a firmer hold of the minds of Israel in many lands.

The next case I shall mention, is that of a very learned Polish Jew, whom I have also known for some time, and who comes here regularly once a year to the wool fair. When I made his acquaintance, he knew but little of the nature and spirituality of the religion of the New Testament. He looked, as many other Jews still do, upon Christianity as a system of idolatrous ceremonies, and no wonder, therefore, that he cherished hostile feelings towards the Gospel, and especially against those of his nation who professed themselves adherents of Christ. The reception, therefore, I met with at first, was not calculated to encourage me; but still there was a sincerity in his deportment which I respected, and I gave him continually to understand that I looked upon his hostile disposition merely as the result of ignorance, and instead of blaming, I rather pitied him. This was entirely new to him, and by degrees I gained his confidence, so far as to enter more fully into the question at issue between us; and now and then, when he had leisure, he visited me at my lodgings. Ever since that time, the New Testament, before a closed book for him, began to open its rich treasures to his astonished eyes, and he read, and read over again, the immortal truths uttered and taught by the divine Redeemer. His sincerity and upright character, when still standing as an opponent to the truth, went over to the side of righteousness, and he now began to feel his true position in the sight of the law before God, and, in a word, he looked into the depths of his heart and conscience, and saw that with his boasted self-righteousness, and by "the deeds of the law," no man can be justified; and this was, in fact, the moment when the preaching of the Gospel began to wield its mighty influence; he was brought to acknowledge that salvation, complete pardon, and acceptance by God, can only be obtained on the ground of the work of redemption, as wrought out

for us by Christ Jesus, and by faith on Him, and an implicit obedience to His holy will and commandments. In this state of mind he left me; and he was one of those whom I mentioned not long ago, who took with them various books for themselves and others into the neighbouring country of Poland. Lately, however, I had again repeated conversations with him at my own home, to the same effect, and I prayed with him, in which he seemed heartily to join with me, and when he left me I felt assured that a work of grace was being carried on in his heart. A day or two after I received a letter from him, written in Hebrew, and mostly in verse, in which, so to say, his feelings are reflected, which I shall translate here, and send you the original as well. The letter is to the following effect. He says:—

"Dear Friend,—Since I have seen you, I have found in you a man of faith—since I have become acquainted with you, truly a man according to my heart I have beheld—and my soul is attached to you according to the way and nature of truthful men: and, therefore, I have composed this piece for you. 'The men of the world, who go after the pleasures of this world, their company is desolate, and their friendship is ruin. Without knowing each other, they make friendship over a cup of wine—they converse, and when their hearts are heated within, they insure their friendship, but lo, when they separate, even this disappears. Men of understanding, that love knowledge and wisdom, that search after truth and righteousness, and inquire after faith, they too are soon drawn together by the cords of love; one that has never seen his fellow, with words of grace and righteousness is addressed, and imparts to him his thoughts—they join like brothers, and eternity shall not separate them. And now, dear friend, you know me. You know that it is not for lucre's sake, or for any other gain, that I love you; therefore, I beg of you to come under the shadow of my roof, and see me before I depart from here, that we may converse together, and that you might give me your blessing upon the way on which I go. Forgive my transgression, that I have ventured to address you with my pen, for true friendship hides transgression. These are the words of one who is sincerely attached to you, without any selfish motive, and come from the heart and go to the heart. Signed, J. S."

Of course I immediately complied with his

request, and proceeded to his lodging as he required me, where I found two other Jews in serious conversation on topics that were very agreeable for me to hear. I was soon in the midst of them, and took part in it. Mr. S—— then put a Bible before me, and begged me to acquaint his friends with the chief Messianic passages, and explain them in general to them, which I did for about the space of an hour, without the slightest interruption. I found afterwards, that these two individuals were from the same town with him, and that in consequence of some conversation which he had with them, after he left me the last time, and on previous occasions also, they resolved to have some further intercourse, and thus it happened just at the time when I came there. To all appearance, my address made a good impression upon them, and had the effect of removing some prejudices, and bringing before them the divine mission of Jesus, not as they were accustomed and taught to consider it, but in its glorious results as carried out by Christ, and as predicted by the Spirit of God through the mouths of His servants the prophets.

Such confidential intercourse, where one is not assuming an air of authority, but that

of a brother or friend, contributes much to conciliate and gain the confidence and affections of the parties addressed. I have found it so on other occasions, and am happy to say it was so on the present. The two persons in question, though they saw me for the first time, were, nevertheless, very friendly, and the attention they paid to the preaching of the Gospel makes me hope that their hearts were reached, and will be of lasting benefit to them. But they have still much to learn, and knowing how soon even the best impressions are erased by the influence of bad companions, and the world in general, I endeavoured to fix their attention on this subject, and exhorted them to seek God with all their heart, and search for the truth in the Word of God alone, and above all, to pray for light from above; after which, I prayed, in which they all joined, being evidently affected and moved. I gave them some books, for which they were very thankful, and I devoutly pray that the good Lord would follow with His blessing upon my humble labour, and preserve the precious seed thus cast upon the waters, and if it pleases Him, may we also be privileged to find it and rejoice with joy unspeakable.

HANOVER.

From the following extract from a recent journal of Mr. WM. BRUNNER, it will be evident that all is not unpromising in a locality which at first seemed almost to discourage effort.

I returned yesterday from H——, where I have been engaged on missionary duties among the Jews. It is inhabited by a goodly number of the house of Israel, whom I visited on a former occasion, when I had the opportunity of discharging the message of salvation to several individuals I mentioned to you in my report of that time; and my visit on this occasion was to renew my intercourse, and also to endeavour to extend my acquaintance and operations among the community. As I was going down towards the temple, where the Jews chiefly reside, with the intention of visiting again the family of the door-keeper, I was informed that he was no more, but that he had only recently departed this life, and thus been removed from the scene of our human means and ministrations. It was a serious thought, that I should, by divine Providence, have been brought into contact with, and have made known the way of life to, this aged son of Abraham so shortly before his departure. In coming from the temple, I entered into conversation with Mr. F——

on the great truths of Christianity, and endeavoured to direct his attention particularly to the doctrine and need of atonement, with which subject the Jewish mind is, at this season, so pre-eminently familiarised. I preached to him Christ, as the Messiah so long expected by Israel, and that it was He who came to give repentance unto Israel, and the remission of sins. I asked him how, without sacrifices, and without the ordinances of the Mosaic economy, they could now celebrate their approaching holy days as they were originally instituted? Mr. F—— could not satisfactorily answer this question, but expounded to me a peculiar creed of religion, which, indeed, is common among the greater portion of the Jews, and which consists of certain rules laid down by *reason*, however at variance with divine revelation, or unsupported by it. According to these rules, a man may do this and admit that, believe in a certain doctrine or not believe it, and yet it will not affect his salvation so long as he is persuaded so in his own mind. Although

he said his brother had become a Christian, yet he, as a Jew, was convinced in his own mind that a Jew cannot be in the wrong, and that it was the duty of every Jew to abide by the religion of his ancestors. I showed him that Abraham did not act on this principle, but that he exercised his own judgment, and obeyed the call of the Lord, notwithstanding it imposed upon him the duty of separating himself, in his religious connections, from those of his father. I urged upon Mr. F—— the great necessity of examining the claims of the Messiah dispassionately, as they were closely connected with his eternal happiness and salvation, to which two Jewesses listened through the window from a neighbouring house, and when the truth sounded too harsh in their ears, and they could not gainsay it, they parted from me.

My next interesting conversation was with an elderly Jewish lady, who received me very kindly, and listened to me with great attention. She spoke of her pilgrimage towards heaven, and I asked her whether she was conscious that she was proceeding on the right road, so as to be sure to reach the desired end. I preached to her *the way*, the life, and the truth, and made known to her that life and immortality have been brought to light by Jesus, who is the true Messiah, both of the Jews and Gentiles. This old daughter of Abraham listened with absorbed attention as I advanced in preaching the Gospel to her; and as she heard of the condemnation and crucifixion of our Saviour, she observed that there were, at that time, wicked men, who would not listen to the truth, and acted perversely against their own good. I asked her how, with a knowledge so far enlightened, she could still refuse allegiance to Him who is the light of the Gentiles, and the glory of the people of Israel. She pleaded her ignorance and limited judgment on the matter, which, she said, was of the highest moment; but she also pointed me to the great stumbling block, namely, the idolatry of Roman Catholicism, which, she said, was baffling to her mind, in reconciling such a pagan-like system with the notion of its exclusive truthfulness. I told her, that we must try every thing by the Word of God, and that that which cannot stand its test was false and must be rejected. I urged upon Mrs. S—— the necessity of repentance, and faith in Jesus as the Messiah and only Saviour of sinners, and parted very friendly from her.

In company with a Christian friend, I visited another old Jewish lady, named Mrs. P——, whom I did not find at home on a previous visit; she gave me a kind reception, and listened very attentively to me,

as I spoke to her about old Simeon, who was waiting for the consolation of Israel. As I preached to her Jesus as the true Messiah, she made no objections, but said that she was an old Jewess, and was living in that way in which she had been brought up from her youth. Mr. M—— and myself remained there for an hour, testifying to this daughter of Abraham of the grace of the Gospel, and urging upon her to give heed to these things, that she may be divinely enlightened, and led to Him who can alone give peace to her soul.

I visited also a certain Mr. H——, a highly educated Jewish gentleman, who received me very politely, and was not at all unwilling to enter with me into a religious conversation.

Mr. Wm. Brunner's intercourse with Jewish students presents a feature of lively and hopeful interest.

I have mentioned to you in my previous reports my interviews with some of the students of the Jewish Seminary in this place, and the encouragement afforded to me in my preaching of the Gospel to them. I am thankful to state that I have been enabled to enlarge my acquaintance in this quarter, and to gain an access to several more of this class of persons, with whom I had and still have very encouraging and hopeful intercourse. Mr. F——, and Mr. O——, evidently sought my acquaintance first from curiosity, mingled naturally with a desire of engaging with me in a mere dispute about Christianity, and of course to disprove its claims at once. Our first conversation opened with the prophecies of the Old Testament, when I referred these two young students to Gen. xlix. 10, asking them who the Shiloh was to whom the gathering of the nations is predicted. The attempt on the part of my opponents to explain away this difficult passage only involved them in greater difficulty, and then I took occasion to go through with them the principal Messianic passages of Scripture, and to prove to them from these in particular, as well as from the typical character of the old dispensation, and the Mosaic service generally, that Messiah must have come, and that Jesus of Nazareth, whom we preach, was the very Redeemer predicted by the prophets. Many objections were raised from history, as well as from the Scriptures, but those objections only proved their ignorance and entire misconception of the true nature and teaching of the Christian religion. As, for instance, the Jews in general argue against the claims of our Saviour that His religion has not brought about that universal reign of

peace and unity which is so frequently and graphically depicted in the prophets (Hos. ii. 20, Isa. ii. 4) as the peculiar characteristic of the Messianic dispensation. And again, they argue from the abolition of the Mosaic economy, or the non-observance of the Old Testament by the Christians, that it cannot be that Jesus was the true Messiah. These are ordinary objections, and have also been urged by the young students, therefore I told them that the disbelieving of the Gospel on the ground of the non-accomplishment as yet of certain Messianic predictions was owing to the wrong conception of the Jews themselves as to the functions of the Messiah, and the nature of the work to fulfil. They should remember that the time of universal pacification which is spoken of in Scripture is not to be simultaneously realised with the first advent of the Messiah; for the Messianic dispensation is progressive and gradual in its character; but that reign of peace is to be the consummation and end of the evangelical dispensation when all things will be subdued and put under Him, who is the Head of the Church. And with reference to the abrogation of the law and non-observance of the Sabbath, as urged by my opponents, I applied the same remark as above, namely, that the Jews overlook the fact that the Mosaic economy was to be superseded by a new covenant to be brought in by the Messiah (Jer. xxxi. 31); and that not only did Scripture teach them this great truth, but that it had been, and was to this day evidenced to them by their living removed from the Holy Land, and their being practically unable to fulfil all the institutions and demands of the law of Moses. My two young friends have been convinced that there is something more in Christianity than they at first thought, and their consciences bore witness that their objections were futile and untenable. They then expressed a serious desire to examine and be more acquainted with the truth, that they

may be able to arrive at a proper discernment and appreciation of the things that appertain to their eternal peace. Mr. F——, especially, is a very interesting young man, as he is open, free of prejudice, and ready to admit his error when convinced. I trust that his example may tend to arouse also within the heart of his colleague a spirit of inquiry, and that by him my missionary influence may be extended even to those who are yet averse and opposed to my operations. Mr. O——, on the other hand, does not, humanly speaking, impart to me the same hope, as he appears rather imbued with a strong spirit of rabbinism, and less open to conviction than his friend.

The family of Mr. F—— are proceeding favourably and allow me to maintain my familiar intercourse with them. Mr. R——, has requested me to supply him with a Bible, which I did, and I trust that the reading of it may, by Divine grace, tend to humble his proud heart, that he may feel what the prophet says, "that he that glorieth shall glory in the Lord."

That there are cases in which the influence of Missionary preaching penetrates the most hidden quarters, is fully illustrated by the following instance, that occurred lately at Morden, a little place near Bournemouth, and of which event the newspapers of this place take special notice. In that same place, a respectable Jew was some time since seen to visit once this church, and another day another, and no one could explain to himself this singular case of the regular attendance of this person at Christian places of worship, and especially the disquietude and agitation which he manifested when at service, and listening to the sermon. It became at last evident that he was disturbed in his conscience, feeling dissatisfied in his profession of Judaism,—but at last he obtained the peace of his soul by entering by public baptism into the Church of Christ.

Baptism of Mr. Furst.

A SERVICE of unusual interest was held on this occasion in Trinity Chapel, Edgware-road, on the evening of Lord's Day, Oct. 20.

The spacious chapel was filled by an attentive audience. The Rev. D. A. Herschell commenced by reading the Scriptures and Prayer, after which the Rev. Ridley H. Herschell delivered a discourse of great power on Isa. vi. 13: "So the holy seed shall be the substance thereof." Mr. Furst, who has been for some time under the pastoral care of Mr. Herschell, and instructed by one of this Society's missionaries, as well as by other brethren, was then called upon publicly to confess his faith, and to state the way by which the Lord has led him to the knowledge and love of the

Saviour. This he did in the subjoined brief and affecting recital. The Pastor then baptised him in the name of the Father, the Son, and the Holy Spirit.

Mr. D. A. Herschell addressed the young soldier of the Cross in a manner never to be forgotten by him, closing by a very earnest and searching appeal to those who had witnessed the solemnity.

A hymn and prayer terminated the hallowed and simple proceedings of the evening.

Christian friends! This is a solemn moment, the most solemn in the history of my life; for I am now confessing my faith in that crucified Saviour, whom, from my earliest days, I was taught to despise, and to whom my natural inclinations had an aversion. It is a marvellous providence which has led me to this decisive moment. But what I marvel most of all at is, that grace of the Holy Spirit which has drawn my heart to the bleeding Lamb of God, as the only source of true peace and happiness; and verily, I feel the power of the apostle's words, when he says: "By grace are ye saved through faith; and that not of yourselves—it is the gift of God!"

But, as it may be of interest to you to know the leading features of God's providence which brought me to embrace Christ as my Saviour, I shall briefly bring them before you.

My parents brought me up in the strict observances of Judaism, but I felt from the earliest days the prayers and ceremonies to be irksome; for I was not taught to love God, but to fear Him! That aversion increased so much, that when I left my parents' roof I was glad to throw off all the fetters of religion at once, and became decidedly an infidel. There is one thing, however, worthy of notice; namely, that I was privileged, during the last two years of my school-days, to have a pious Protestant tutor, by whose indirect influence I began to look upon Christians with greater regard, so that my early imbibed prejudices against every one who bore the name of Christ were gradually removed.

Several years passed away in perfect indifference to religion, until through circumstances, not necessary to name, I was led to seek for my subsistence as a Prussian government schoolmaster, and for that purpose I was trained in a seminary. After I passed my examination, I obtained an appointment as government schoolmaster to the Jewish school at Schneidenmühl. My mind was now much perplexed how to communicate religious instruction to the Jewish children, as I was living without religion myself. I was consequently glad, during a period of two years, to consult with the Jewish rabbi of the place, as to the best mode of giving the children re-

ligious instruction, which had, however, no successful result; for my convictions and feelings did not permit me to give that religious instruction to the children which he demanded from me. My mind was, therefore, very unsettled and unhappy, and about that time I formed the acquaintance of Mr. Chertzky, whom some of you may remember as preaching in this place, and after an intercourse of two years with him, I opened my mind to him, telling him of my religious doubts and scruples. The Jews suspected me of being favourable to Christianity, and my position became a very painful one. I saw no other way than to leave the place, as I feared the fury of the Jews. When Mr. Chertzky perceived this, he advised me to come to England and place myself under the care of our pastor, the Rev. R. H. Herschell, and offered to make application to him for my admission into the Jewish Home. The Rev. A. D. Herschell corresponded with Mr. Chertzky about this matter, and I was consequently admitted into the Jewish Home at the beginning of December, last year.

I had thought, when I came over to this country, that I was acquainted with Christianity, and that I myself was nearly a Christian. But I soon discovered that I was far from the kingdom of God, for I did not think it was essential to believe in Christ as God manifested in the flesh, neither did I know the necessity of an inward change of heart, and began to be terrified when I saw the reality and earnestness of the religion as manifested by those who surrounded me. For I thought that I could never become a Christian after this sort; and no wonder that I was afraid, because I did not know that it was the work of the Holy Spirit. But after Mr. A. D. Herschell had been reading the Scriptures and praying with me several times, and giving me light upon difficult passages, my mind was gradually opened to the realities of Christianity, and then for the first time was I enabled to pray in the Spirit through Christ. The simple worship of this house of prayer, and the fervour with which immortal souls are addressed, made a deep impression upon my mind, as to the life-giving power of the Gospel of

Christ, and advanced me in knowledge and experience.

One of our Jewish brethren in the Home has also been a comfort and a help to me, as well as one of the Missionaries of the British Society.

It would be in vain for me to attempt to

describe the change that has taken place in me, as many of you might not be able to enter into my experience, and the best way in which I can bear witness of my faith in Christ is by using the words of the apostle Paul in telling you, "That for me to live is Christ, and to die is gain." A. F.

We gratefully record that nineteen of the seed of Abraham have been baptised in this house of God; and we believe that we are correct in stating that some of these are ministers of the Gospel, and others missionaries to Jews and Gentiles.

SUBSCRIPTIONS AND DONATIONS

RECEIVED IN AID OF THE SOCIETY, FROM JULY 1 TO OCTOBER 22, 1856.

| SUBSCRIPTIONS & DONATIONS. | | | £ s. d. | | | £ s. d. | | |
|--|-----|----|---------|-------------------------------------|----|---------|----|--|
| A. F. | 0 | 10 | 0 | Narberth | 0 | 19 | 6 | |
| A. H. E. | 5 | 0 | 0 | Newark | 0 | 2 | 6 | |
| A Friend in the country, collected in King William's pence | 2 | 2 | 2½ | Newark (two remittances) | 33 | 3 | 9 | |
| A Friend, by Mr. Conquest | 0 | 16 | 0 | Newbury | 8 | 8 | 9 | |
| Ashworth, Miss S. | 0 | 10 | 0 | Newcastle in Emlay | 4 | 5 | 9 | |
| B. S. H. | 5 | 0 | 0 | Newcastle-on-Tyne (two remittances) | 13 | 18 | 4 | |
| Bawman, T., Esq. | 0 | 10 | 6 | New Malton | 2 | 2 | 11 | |
| Barton, Mrs. | 1 | 0 | 0 | Newport (Pembroke) | 2 | 6 | 7 | |
| Byers, W., Esq. | 2 | 0 | 0 | Newport Pagnel | 5 | 7 | 9 | |
| Clunie, A., Esq. | 1 | 1 | 0 | Norfolk and Norwich | 13 | 0 | 0 | |
| Dyer, Mrs. W. C. | 2 | 2 | 0 | Northallerton | 1 | 3 | 3 | |
| Ewing, Mr. | 1 | 0 | 0 | Odham (two remittances) | 5 | 17 | 4½ | |
| G. L. | 1 | 0 | 0 | Oxford (two remittances) | 8 | 3 | 2½ | |
| Gwillim, Miss | 1 | 0 | 0 | Pembroke | 4 | 19 | 4½ | |
| Henderson, J., Esq. | 100 | 0 | 0 | Pembroke Dock (two remittances) | 4 | 17 | 5½ | |
| Hickling, T., Esq. | 5 | 0 | 0 | Pershore | 7 | 17 | 8 | |
| Hill, Miss, collected by J. Y. | 0 | 17 | 0 | Pickering | 2 | 17 | 4 | |
| Law, Miss | 0 | 10 | 0 | Plymouth | 11 | 0 | 6 | |
| Marsh, Miss | 0 | 2 | 6 | Portsea | 4 | 8 | 0 | |
| Mott, Mr. | 1 | 0 | 0 | Poyle | 0 | 11 | 0 | |
| Peacock, Miss | 1 | 0 | 0 | Reading | 0 | 12 | 10 | |
| Stevens, Mrs. collected by Stone, Rev. W., M.A. | 0 | 10 | 6 | Reigate | 5 | 13 | 6 | |
| Tapson, Miss | 0 | 10 | 0 | Ridgmond (York) | 1 | 3 | 0½ | |
| Vani, Mrs. (box) | 0 | 6 | 11 | Ripon | 1 | 6 | 0 | |
| W., per Record | 5 | 0 | 0 | Rochester | 8 | 1 | 0 | |
| Whitlaw, Miss F. | 1 | 0 | 0 | Recliford | 1 | 14 | 4 | |
| Wollaston, F. L., Esq. | 10 | 0 | 0 | St. Clears | 0 | 8 | 0 | |
| Wontner, Miss R. | 5 | 0 | 0 | St. Davids | 0 | 18 | 9 | |
| | | | | Scarboro' | 7 | 13 | 4 | |
| | | | | Sheffield | 30 | 0 | 0 | |
| | | | | Stroud | 16 | 0 | 0 | |
| | | | | Sudbury (two remittances) | 2 | 18 | 2 | |
| | | | | Sunday School, Collections | 0 | 14 | 1½ | |
| | | | | Swansea | 4 | 1 | 0 | |
| | | | | Tarstock | 7 | 7 | 0 | |
| | | | | Tanby | 1 | 19 | 3 | |
| | | | | Thirsk | 1 | 10 | 6 | |
| | | | | Tipton | 1 | 8 | 0 | |
| | | | | Uxbridge | 2 | 10 | 0 | |
| | | | | Walworth | 1 | 3 | 3 | |
| | | | | Wantage | 1 | 3 | 0 | |
| | | | | Wardour Chapel | 2 | 2 | 0 | |
| | | | | Wellington | 1 | 0 | 0 | |
| | | | | Westminster Chapel | 4 | 0 | 7 | |
| | | | | Weston-super-Mare | 5 | 0 | 0 | |
| | | | | Weymouth | 6 | 10 | 0 | |
| | | | | Whitby (two remittances) | 5 | 15 | 6 | |
| | | | | Whitstable | 1 | 6 | 6 | |
| | | | | Wycliffe Chapel | 0 | 15 | 3 | |
| | | | | York | 4 | 6 | 8 | |
| | | | | York Road Chapel | 1 | 9 | 0 | |

| LEGACIES. | | | |
|-----------------------------|----|---|---|
| The late Miss M. Hardy | 50 | 0 | 0 |
| The late John Moginie, Esq. | 45 | 0 | 0 |

| ASSOCIATIONS, COLLECTIONS, ETC. | | | |
|---|----|----|---|
| Abney Chapel | 2 | 3 | 0 |
| Alwisch (two remittances) | 16 | 15 | 4 |
| Appleton Wake | 10 | 0 | 0 |
| Atherstone | 1 | 19 | 2 |
| Barnstable | 3 | 13 | 4 |
| Basingstoke | 5 | 9 | 0 |
| Bath (two remittances) | 15 | 0 | 0 |
| Bedle | 2 | 9 | 0 |
| Beverly | 9 | 3 | 6 |
| Bideford | 2 | 0 | 0 |
| Birmingham | 8 | 0 | 0 |
| Bishop Auckland | 1 | 1 | 9 |
| Bishopsgate-street Chapel (two remittances) | 10 | 9 | 1 |

LEGACIES.

The late Miss M. Hardy 50 0 0

The late John Moginie, Esq. 45 0 0

ASSOCIATIONS, COLLECTIONS, ETC.

Abney Chapel 3 3 0

Alnwick (three remittances) 16 15 4

Appleton Wiske 10 0 0

Atherstone 1 19 2

Barnstaple 3 13 4

Basingstoke 8 9 0

Bath (two remittances) 15 0 0

Bedale 2 9 0

Beverley 9 3 6

Bideford 2 0 0

Birmingham 8 0 0

Bishop Auckland 1 1 9

Bishopgate-street Chapel (two remittances) 10 9 1

| | | | |
|----------------------------------|----|----|-----|
| Blackburn | 5 | 17 | 6 |
| Bradford (York) | 5 | 0 | 0 |
| Bridlington | 1 | 13 | 6 |
| Brighton | 10 | 0 | 0 |
| Burnley | 14 | 0 | 0 |
| Canterbury (two remittances) . | 5 | 10 | 0 |
| Cardigan (two remittances) . | 1 | 13 | 0 |
| Cardiff | 3 | 7 | 6 |
| Cardiffen | 2 | 16 | 0 |
| Chatham | 2 | 13 | 3 |
| Clevedon | 1 | 0 | 0 |
| Colchester (two remittances) . | 6 | 11 | 7 |
| Cork | 1 | 15 | 0 |
| Craven Chapel | 8 | 8 | 6 |
| Darlington | 5 | 5 | 7½ |
| Darford | 1 | 15 | 10 |
| Derby | 7 | 9 | 9 |
| Ditto | 10 | 12 | 3 |
| Durham, by Mrs. Thwaites . | 1 | 15 | 8 |
| Ditto, omitted in last Report . | 7 | 4 | 4½ |
| Exeter | 2 | 18 | 6 |
| Farrington | 1 | 0 | 0 |
| Fitchley | 3 | 2 | 6 |
| Fishguard | 1 | 0 | 4 |
| Gosport | 2 | 7 | 3 |
| Greenwich (two remittances) . | 16 | 11 | 7 |
| Guernsey | 6 | 6 | 8 |
| Guildford (two remittances) . | 2 | 8 | 4 |
| Guisboro' | 0 | 10 | 6 |
| Haltstead | 1 | 13 | 3 |
| Haltwistle | 0 | 8 | 8½ |
| Hammersmith | 6 | 10 | 10½ |
| Hartlepool (two remittances) . | 8 | 4 | 1 |
| Haverfordwest | 1 | 3 | 0 |
| Helstone | 0 | 2 | 0 |
| Hobart Town | 50 | 0 | 0 |
| Hull | 8 | 11 | 8 |
| Incech | 10 | 0 | 0 |
| Islington | 4 | 7 | 7 |
| do. Juvenile Association | 10 | 10 | 1 |
| do. col. at Union Chapel | 30 | 0 | 0 |
| Knaresboro | 6 | 19 | 6 |
| Lincoln | 3 | 13 | 8 |
| Loughboro' | 2 | 13 | 6 |
| Luton | 2 | 0 | 0 |
| Lymington | 1 | 15 | 6 |
| Lynpfield | 2 | 0 | 0 |
| Maidenhead | 1 | 6 | 0 |
| Merthyr | 0 | 11 | 6 |
| Middleboro' | 3 | 10 | 0 |
| Milford | 1 | 3 | 6 |
| Mistley | 1 | 9 | 0 |
| Morpeth | 3 | 12 | 9 |

* * * The pressure of other matter obliges us to postpone the list of Meetings.

Communications received from Rev. J. COX, T. W. AVELING, and W. C. YONGE.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Nov. 19th, at Seven o'clock.—The Meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE | | PAGE |
|----------------------------|------|--------------------------|------|-----------------------|------|
| The Jew as the World has | | The Millennial Annual... | 183 | Breslau | 184 |
| made him | 177 | Remember the Sabbath | | Frankfort | 187 |
| On Efforts for the Co-ver- | | Day | 183 | Leipsic | 188 |
| sion of the Jews | 179 | Thy Walk with God..... | 183 | | |
| NOTICE OF BOOKS:— | | MISSIONARY INTELLIGENCE: | | TITLE, CONTENTS, ETC. | |
| Voices of Many Waters... | 182 | Paris | 184 | | |

The Jew as the World has made him.

[From the "Home and Foreign Record" of the Free Church of Scotland.]

IN a former article (see p. 97 of this volume of the "Jewish Herald") we spoke of the Jew as he is, or rather as a perverted education, and an infidelity descended to him through sixty generations, have made him. In this we shall briefly trace the influence of the world on the opinions and character of the Hebrew race.

In the close of the former article we briefly adverted to the anti-theoretical qualities which are mixed in the character and condition of the Jew. He is at once above and below the rest of mankind. He is above them as regards the grandeur of his descent, having once stood at the head of the nations, and occupied a place in the van of civilisation. He is below them as regards the degradation into which he is now fallen. The heir of a glorious land, he is yet without a foothold in actual possession. Carrying in his bosom the noblest aspirations, yet he passes his life amid ignoble pursuits. Scorning the world, yet continually trembling beneath its frown. Scrupulously exact as regards the letter of the law, yet habitually neglectful of its spirit. Clinging to the promises, yet refusing to accept of their accomplishment. Pliable and accommodating in every thing else, but unhappily obdurate and inflexible on one point, even the mission of Him of whom Moses in the law and the prophets did write. We at once pity and venerate the Jew: and even Providence seems to regard him with the same mingled feelings. To the God of his fathers he seems to be an object at once of anger and of commiseration—of hatred and of love. It is now upwards of two thousand years since the judgments of God began

to visit him, and they have lasted, with scarce an interval, to this very day. Yet all the while he has been the object of a love that is unchangeable and eternal, and the heir of promises that fill the future with glory, and run parallel with the world's course.

Foremost among the causes that have made the Jew what he is, we have placed "the heart of stone." This root of bitterness is common to him with the idolater of India and the infidel of Europe. To add to this evil, original bias, there comes next a perverted education. His fetters grow stronger with each successive year. What his education began is perfected and finished by the Talmud. The longer he studies it, the further he wanders from light into darkness. Intercourse with mankind, or reading, might tend to open and expand his mind; but, alas! he lives apart: and all his prejudices and prepossessions are strengthened and confirmed by this isolation, and by the remembrance of the injustice and oppression with which he was treated in former ages, and with which, in too many countries, he is still treated. All these are barriers between him and the Gospel, which the Spirit's almighty and sovereign power alone can enable him to surmount.

Let us now speak of those impediments which are *external*. In what light does the world appear to the Jew? Let us try to look at it as it presents itself to him. Is there much in it fitted, at first-sight at least, to shake his faith in the religion which he has received from his ancestors? When he surveys the systems around him, and compares his own with them, what is there to make him conclude that his is less pure, less elevated, less divine? In Pagan lands, what does he behold but idols, grim, uncouth, and monstrous; adored by a worship that is childish, immoral, or bloody, and connected with dogmas which are ridiculous, incredible, or revolting. Is it for the system of Brahminism or Buddhism that the Jew is to forsake the institute of Moses? Is it for such notions as the Shasters can give him of Vishnu, that he is to renounce the simple, yet sublime and spiritual idea which the Old Testament presents of Jehovah? Is he to turn away from Him that sits between the cherubim, to bow before Juggernaut? The Jew is not likely to exchange even the Talmud, foolish and absurd as its teaching is, for the sacred books of the Brahmin. Modern Judaism, corrupt as it is, placed beside the gross and sensual system of Hinduism, appears a spiritual and heavenly conception.

In Mohammedan countries the Jew meets just as little to open his eyes to the errors of his creed. He looks around in that vast empire for the fruits that ought to accompany the religion of Heaven. He sees them nowhere: neither social virtue, nor public justice. He himself encounters only contumely and wrong. He goes back to his former creed, and clings to it with fonder reverence than ever.

When the Jew passes from Mohammedan into Popish lands, he is sensible of no change to the better. He beholds on all sides pomps, temples, and idols. Everything is loved and served save God. Since his return from Babylon, the Jew has cherished a deeply-rooted aversion to idols; and to abandon Judaism and become a Romanist, he feels would be to renounce Jehovah and become a worshipper of idols. To the Jew living at Rome, at Florence, or at Vienna, in what light can Christianity possibly appear but as a revival of Paganism? Do not Jupiter and Venus, under other names, still reign throughout Christendom? Why, then, should the Jew change his faith? Is he not better as he is?

But, it may be said, in Britain, at least, the Jew has an opportunity of seeing genuine Christianity. Here at least it is not confounded with idolatry. Granting this, still how small a portion of Christendom does Britain form, and how few Jews comparatively live in it! And even as regards those who do reside among us, how seldom do they come in contact with a living example of the Gospel! Where are the humility, the uprightness, the self-denial, the love of man, and the reverence of God, which ought to flow from Christianity? The Jew casts his eye over society, and sees wealth and pleasure eagerly pursued, the Sabbath desecrated, the holy name of God profaned, and frauds and crimes of frequent occurrence. Are the fruits of Christianity, he asks, better than those of Judaism? What will it advantage me that I exchange the synagogue for the church? Thus, the inconsistencies of real Christians, or the ungodliness of merely nominal ones, in the opinion of the Jew completely justify him in his rejection of the Gospel, and adherence to Judaism.

And yet it has pleased God to give abundant testimony, in the progress of Christian effort, of His presence and blessing, by turning the hearts of some of His ancient people to the Saviour. We must go on as we are doing, availing ourselves of every door that is opened, and accepting with thanks whatever fruit is given as a reward of our labours, but looking confidently for the promised signal outpouring of God's Holy Spirit. Then *all* Israel shall be saved. And verily the aspect of Providence seems to say that now at length God has remembered His covenant, and is about to visit the land and people of that covenant. "In that day Judah shall be saved, and Israel shall dwell safely."

If there be truth in the above remarks, how solemn is the obligation devolving upon us, who have given our hearts and hands to the work of Jewish evangelisation, that we "adorn the doctrine of God our Saviour in all things,"—that the Jew should see the *Christian indeed* in all the varied relations and circumstances of our lives,—that there should be so much of love, of gentleness, of holy cheerfulness, so much of Christ, that he may be led to inquire, and disposed to hear, the truth at our lips! We cannot compel love, but we can render our Christianity lovely. We shall never by terror drive, but by love we may win our brother to the cross; and if this may not always be the result of our intercourse, we may at least remove a stumbling-block out of the way. Oh, let us live in closer communion with the Father of Spirits, and with His Son Jesus Christ our Lord. We may then go forward in the more assured hope that ere long the promised showers of blessing shall descend, and the Christian temple resound with Israel's hallelujahs to God and to the Lamb.

On Efforts for the Conversion of the Jews.

"To love the Jewish people is a natural dictate of piety."—Rev. R. HALL.

"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."—(Rom. x. 12, 13.)

WHAT abundant encouragement is given in these words to those believers who are disposed to make attempts for the spiritual benefit of the Jewish people! Perhaps we have too long looked on them as cut off from the hopes of Israel, as strangers to its spiritual immunities, as living without

hope and without God in the world,—have too long considered their literal and spiritual destitution as but indicative of a hopeless state, and rather viewed their condition with the apathetic indifference of unbelievers, than with the deep, heart-wrought sympathy which the benevolence of the Gospel, and the spirit of the Redeemer, demand.

Reader, is it so with you? Are you in any measure indifferent to the salvation of the Jews? If so, read again the text at the head of this article; bow humbly at the throne of mercy, to confess your past deficiencies and neglect; implore grace, energy, and ardent affection, and a large supply of the spirit of Jesus Christ, to devote yourself to the interests of the outcasts of Israel, and to point them to the Lamb of God, “to Christ, who is the end of the law for righteousness,” to whom all the prophets give witness unto the Prince and the Saviour of Israel, exalted to give repentance and forgiveness of sins. Yes, reader; for while it is written, “Thou shalt love thy neighbour as thyself,” “thou shalt not suffer sin to rest upon thy brother,” so long will it be criminal to be indifferent to the salvation of the Jews, and the proof be wanting that the Spirit of Christ dwelleth in you. Oh, will you not be encouraged by the promise of God, and pray that you may feel the importance of the object? “The redemption of the soul is precious,” and without a change of heart none can enter into the kingdom of heaven; but, in answer to hearty supplications, the Holy Spirit will be given to renew the heart and save the soul from destruction. We calculate too coldly on national prejudice, and other obstacles in the way of the conversion of the Jews. We forget that the Holy Spirit is omnipotent; we forget that all hearts are at His disposal, that “nothing is too hard for the Lord;” we forget that the same almighty power of Divine grace which has broken the caste of the Brahmin, subdued the proud Chinese, brought the frozen Greenlander to the feet of Jesus, changed the Hottentot, and made the oppressed negro in his bonds and chains a free man in the Lord, can as easily remove the veil from the heart of a Jew, and bring him to confess with his mouth the Lord Jesus, and to believe on Him (whom now he blasphemes) to the saving of his soul. Yes, reader, remember for your encouragement that the same Divine agency that delivered you from the power of darkness, opened “the eyes of your understanding,” “delivered you from dead works,”—it may be from the power of nominal Christianity, or from the sandy foundation of your fancied good deeds and works of righteousness which you had done,—is still mighty through God to deliver the benighted Jew, and by his deliverance to increase the joys of the heavenly world; “for,” said the Saviour, “there is joy in the presence of the angels of God over one sinner that repenteth.” Reader, do you not feel an ambition to share in the honour of those who swell the chorus of the redeemed? Would it not delight you to be the honored means of placing more gems in the mediatorial crown? Would not your own felicity in heaven be increased by the grateful strains of a redeemed Jew, owning, amidst the transporting raptures of the glorified, your humble instrumentality in telling him of Jesus, as the way, the truth, and the life? Surely you are not insensible to honours such as these; for “he that winneth souls is wise,” and “he that converteth a sinner from the errors of his ways, shall save a soul from death, and hide a multitude of sins,” shall “shine as the stars, for ever and ever.”

Reader, dear reader, time is short; thousands who bear the Jewish name are dying around you every year, ignorant of that great Deliverer who is to

turn away ungodliness from Jacob. They are dying in their sins, dying in rebellion and hostility to Him through whom alone they can be saved; for there is redemption in no other, neither is there "any other name given under heaven," whereby a Jew can be saved. Oh, let the solemn thought rouse you to holy activity and earnest desire, and fervent prayer on their behalf; hear the Saviour saying to you, "that thou doest, do quickly," for time is short, life is uncertain. Oh, then, examine what it is that is in the power of your hand to do, and whether it be the offering of time, or money, or influence, do it promptly, do it heartily and prayerfully, and your labour shall not be in vain in the Lord. The Saviour whom you recommend to the now blinded Jew will accept your offering, and with the Holy Spirit's influence bless your labours. You will indeed have cause to rejoice in success in having proclaimed to the banished ones that salvation is of the Jews, and that the blood of Jesus Christ of Nazareth, whom they slew and hanged on a tree, "cleanseth from all sin."—A FRIEND OF ISRAEL.

Another friend, quoting Jer. xii. 7 and vii. 21, remarks—

We are here reminded that Israel's blindness is judicial, while at the same time God has made it imperative on Christians to use every means in their power to remove the blindness from their eyes. You read in Ezek., xxxiii. 6 to 11, a detailed account of the work to be done.

True the light may be very imperceptible at the first amongst the Jews. Such was the manner in which Christianity was for some time developed among all people. You read in Acts, xv. 7, how much disputing took place amongst the first preachers of the Gospel of Jesus Christ, more especially the thirteenth and three following verses. The evangelist Luke, who wrote the Acts, spoke with a decision not to be questioned. However, possessing, as the Christian does, this infallible record, he must, if he reads his Bible, see it to be not only a duty, but an inestimable privilege, to use every means in his power to spread the light of the Gospel (so long hid under the bushel of sect and party, until the original possessors of it are almost lost sight of).

Would it not be wiser, now God moves among the nations, to call upon all Churches to act with due deliberation in reference to this question? This, and this only, would prove us Christian watchmen, and by such faithful labours we should only be wiping out part of our own outstanding debts, and in so far showing ourselves to be honest.

The following interesting passage is from Dr. Chalmers' "Lectures on the Romans":—

The general injunction to missionary work is comprehensive of Jews as well as Gentiles, "Go, preach the Gospel to every creature." But the duty of labouring for the conversion of God's ancient people is furthermore laid on a distinct and special ground of its own. All that is said of them in Scripture serves to enhance the obligation of attempting, in every possible way, to find access among them for the doctrines and dispensation of the New Testament. This is an employment whereof we are told, that the good of it will come back with double interest upon ourselves. Or rather, and without noticing it in this selfish form, we learn from the Bible that the Christianity of the Jews will be followed up by a mighty enlargement in the character and state of Christianity throughout the world; so that in labouring for this, we become in a peculiar manner *the fellow-workers of God, and instruments in His hands* for prosecuting and

carrying forward to its fulfilment *one of the highest objects of His administration.*

The period of Jewish unbelief is now drawing to a close; and by a sort of reverse law, it is the *faith* of that people which will now be the stepping-stone to a great and general expansion of Christianity among men. Surely, then, when the conversion of the Jews is so much more hopeful, the *duty of preaching* to them is not less imperative, and at least greatly more attractive than it was before, and especially now that the ulterior good is arrived at by a medium so much more bright and beautiful than that through which the first teachers of Christianity had to find their way ere they came into contact with the Gentiles. Theirs was a rugged path, from the rejection of the Gospel by their own countrymen, to the proclamation of it over a world where it was yet unknown; and ours, on the other hand, we should feel an inviting path, from the reception of the same Gospel by the children of Israel, to the spread and revival of it among all nations. It is such a receiving as will be life from the dead. Under all views of it the *evangelisation of the Jews should rank as a first and foremost object of Christian policy.*

Notice of Books.

Voices of Many Waters. By the Rev. T. W. AVELING. Second Edition, Revised and Corrected. Pp. 436. London, Snow.

ANOTHER edition of this graceful and interesting volume affords a welcome opportunity for again commending it to the attention of our readers.

It needs no sanction of ours, but we may be allowed to state that it well sustains the high esteem in which its author is held, and supplies us with information of deepest interest, in a form so chaste and natural, that at once it finds its way to our home affections.

It is a book for all. Free from the romantic and the marvellous, you hear the very tones of a friend, whose heart is filled with love to the Saviour, and whose mind is in its congenial element, amidst recollections of sacred and classic scenes. It is a book for the winter evening, and when the hour for family or secret devotion arrives, it will leave no lingering thoughts to draw the heart from God. Although we gladly listen to the voices from many waters, we find our nearest affinity with the author by the Jordan, Bethesda's pool, and the brook Kidron. We can sit down and weep with him for joy at sight of Jerusalem, enter into all his feelings in taking leave of the Holy Land, and fully sympathise with his emotions on again finding himself in England.

Happily, the countries visited by Mr. Aveling are far better known to us than before steam and the prevalence of peace opened the way so easily to distant lands, and we can now test the truth of statements formerly recorded; but we know no volume so well adapted to gratify the taste, inform the mind, and inspire the heart's best feelings in reference to this section of travel. It will no doubt share largely in the list of Christmas and New Year's presents. The second edition has additional claims, from the careful revision of the author, and from a very beautiful plate from his own daguerreotype.

The Millennial Annual. By the Rev. J. Cox. Pp. 239. London, Nisbet—Ward.

As reviewers in the "Jewish Herald" we are not at liberty to record an opinion on controverted points of unfulfilled prophecy. We may, however, so far notice this little volume as to express our satisfaction that the views entertained by our beloved brother are exhibited with so much of his characteristic tenderness, and regard to others whose sentiments are not congenial with his own. Whatever may be our expectations as to the national restoration of the Jews, we can take our stand with our friend, and claim him as a fellow-labourer, in the declaration of the Apostle, "There is a remnant according to the election of grace." Our present duty is plain; let the instrumentality be faithfully and scripturally plied. Jewish souls will be saved, and the purposes of the mind of God fulfilled.

Remember the Sabbath-day, &c. A Catechism for Families and Schools. Nelson and Co.

We are glad of an opportunity of expressing our thanks to the publishers for the many valuable works they have sent forth to meet the wants of the age, and so got up as to attract those whom they are intended to edify.

In this little one, we think that the institution, design, and advantages of the Sabbath are rightly stated in the several answers, and well sustained in the accompanying observations.

We trust it may render some service among our inquiring Jews, and that it will have more extensive results among the thousands under Christian instruction. If we have hesitated anywhere, it has been at 39 and 40. Perhaps the same truth might have been more gently stated.

Thy Walk with God. By the Rev. W. CLARKSON. Pp. 52. London, Snow.

THIS little tract we affectionately commend to Christians of every name, as the utterance of a heart well taught in the school of experience, and longing for the revival of living piety in the Church of Christ.

It was our companion in a morning walk, and having won our attention by its tender earnestness, we were prepared to welcome its searching appeals; for "faithful are the wounds of such a friend." We trust it will have an extensive circulation among members of Christian Churches. In noticing this and similar publications, we aid the cause of Israel, convinced that in proportion as the tone of personal, spiritual religion is raised, so will that cause secure the sympathy, the prayers, and the energies of those who "walk with God."

Missionary Intelligence, &c.

We are glad to introduce our Missionary memoranda by a brief notice of a recent visit by the resident Secretary to Paris. The object of his visit was chiefly to secure for the cause of Israel's spiritual welfare the cordial sympathy of the eminent Protestant evangelical pastors and their congregations resident in that capital. By all with whom he had opportunities

of intercourse, he was received with the greatest kindness, and out of their *ready minds*" there flowed a prompt and affectionate response to his appeal. Mr. Yonge attended a meeting held at the residence of M. le Pasteur Fisch, at which prayer was offered with holy fervour on behalf of the Seed of the Covenant, and after animated and fraternal intercourse, it was resolved that a meeting should be held once in a quarter, for prayer and conference in reference to the spiritual welfare of the Jews, the Missionary of the London Society to be invited to attend with our own Missionary, the ministers and friends present engaging by every means in their power to promote a prayerful interest in the cause among their several congregations. The feelings expressed by those present, and by others prevented attending, were hallowed and beautiful. Our Missionary was encouraged, and your messenger returned home to gladden your hearts with tidings of a brotherhood thus formed, on that most interesting spot, for seeking and cherishing the elder brother, still a wanderer, but not cast off for ever.

BRESLAU.

We give Mr. SCHWARTZ' report entire, as in itself peculiarly interesting, and in the sequel he relates a most affecting event :

The Jewish festivals—which, in their present meaningless form, have still retained some shadow of their ancient constitution, inasmuch as nearly all the Jews collect themselves, as in the days of old, in a body to worship the God of their fathers—have, as you are aware, taken place during the greater part of this month. On these solemn occasions, very few absent themselves from attending the synagogues; those that have been abroad, hasten, if possible, to reach home before the commencement of the holy days; and to judge from the exterior, one would think that a vital spirit of religion pervaded the masses; and the life which seemed but a short while ago to be extinct, appears to return again and bid the multitudes live. Would to God it were so! But, alas, it is superficial; there is indeed a momentary excitement among them, but it vanishes as soon as it rises, and the old habits of indifference and lethargy return again and close over their heads for another year. Another year,—and how many of them will, during that time, have to pass into eternity, and there to appear before the judgment seat of Him with whom during their lifetime, they have refused to be reconciled, and have spurned the message of mercy sent to them!

This, dear Christians, was the burden of my intercourse during the last month, and, I trust, not without a blessing, as some cases I have on record will show. It is an undeniable fact, that in the Jew, notwithstanding his fearful departure from the living God, and his manifold unbelief, there is still

a religious feeling which, in all his wanderings, does not forsake him, and of which he is never able to divest himself altogether.

This has been the case with an individual of the name of F——, a native of this town, whom I have known for some time, in whom it requires only to awaken the already existing, though slumbering religious feeling experienced in numerous other instances, in order to produce a lively and lasting interest in the truth as it is in Jesus. The above-named person, when I was providentially brought in contact with him, was in a most lamentable state of spiritual destitution; he had served twelve years in the army, and there acquired habits which were morally destructive and fitted to stifle the last reproaches that a yet unseared conscience overwhelmed him with. He lived during that large space of time literally without God and hope in the world; and when I first addressed him and called his attention to the truth, he went so far even as to blaspheme the holy name of God, and to refuse to listen to the glad tidings of salvation. There was, however, something good within him, which was to prove afterwards the foundation of his further spiritual benefit. When he was still in the house of his parents, he had been taught a few Hebrew prayers, which he had retained in his memory, among which were the thirteen articles of faith, in which the coming of the Messiah is expressly taught, and inculcated upon every Jew; and to this circumstance he owes that his state, dreadful as it was, did not

become still worse, and it served me as a ground upon which to build; and, if possible, to bring him away from the brink of perdition, and lead him to Jesus, the Friend of sinners and the Saviour of the lost. It was on an occasion like the present, during the time of the Jewish festivals, that I first spoke to him of the wonderful redemption wrought out for us by the Messiah, and, as I intimated above, instead of gratefully listening, he blasphemed, and his whole behaviour was calculated for anything rather than to encourage further exertion on behalf of his immortal soul. After my first interview with him I left him, interceding at the same time for him, and commending him to the all-sufficient mercy of the Lord. The next day I met him again as if by accident, early in the morning, with a book under his arm, on his way to the synagogue. I was surprised at this sudden change, and tried to stop him; he, however, civilly evaded me, and merely replied, that if I allowed him, he would call on me in the afternoon, and would explain everything. In the afternoon he punctually came, when he gave the following explanation. He said that, during our conversation on the day previous, though he was outwardly careless to what I said, he nevertheless felt it most keenly. That he had hitherto lived so wickedly, and so estranged from the God of his fathers; and the prayers to which I alluded, and which he had learnt when a youth in his parents' house, and which were recalled so vividly to his memory, brought about such a restlessness and uneasiness in his mind, that he resolved to proceed the next morning to the synagogue, there to pour out his heart before God, and, if possible, find consolation and solace for his troubled mind. It was evident, and to my great surprise too, that in a very short space of time it had pleased the Lord to awaken his conscience, and to let His holy word work upon his obdurate heart like a fire, and like a hammer that breaketh the rock in pieces. I asked him whether he had found that which he sought for, and he candidly replied that it was not the case; upon which I brought before him the declaration of the Scriptures, that there can be no peace to those who, with a high hand, sin against God; and then, on the other hand, made him acquainted with the gracious invitations of Jesus to those who truly feel their sins, and long to be made free from their deadly influence; and entreated him to accept of the kind offers of pardon, by faith in the work of redemption, wrought out for us by Christ Jesus; at the same time assuring him that, what-

ever his sins may be, the good Lord is ever ready, provided he truly repents, to accept him, and to forgive him freely. As he was neither an orthodox Jew, nor one of the new party, but, in fact, a simple-minded man, the Word of God found a ready entrance into his heart, and he began from time to time to visit me, and greatly improved in his spiritual well-being. However, circumstances compelled him to leave this for another place, and he did not return till shortly before the present festivals. I learnt from him that, during his absence, and when he had no opportunity of conversing upon the truth with believers, he came often in contact with men who bear the Christian name, and who laughed at his serious thoughts, and that he had, alas, given way to their suggestions, and again returned to his unbelief and folly. But still, the work once begun by the good Lord, it would not fail to continue. Not long after his return here, he experienced the hand of the Lord heavily upon him. An only child, of three years of age, whom he tenderly loved, was suddenly taken from him, and this event had an effect upon him decidedly for good. The Day of Atonement, also, was drawing nigh, and he felt again perplexed and disturbed, and thus I found him one day when visiting him. It was apparent from his whole demeanour that he was glad of my presence, and, indeed, rejoiced in the prospect of having some of his doubts removed. These were chiefly regarding the Day of Atonement, at which many Jews look with superstitious awe, as they regard the mere day to be of great importance; and, after rectifying him on this point, I endeavoured to explain to him the true signification of the ancient Day of Atonement, which ended in leading him to that awful and eventful day when Jesus shed His most precious blood upon the accursed tree, and atoned, not only for the Jewish nation, but for the sins of the whole world. And now (I continued) we have no more need of the blood of bulls and goats, since Christ, the Lord of glory, has been offered up for us; and those that look, whether by means of their own works, or to the day itself, as having any virtue to forgive sins, will, eventually, find themselves deluded by a false hope, and die in their sins. This made a great impression upon him, and there was scarcely an hour which he could spare that he did not make good use of, either in visiting me or reading the Bible, for his instruction and guidance, and he is now in a fair way, I am happy to state, to embrace the truth, and receive Christ as his Lord and Saviour. The last time we

were together, he prayed fervently with me, and assured me afterwards of his belief in Jesus as the Redeemer of the world. May the Lord strengthen his faith!

Of a similar description, though not of such decisive results, is the case of an individual of the name of P——. He had been led to inquire into the truth of Christianity by the circumstance that an elder brother of his, with whom I am also acquainted, made, some years ago, a public confession of his faith in Christ. Though this event was the cause of estranging him from his brother for some time, it nevertheless, by degrees, influenced him so far, as I have seen it often in similar cases, as to abandon prejudice, reconcile himself to his brother, and search and read the Scriptures, in order to get acquainted with the proofs in favour of the Christian religion. In this propitious state of mind I found him when I made his acquaintance; I supplied him with a Bible, in which he diligently read. He often visited me, and attended the services of faithful ministers, and, indeed, was induced to believe that he would, ere long, be numbered among the disciples of Christ. But though I have not to lament his departure again from the truth, yet he remains undecided, and I fear that an element hostile to the truth is somewhere influencing his mind, which causes him to remain in this lukewarm state; and, indeed, in this my supposition I was only confirmed during an interview I lately had with him. He said to me, after having urged upon him the duty of confessing what he believed, that, were he to do so, it would, at one stroke, destroy his whole domestic happiness, and bring upon himself and children an amount of persecution scarcely to be endured; whilst if he patiently waited some time longer, he hoped, by the help of God, an opportunity would arrive when he should be able to carry out his purposes with quietness and more composure. I spoke very seriously to him, pointed out the danger of delay, and showed him that though I fully appreciated and sympathised with his peculiar condition, still I could not but think it a want of confidence in the Lord, who gave us the assurance that not even a hair of our heads should fall to the ground without His permission, and even if it should be His holy will that we should suffer for the sake of the truth, we should in nowise shrink back, but courageously meet it, and eventually we are sure to conquer through Him that loved us. Instead of murmuring or complaining, he acknowledged the justice of the Word of God, in not allowing any compromise, and promised to beseech the Lord

to give him more faith, and more strength in order to be able to give himself up entirely to His will and pleasure. As it was on the eve of the Day of Atonement, when all the Jews attend the synagogue, he not being willing to go there, remained with me, and we spent the evening together in contemplating the object for which that important day was once instituted, and I led him, as in the former case, to Christ Jesus, in whom everything was literally accomplished, and prayed with him fervently to the Lord on his behalf, and on behalf of the whole house of Israel, for which he was very grateful, and left me with a joyful heart, having worshipped God, as he expressed himself, as his heart often longed to do. May his heart's desire soon be accomplished, and he be numbered amongst those whose names are written in the book of life!

On the last Day of Atonement, which took place on the 9th inst., a most terrible catastrophe occurred in Lublin, in the kingdom of Poland, in one of the synagogues there. The Jewish congregation, consisting of many thousand persons, assembled in their place of worship, which was very much out of repair, and excessively crowded. During the service, one of the numerous candles, usually burning on that day, fell to the ground; the servant, a Gentile, who had the care of the lights, (the Jews not being allowed to handle lights on that day), very hastily and incautiously called out in the Polish language, "Poli ritz," that is, "It is on fire!" The Jews however, as it appears, understood "Wali ritz!" which signifies as much as that the building is crumbling to pieces, and immediately applied it to their synagogue, and the scene that now followed was indeed most tragic and awful. In the dreadful pushing and crowding, no less than 50 persons were literally crushed to death, whilst several hundreds were dangerously wounded or otherwise horribly injured. The governor and the president of the town hastened to the scene of calamity, as likewise the whole of the physicians and surgeons, and rendered all the assistance they were capable of to the unfortunate wounded, placing military guards at the entrances, in order to prevent, if possible, further calamity, as likewise to control in some measure the conflicting masses. Poor unhappy Jews! If they but knew what really belongs to their peace—that it is not the solemn assemblies and abstinence from food or work, or any other outward observance, but faith alone in the Lamb of God, that was slain for the sins of the world, and thus atoned once for

all! Even in this fearful accident we may learn something. Here the poor Jew breathes his last, in the very act of hopeless ceremonies, and in rites that are of no avail to the salvation of his immortal soul; and it is for us to be constantly on the watch, and to tell the deluded Israelite of the wonders of the cross, and if we succeed, by the help of God, to save some, there is joy in heaven over the repenting sinner; but if our humble efforts are not crowned to such a degree as yet, we have at least the consciousness that we have done our duty, and are "free from the blood of souls." During the course of last month I received a letter from my aged father, in which he requested me to send him as many New Testaments as I could

afford, and some other Christian books for distribution among Jews of his acquaintance. It seems that many are anxious to read the Gospels and judge for themselves, and were led to this by the reading of the various books which my father took with him when he was here last. I despatched soon after 23 New Testaments, and a parcel of other books, for the safety of which I was a little anxious, as no manner of books are allowed to pass the Russian frontiers; but I am happy to say I have received news that they have safely reached their destination. I give this fact without comment. I pray, however, to the Lord of the harvest, that it may please Him signally to bless our humble labour, and so fulfil the desire of our hearts.

FRANKFORT.

Mr. JAFFÉ, having commenced his Mission at Frankfort-on-Oder, writes:—

In the province or country of Frankfort there are alone 6489 Jews, scattered over 15 towns and 153 villages, at a distance of from six to twenty miles from Frankfort; and here alone is a vast field of labour for a missionary, but, of course, to reach them is attended with some expense.

In my last communication I made mention of Madame L——, whose husband was formerly an eminent physician in this town: by that family I have, from the first, met with a most friendly reception, and have since then had many opportunities of making known to her and family a Saviour's love; and from the interest they have ever evinced in my message, I often felt encouraged to dwell for hours on the glorious theme of Christ, and Him crucified, and when I have finished, they still want to hear more. It is most interesting to see Mrs. L——'s aged mother listening with such eager attention to our conversation, and taking such a lively interest in all that is said in favour of Christianity. A few days ago, after we had been conversing together for some considerable time, she said, "I candidly confess that the life which we are now living is of all things most wretched,—we are neither Jews nor Christians; and happy would it be for us, if our minds were made up which path to choose." "Believe me," said I to her, "that out of Christ, God is a consuming fire; that apart from Christ no true happiness can be secured, but that in Christ our peace, our only safety and eternal salvation, can be found." "Oh," rejoined she, with a deeply affected mind, "could we but bring our

minds to believe it!" Mrs. L——'s daughter, a young widow, likewise takes a lively part in our discussions, and she really seems to crave for something more and better than Judaism can supply her with. A few weeks ago I lent her to read Leila Ada's conversion, and after she, as also the other branches of the family, had read it, she told me that if the narrative be true, it is an enviable thing to live and die a Christian, and that she cannot any longer doubt that Christ was the greatest and the best of men that ever lived, that His doctrines are calculated to render men good and happy, but that still she cannot believe that Christ is also God, in the same sense in which God is God, and that she does not think it right that He should be worshipped. She asked me to leave Leila Ada's narrative a few days longer with her, as she is anxious to read it a second time. May God, in His great goodness, bless the reading of it to her soul! Mrs. L——'s son, of whom I have also made mention in my last journal, has since been attentively reading Dr. Bogue's little work, and he cannot sufficiently express his admiration of the manner in which that little work is written, and the good sense which it throughout evinces; but still he finds it difficult to shake off his infidel prejudices, and to tear himself away from the alluring fascinations which infidelity presents to the enslaved mind. May God, in His mercy, open his eyes to see his folly and his danger!

A little time ago, about half-past seven in the morning, I heard a rap at my door, and upon my calling "Come in!" a young

Jew, with hesitating steps and confused manners, entered the room; he stood for some time without being able to utter a word; at last I said, "With whom have I the pleasure of speaking, and what can I do for you?" With difficulty he replied, "I am a student, and feel anxious to make your acquaintance." We sat down and entered into a very lengthened conversation, on the present state of the Jews, the coming of a Messiah, the Christian religion, and ultimately turned to the proofs of the true Messiahship of Jesus. By this time he regained confidence, his mind became composed, and he freely opened to me the secret workings of his soul. "I have had for some time past," said he, "strong misgivings as to the truths of Judaism. I feel that I cannot be a Jew, notwithstanding my utmost efforts; I feel that I want something more to satisfy me than the mere name of Jew; my conscience tells me that something more is necessary, and that something Judaism cannot supply me with—I feel myself tied to it only by external circumstances, and if these circumstances could be broken through—" Here he stopped and could say no more. "Have you, my friend, ever read a New Testament?" said I. "Yes, some parts of it," replied he. "And what do you think of Christ?" "I cannot form as yet any judgment either about his person or his

doctrines, as I do not know sufficiently of them, but desire to be better instructed, and have for this purpose come to you." I now read to him those parts out of the Old Testament that speak of man's depravity, of the institution of sacrifices, of the giving of the law, and the awful curse pronounced against the transgressors of that law, the promise of a Saviour, the time of His advent, the nature of His work, the object of His coming, and then I briefly touched on the present state of the Jews, and proved that the sufferings which they have endured for the last eighteen centuries is a just punishment, on account of their national guilt of rejecting their heavenly-appointed Redeemer. The young man listened with eager attention to all I said, and more than once, in the course of our conversation, were the emotions of his soul so strong that he was scarcely able to suppress them. We spent nearly three hours together; I gave him the tract containing Dr. Capadocæ's Life and Conversion, and when he left, he charged me to tell no one of his visit to me, as he is anxious that it should be kept private. I have since then not seen him again; he has called several times upon me, but I was unfortunately from home every time; I hope, however, to see him soon again, and pray that I may be made useful to his soul.

LEIPSIK.

THE following extracts will show, that, at stated seasons, Leipzig presents a station of peculiar importance, where the truth may be disseminated among those by whom it may be borne to thousand others too widely scattered for the missionary personally to converse with them:

The fair has set in right earnestly, and the otherwise quiet city of Leipzig is now crowded with the representatives of most civilised and semi-civilised nations. One object brings them all together, and operates alike on the mind of American and Russian, of Turk and Greek—business. Passing through the thronged streets, and listening to the Babel-like confusion of tongues, which everywhere surrounds you, one cannot help wishing to have the power of operating upon the hearts and minds of this mixed mass of humanity, through the best of agencies. As my main object is, however, to preach Christ to my Jewish brethren, I try to single them out of the throng, and watch my opportunities to impress them with the solemn topics of the Christian faith, and to startle some, at least, by the momentous questions of

death, judgment, and eternity, from the all-absorbing whirlpool of business. You may easily imagine that much perseverance, patience, and prayer are needed to lead to religion the minds of men who seem to be wholly engaged with the things of this life, whose very object in coming here is business, and who are bent upon making the most of their time, that they may, as soon as possible, return to their respective homes. In spite of these natural obstacles I have much cause for thankfulness. You will be glad to hear that I have conversed on religious topics with at least some fifty or sixty Jews, amongst whom I have distributed upwards of a hundred Christian tracts and portions of Holy Writ. The reception I received, in most instances, was favourable, and a readiness was evinced, on the part of not a few among them, to

carefully peruse the writings I brought under their notice. If you consider that many whom I have seen come from dark and popish lands, where they have no opportunity to notice the social and moral effects of vital Christianity, and where, exposed to all sorts of persecution and hatred, they are consequently filled with prejudice against everything that is called Christian, and that, nevertheless, these people have not only received but asked me for tracts too,—you will agree with me, that it argues well for the future of Israel. Many, knowing me to be a Christian, expressed great surprise at my telling them that I continued to love them, nay, loved them more ardently,—that I was a Jew now as before, and cordially sympathised with them. I have addressed as many as three or four at a time, met them in the warehouse, the streets, the hotel, and on the promenade; although, from the nature of the case, no visible results are likely to be seen, as they are ever on the move, and the chances are ten to one that I may not meet to-morrow the same individual I met to-day. I cannot help thinking that the seeds of life which my feeble instrumentality has literally scattered among these wandering descendants of Abraham, may yield a glorious harvest, though it be in distant lands and popish realms. I hope that I may continue to find many listening ears while the fair lasts, which will be till about the middle of October.

Subsequently he writes:—

I am happy to inform you, that since I wrote last I have been enabled to meet with many Jewish brethren, and to converse with them on religious topics; some have lent a willing ear to my speech—others could not be brought to even a first listening. In one instance, I saw five or six Polish Jews standing together, and as I had met one of them before, I went to accost them. It would appear that he had told them who I was, for I had hardly exchanged a few words with him, when the others commenced making me the object of their derision, and lavished upon me those epithets which the bigoted are wont to fasten upon those whom they regard as renegades from the true faith. After a somewhat stormy debate on their part, I persuaded one of them, a rabbi, to accept one of the Scripture extracts, and a copy of "Old Paths," which he promised to read, and, as he confidently asserted, would successfully disprove, in a pamphlet, the application of the former, and refute the statements of the latter. I was glad to find that he took the matter

in earnest, and hope that he may fare like M——, who undertook to study the Bible with a view to overthrow it, but who, ere he had long continued his studies, was taught from on high, and enabled to receive the truth as it is in Jesus.

There was another very interesting case. I had met a Jewish merchant from Bohemia, who visited the fair in company with his wife. She was suddenly taken ill, and he seemed to imagine her case was more dangerous than it really was. I had the pleasure of seeing her three times, at her husband's special request, and to converse with her about her soul. Poor thing! she was in a lamentable condition of darkness, and told me that what I communicated to her about Christianity was very reasonable, and quite different from what she expected it to be. Her husband went and bought her a Christian Bible, which they promised to read together. I gave them, at their request, quite an assortment of tracts, which I had brought under their notice. She derived much comfort from Christ being the Great Physician, and assured me, with much sincerity of manner, that I had done her at least as much good as her medical man. She recovered, and has returned home, where I hope the Lord will quicken the seed of life in her soul. I have altogether distributed about two hundred tracts, &c., during the fair, and trust that much good may ensue from their perusal. The fair is now over, and Leipzig has resumed its quiet appearance. The Jews have returned home on account of the festival, and I shall now, as I wrote to you in my last, leave for Cassel, where I hope to find many opportunities of intercourse with Jewish families.

From CASSEL, Mr. M. writes:—

You will be pleased to learn that I have met with comparative success in my labours here. The basis on which the labours connected with the Jewish Mission rest is, of course, much intercourse with the Jews; to get and maintain it involves, however, a series of difficulties, which every missionary has to encounter, to a greater or lesser extent; but here I have hardly met with any. On the contrary, the Jews, with many of whom I am acquainted, have given me a very cordial reception, and I have been enabled to visit upwards of twenty Jewish families, and to discourse with them on the subject which ever lies near my heart, viz., their immortal souls. Most of them are either philosophising or unthinking, and the orthodox class is decidedly in the minority. You are aware

that the former are more accessible than the latter, that religion impresses the minds of the former in a transient manner, whereas it comes more deeply home to the hearts of the latter. The amount of ignorance which reigns here, not only on the subject of Christianity, but also on that of their own religion, is truly melancholy and astonishing. I have been obliged to talk to adults about Moses and the prophets as I should talk to children in a Sunday-school class. I have, however, been enabled to distribute a goodly quantity of tracts and Scripture extracts, and have purchased a number of German translations of "The Philosophy of the Plan of Salvation," which I put into the hands of such as are addicted to sceptical courses of thought. Others have received and purchased Bibles at the booksellers, and promised to read them, on my recommendation. Although I believe that vanity has prompted some to do so, I cannot help feeling that the blessing of God will attend the perusal of His holy Word. I say *vanity* has prompted some to the purchase and the perusal, because I had occasion, in

several instances, to express my astonishment that otherwise highly cultivated and intelligent minds should ignore everything pertaining to religion, and that I could not consider those to be educated who had not even a knowledge of the contents of the Bible. It is pleasing to reflect, that even the unhallowed phases of the natural mind may, in the hands of God, be blessed with the knowledge of His truth. If the thirst for the knowledge of truth, but especially Divine truth, be once excited, a progressive movement must ensue, which will not arrest its course until it has grasped its object. I hail, therefore, this phenomenon with much joy, and trust that it may lead to the adoration of the Redeemer. But while I have thus much ground for thankfulness for the free intercourse I am permitted to hold with the Jews, I experience the deadening influence of nominal Christianity on their minds. The churches are almost empty, and those who do attend are, for the most part, called Christians without having any knowledge of vital Christianity, without having Christ, the hope of glory, living in their hearts.

Notices, &c.

YORK ROAD CHAPEL, LAMBETH.

A MEETING for Prayer on behalf of the Ancient People of God, and for a blessing on the agencies employed for their spiritual good, will be held in the above Chapel, on Monday evening, Dec. 8th, at 7 o'clock. The Rev. R. Robinson will preside, and information will be given of the recent operations of this Society.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Dec. 17th, at Seven o'clock.—The Meeting is open to all friends of Israel.

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CONTENTS.

| | PAGE |
|---|------|
| ANNIVERSARY. | |
| United Prayer Meeting in Craven Chapel | 65 |
| Fourteenth Annual Meeting | 66 |

| | PAGE |
|--|-----------------|
| ESSAYS, &c. | |
| New Year's Greetings | 1 |
| Jesus and Jerusalem | 7, 86, 120, 165 |
| The Day of Atonement | 17 |
| What is, and what is to be | 33 |
| Jewish Passover | 51 |
| Arch of Titus | 53 |
| Hezekiah's Passover | 85 |
| The Jewish Brothers | 89 |
| The Jews' Quarter in Rome | 89 |
| Our Progress | 101 |
| The Epistle to the Hebrews | 117 |
| Letter to the Editor | 123 |
| The Feast of Tabernacles | 133 |
| The Case of the Christian Jew | 137 |
| Retrospect of the Year 5617 | 149 |
| Reflections occasioned by the Events in India | 150 |
| Civil Year of the Jews | 152 |
| "Look unto Abraham, your Father" | 155 |
| To the Young | 194 |
| The Mission of Israel | 181 |
| The Scriptures of the Old Testament | 183 |
| Gatherings | 178 |
| Memoranda | 194 |

| | PAGE |
|--|----------------------|
| MISCELLANEOUS. | |
| From the Committee | 22 |
| Valedictory Service | 35 |
| Arrangements for Fourteenth Anniversary | 99 |
| Islington Young Men's Auxiliary | 91 |
| Quarterly Financial Statement | 124 |
| Union with France on behalf of Israel | 147 |
| Contributions, &c. 15, 32, 64, 116, 148, 180 | |
| Meetings, &c. | 16, 48, 99, 132, 164 |

| | PAGE |
|---------------------------------|------|
| MISSIONARY INTELLIGENCE. | |
| Amsterdam | 114 |

| | PAGE |
|--|----------------------------|
| Bavaria | 11 |
| Belgium | 130 |
| Beyrout | 44, 140 |
| Bordeaux | 111, 125, 160, 171, 185 |
| Breslau | 41, 95, 108, 174 |
| Constantinople | 30 |
| Effects of Preaching amongst the Jews | 46 |
| Frankfort-on-Maine | 29, 146 |
| Frankfort-on-Oder | 27, 94, 110, 128, 144, 161 |
| Germany | 168 |
| Home 11, 23, 45, 97, 113, 131, 147, 163, 177 | |
| Letter from Mr. M. Ben Olié | 56 |
| Lyons | 12, 38, 93 |
| Marseilles 13, 40, 93, 112, 158, 173, 189 | |
| Mr. Davidson's Visit | 138 |
| Paris | 25, 38, 111, 163, 188 |
| San Francisco | 92 |
| Tangier | 175, 192 |
| Tasmania | 92 |
| United Presbyterian Mission | 115 |
| Van Dieman's Land | 14 |
| Wurtemberg | 58, 82, 103 |
| The Continent | 184 |
| London | 190 |
| Rev. John Wilkinson's Report | 191 |

| | PAGE |
|--|------|
| NOTICE OF BOOKS. | |
| The Brother born for Adversity | 22 |
| The Reformation from Popery the Work of God | 55 |
| The Saviour's New Commandment | 56 |
| Italy as I saw it | 81 |
| The Offence and Reconciliation of Israel | 103 |
| Jews and Gentiles | 158 |

| | PAGE |
|----------------------------|------|
| POETRY. | |
| The Jews | 15 |
| The Burial of Moses | 31 |
| Moses on Pisgah | 60 |
| Jubilee Hymn | 99 |
| The Warrior of Zion | 178 |
| For the Jews | 193 |

The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|---------------------------|------|------------------------|------|-----------------------------|------|
| New Year's Greetings..... | 1 | Bavaria | 11 | POETRY: The Jews | 15 |
| Jesus and Jerusalem | 7 | Lyons | 12 | Contributions in aid of the | |
| Our Missions | 9 | Marseilles..... | 13 | Society | 15 |
| Home | 11 | Van Diemen's Land | 14 | Notices | 16 |

Leto Bear's Greetings.

TO THE FAITHFUL MISSIONARY.

MY DEAR FRIEND AND BROTHER,—I join with you in ascriptions of praise to Him who "delighteth in mercy," that you are enabled in some happy measure to perceive that His pleasure prospers in your hands, and that light from the torch you bear shines through the darkness in which Israel has been so long enveloped. May you feel that every token of success lays you under deeper obligations to walk worthy of your high and holy vocation, and to hold forth more clearly and perseveringly that light which is to warn Israel of his peril, and to guide him to the haven of peace! In seeking the salvation of Jews, you aim at the very citadel of the foe. Men count your enterprise hopeless. Christians hesitate to help you, and transfer their support to some other section of the Lord's host. The enemy knows the value of the prize at which you aim, and rallies all his force, and summons all his guile, to overthrow or to divert your purpose. But you have the warrant of your Captain, and His assurance that the work shall prosper, though you die in the conflict, and see the victory only from the heights of the celestial city. But, my dear friend, if you prosper, it is because the Lord is at your side, and, oh, what a thought is this for early dawn, and latest eve, "I am girding on my armour this morning to go forth with God—to stand for His truth—to fight with Him;"—and as the day closes, "The eye of the Saviour has been upon me—His presence has been with me—my work is with my God."

You have just passed the boundary-line of another year; and you pause for a moment while, on the Ebenezer of grateful memorial, you deposit the vows of renewed devotedness. Sorrow, it is true, heaves your bosom as memory presents many instances of distrust, worldly-mindedness, and neglect; and yet with your earnest prayers mingle the sweetest notes of

praise, for He has been faithful who called you; He hath done all things well; and His voice again says, "Thy sins be forgiven thee, go in peace." Go then, my brother, by the Spirit of God, in peace, and let that "peace keep your heart and mind through Christ Jesus." Watch over it in the exercise of prayer and thanksgiving. It is a tender and sensitive plant, and you move in a pestilent atmosphere, but it is of inestimable price, will cheer your darkest hours, nerve you with new vigour in the hour of conflict, impart a heavenly serenity and cheerfulness to your daily walk, that will attract to its source the weary and heavy-laden, and only fade as it ripens into the joy and glory of heaven.

Be not discouraged by opposition, nor chilled by the indifference of those who, through misconception, feel no interest in your work. "Go straight forward," as do the angels of God. Be much with Jesus in secret,—so much, that the world may take knowledge of your relationship to Him; and, in the darkest night, if "Jesus is not yet come to you," think of Him as on the mountain-top in prayer to God.

Study for your work—the human heart, the Word of God, the character and the teaching of Jesus. Think not that you have to unravel the meshes of Talmudism, or to scatter the mists of infidelity, before you introduce the truths of the Gospel to the Jew: but deal with his conscience at once; show him his sin and consequent peril; challenge him to discover a refuge or a remedy, and then let the light of truth beam upon Calvary. Oh, do this in the spirit of love and tenderness, as one who was once as he is, as one convinced of his danger and in thorough earnest for his salvation. Let him account you "beside yourself,"—it is for his cause, and he will one day know it. Should your intercourse with him be brief, see to it that he carry away with him some word of eternal truth which may live in his memory, and by grace save his soul, when you are far apart, and that he have the impression that you, at least, feel there is no salvation for him from the wrath to come, or from the tyranny of sin, but in the faith of the Lord Jesus Christ.

Pray that you may be pervaded by the spirit of the first missionaries. They sought and tenderly appreciated the sympathies and prayers of fellow-Christians; but they *depended* only on the sympathy and intercession of Jesus. They felt the pressure of the love that binds heart to heart, and that gives deepest anguish to the word Farewell; but they were willing to be bound with a far rougher cord, and even to die, for the name of Jesus. And why? Because "the love of Christ constrained them:" they felt that they were "not their own, but bought with a price;" they "looked not at the things that were seen, but at the things unseen and eternal," and they wept such tears as fell, on Olivet, over sinners as "enemies of the cross of Christ."

Go, my brother, in the spirit of the words often commended to you, "Ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life."

"Go, in this thy might," and the Lord will be with you. You will not labour in vain, nor will *your* tongue be silent when from ten thousand hearts shall burst the strain, as ransomed Israel returns to Zion with songs, "The Lord hath done great things for them, whereof we are glad."

1 Tim. ii. iv. 1, 2; Tit. ii. 7, 8; 1 Thess. ii. 1-12; 2 Cor. xii. 9, 10; Acts xx. 17—; John xvii.

FROM JEWISH MISSIONARIES TO THE FRIENDS OF ISRAEL.

DEAR CHRISTIAN FRIENDS,—We are little, if at all known to you, except by such extracts from our Journals as appear from time to time in the JEWISH HERALD; but we trust we have shared in your sympathies, and lived in your devotions. He to whom nothing is invisible can alone trace the connexion between your thoughts and prayers and our labours. For us the discovery is reserved for the world where we shall know even as we are known. Thankful in the persuasion that we are not forgotten in the retirement of the closet, or in seasons of family devotion, we yet plead for a larger portion. We are, perhaps, on the field of Jewish Mission, in some measure what you render us in your prayers. Our work is arduous; it needs deep thought and study, clear and thorough views of Divine truth: it needs that we be "apt to teach," "wise to win souls" to Christ, "workmen that need not to be ashamed, rightly dividing the Word of God." More than this, our work requires living piety, the faith that looks simply to Jesus, the love kindled at the Cross, animating to holiest enterprise and constraining to unwearied zeal for souls, and the hope that while it anticipates Heaven, purifies the heart and meetens for it; in fine, we are to "adorn the doctrine of God our Saviour in all things," and to "let our light so shine before men, that they, seeing our good works, may glorify our Father who is in heaven."

Do we not need your prayers? It is true that we should derive our highest consolation from the belief of an interceding Saviour, but even apostles pleaded for the prayers of the Church. Some of us enjoy but a scanty measure of Christian communion, and we sometimes are conscious of isolation, and miss the invitation, once familiar and grateful to our ears, "Come, and let us go up together to the house of the Lord," and our spirits are depressed when we think of the Zion of our former days. And then our work is arduous. The ploughshare has to be driven on an ice-bound soil, and often the seed is scarcely sown before the watchful foe has caught it away, hopes are sometimes excited only to wither and die, long and wearisome argument seems utterly to fail, and all we obtain is respectful acknowledgment of the wisdom and purity of Jesus, who yet is rejected as the Saviour.

Still, amidst all this, the work you committed to us has prospered. Over many instances of awakened inquiry and genuine conversion you have had to rejoice with us, and we could tell of many others, around whom our affections cluster, and of whose salvation we have the liveliest hopes. By our successes and our disappointments, by our feebleness and the greatness of our work, by the preciousness of souls, by the love of Christ, and by the nearness of eternity, we plead with you: "brethren, pray for us!"

But we are still more bold and earnest in beseeching you for those of the lost sheep of Israel whom you have sent us to seek. Many of them are slumbering, all but dead, on the brink of perdition, bound hand and foot in the fetters of rabbinism;—and yet such fetters have been broken by the Spirit's might. Some have burst the shackles, and boast their freedom to believe or disbelieve the Word of God, and they are exchanging the faith or formalism of their fathers for rationalism or infidelity;—but even they listen to the words which will either condemn or save them. Others there are, and many dear to our hearts, whose consciences are awakened, whose hearts yield to the pressure of heavenly love, who look for salvation to the

Cross alone, some of whom have braved the scorn and contumely of former friends, and avowed the Saviour to be their Lord and their God, while others yet quiver beneath the fear of persecution and of the severance of ties with which their very heartstrings are entwined. We have to do with all of these, and we seek your deepest interest in their salvation.

While you bid us prophecy to the dry bones, and to say to the lifeless skeletons, Live; Oh, plead with the Spirit of God to come from the four winds, and breathe into them the breath of life. And Oh, bear the inquirers upon your hearts before God, and intercede for "the little children, whose sins are forgiven them," and for the young men, who are overcoming the world by the faith of Jesus, and for the aged awakened at the eleventh hour. Let us tell them that you love them, and pray for them; and that you teach your dear little ones, and the young under your instruction, to pray for the Jews. Gather up, dear friends, the promises—above all, those of Israel's spiritual renovation; remember that they are "all ye and amen in Christ Jesus;" and in the faith of Jesus plead them (Isa. lxii. 10). And when you meet a Jew whose face is set Zionward, remember that you have prayed for him,—and deal kindly with him, and love him, for the Lord the Redeemer's sake.

As a Society, we may not afford temporal relief; but as individuals, we should surely be willing to assist the sincere inquirer and the really deserving, as we would the needy Gentile in similar circumstances—for the Jew is among those of whom the Saviour will say, "Inasmuch as ye have done it unto one of the least of these *my brethren*, ye have done it unto me." It would greatly relieve us as Missionaries, if dear Christian friends would deal kindly with such as are above referred to, by occasional help, and by seeking occupation for them.

"HIM THAT IS WEAK IN THE FAITH RECEIVE YE."—(Romans xiv. 1.)

"LET US NOT BE WEARY IN WELL DOING: FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT. AS WE HAVE THEREFORE OPPORTUNITY, LET US DO GOOD UNTO ALL MEN, ESPECIALLY UNTO THEM WHO ARE OF THE HOUSEHOLD OF FAITH."—(Galatians vi. 9, 10.)

"AND I WILL POUR UPON THE HOUSE OF DAVID, AND UPON THE INHABITANTS OF JERUSALEM, THE SPIRIT OF GRACE AND OF SUPPLICATIONS: AND THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, AND THEY SHALL MOURN FOR HIM, AS ONE MOURNETH FOR HIS ONLY SON, AND SHALL BE IN BITTERNESS FOR HIM, AS ONE THAT IS IN BITTERNESS FOR HIS FIRST-BORN."—(Zech. xii. 10.)

"BRETHREN, MY HEART'S DESIRE AND PRAYER TO GOD FOR ISRAEL IS, THAT THEY MIGHT BE SAVED."—(Romans x. 1.)

"FOR WHosoever SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED. HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER? AND HOW SHALL THEY PREACH EXCEPT THEY BE SENT? AS IT IS WRITTEN, HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, AND BRING GLAD TIDINGS OF GOOD THINGS!"—(Romans x. 13, 14, 15.)

"EVEN SO THERE IS AT THIS PRESENT TIME A REMNANT ACCORDING TO THE ELECTION OF GRACE."—(Romans xi. 5.)

"AND THE REMNANT OF JACOB SHALL BE IN THE MIDST OF MANY PEOPLE AS A DWELL FROM THE LORD."—(Micah v. 7.)

"A PEOPLE WHOM HE HATH FORMED FOR HIMSELF TO SHew FORTH HIS PRAISE."—(Isaiah xliii. 21.)

TO CHRISTIAN BRETHERN OF THE SEED OF ABRAHAM.

As the chimes from a hundred steeples hail the new-born year, we hear you saying, "O magnify the Lord with us, and let us exalt His name together;" "He hath done great things for us, whereof we are glad;" "He has brought us out of darkness and the shadow of death," and we have reached another stage in the journey by which the Lord is "leading us to the city of habitation." Brethren, from our inmost hearts we respond, "The Lord hath done great things for you, whereof we are glad." We bid you welcome to our fellowship, and gladly interchange with you the invitation, "Come, and let us go up to the mount of the Lord, to the house of the God of Jacob," that we may there renew the vows already laid upon His altar, and as we look forward into futurity, under the rich experience of past and present mercy, together say, "This God is our God for ever and ever: He will be our guide even unto death."

It may be that some whose eyes glance on this paper have recently experienced the change "from above"—are just *feeling* the freedom wherewith Christ hath made them free, and, in all the warmth and freshness of first love, are asking what "will the Lord have us to do?" and as the claims of a lost world present themselves before you, are ready to say, "Here are we, send us!"

Dear brethren, we give you joy, and ask a share in your earliest prayers as friends of your race, as fellow-travellers with you to Canaan, as the redeemed by one precious atonement, and the children of one Father. By that grace which has led you to the Cross, we have for a few stages preceded you on the pilgrim's path. This, and only this, entitles us, in the spirit of fraternal love, to address to you the word of counsel, of incitement, and of encouragement.

Your escape from the camp of the enemy has awakened all his ire; and he will by stratagem and guile, by fear and terror, do all he can to win you, to turn you aside, to withdraw you from the Saviour, and again to enslave you. Oh, look stedfastly to Jesus—feel your dependence on the Holy Spirit. Have on the whole armour of God, and watch unto prayer. Be humble, deeply humble; dread presumption. Think of Simon Peter, and "let not him that girdeth on the armour boast himself, as he that putteth it off." "*Only believe*" all that the Word of God tells you of yourselves, of your enemy, and of your Saviour, and in the strength of the Holy Spirit so graciously promised (Luke xi. 13; Rom. viii. 26), act upon your faith, and you shall not fail. You shall renew your strength, and Christ will be magnified in your victory over every foe. We tread on enemy's land—neither may its flowers detain nor its tempests terrify us. "Life, life, eternal life," is the pilgrim's motto, and while he flies, he wins. Will you forgive us if we remind you that more, far more, is expected of you than the mere resistance of evil influences—more than even Christian stedfastness? We have often thought that *eminent* Christian piety, ennobling the Jewish character, and investing it with "the gentleness" and amiableness of Christ, would go far to subdue Jewish prejudice, and to shame Christian unbelief. You should aim to be such Christians as were Paul, and John, and Timothy—that your brethren, who will not read your New Testament, may see in you what Christianity is; how cheerful, how consistent, how full of love to God and man it renders you; how it casts around your heaven-born spirits the robe of genuine humility, makes you

ready to every good word and work, and, raising you above the fear of death, meetens you for heaven.

If, dear friends, God hath called you by His grace, it is that you may show forth His praise, and advance His glory. Much you have received; much will be required of you. Oh, that in secret you would seek, with all earnestness, the enlightening, quickening, sanctifying influence of the Holy Spirit! Study, search, ponder the Book of God. In a peculiar sense it is your own book. Sit down with it under the light that beams upon it from Calvary—and come and tell us, and tell especially your brethren of the seed of Abraham, how Christ shines forth from every page of the Law and the Prophets; how you have caught sweeter strains from the harp of David, and more evangelic truth from the words of Isaiah, than you ever imagined could meet your ears.

Your brethren! We love them—we think we could sacrifice much for their rescue. But yours must be a far deeper emotion. Oh, give it full play. Plead for them as for a brother beloved—in enmity against your Saviour—borne onward on the tide to eternal ruin if he wake not, if he come not to Jesus. Lift up your voice to him; employ your tongue—your pen—your influence for him, and encourage every Christian effort for his good. And do it *now*. You know his danger—you have found, you have tried the way of escape. Oh, spare no pains to save him.

Will you allow us one word more? Cultivate the brotherhood of the Christian Church. Many of its members love you dearly, and rejoice in your conversion. Be one with them, attend their devotional meetings, gather with them under the faithful ministry of the Word, and around the table of the Lord—visit with them the sick—teach in their Sunday schools—and give the ardour of your souls to every good word and work.

“WHEREFORE SEEING WE ALSO ARE COMPASSED ABOUT WITH SO GREAT A CLOUD OF WITNESSES, LET US LAY ASIDE EVERY WEIGHT, AND THE SIN WHICH DOTHS SO EASILY BESET US, AND LET US RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US, LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH; WHO FOR THE JOY THAT WAS SET BEFORE HIM ENDURED THE CROSS, DESPISING THE SHAME, AND IS SET DOWN AT THE RIGHT HAND OF THE THRONE OF GOD. FOR CONSIDER HIM THAT ENDURED SUCH CONTRADICTION OF SINNERS AGAINST HIMSELF, LEST YE BE WEARIED AND FAINT IN YOUR MINDS.”—(Heb. xii. 1-3.)

“THOU THEREFORE, MY SON, BE STRONG IN THE GRACE THAT IS IN CHRIST JESUS. AND THE THINGS THAT THOU HAST HEARD OF ME AMONG MANY WITNESSES, THE SAME COMMIT THOU TO FAITHFUL MEN, WHO SHALL BE ABLE TO TEACH OTHERS ALSO. THOU THEREFORE ENDURE HARDNESS, AS A GOOD SOLDIER OF JESUS CHRIST.”—(2 Timothy ii. 1-3.)

“FIGHT THE GOOD FIGHT OF FAITH, LAY HOLD ON ETERNAL LIFE, WHEREUNTO THOU ART ALSO CALLED, AND HAST PROFESSED A GOOD PROFESSION BEFORE MANY WITNESSES.”—(1 Timothy vi. 12.)

“BUT THE GOD OF ALL GRACE, WHO HATH CALLED US UNTO HIS ETERNAL GLORY BY CHRIST JESUS, AFTER THAT YE HAVE SUFFERED AWHILE, MAKE YOU PERFECT, STABILISH, STRENGTHEN, SETTLE YOU.”—(1 Peter v. 10.)

“THEREFORE, MY BRETHREN DEARLY BELOVED AND LONGED FOR, MY JOY AND CROWN, SO STAND FAST IN THE LORD, MY DEARLY BELOVED.”—(Phil. iv. 1.)



Jesus and Jerusalem.

THE HOLY CHILD.

"A CHILD is born." Such an event is no novelty. On an average some 3000 or 4,000 children are born every hour. Yet the birth of one Child was, and *is*, the world's wonder, yea, the wonder of heaven and of eternity. It was "a new thing in the earth," "a sign from the Lord," forming a fresh era in the annals of glory.

A deep interest attaches to each child of the human family, and important events may grow out of its birth, but whether destined to be great or obscure, honoured or dis-esteemed, one thing is true of each, *it is born for eternity*. Of the Child concerning whom we speak, it may be said "He is born to be the author of eternal life to millions." Every child that lives is sure to exert more or less influence; but *this* Child shall powerfully affect the destiny of "a multitude that no man can number." Looking at each new-born child, we may say three things are sure of it, whatever else may or may not happen. If it lives only for a few years, it will *suffer, sin, and die*. It has brought an evil nature with it, even a bag of moral poison, and a venomous tooth. Its heart may be tried with grief, wrung with anguish—it may inflict many sad wounds on others, then die and be forgotten. Alas, poor, miserable existence! "Lord, wherefore hast thou made all men in vain?"

We turn again to "THE Child born," and learn, from infallible authority, that He will *suffer and die*, but not *sin*; He will be wounded, but will wound none in return. Yea, His very wounds will be the means of healing millions. He has no poison in His nature. Strange, unheard-of fact, that He should be born to suffer and die, and born not to sin! But so it was: the child born was "the Son given," even "God's holy child Jesus." This is "the man from the Lord," whom our first mother perhaps thought she possessed, when she clasped her first-born to her heart, and called him "*Cain, possession*;" she thought the second Adam had arrived. Never was a greater mistake. Ages must first roll away, that man may learn what sin is, and that he can do nothing to save himself from it. Then came "THE HOLY ONE" "in the likeness of sinful flesh." Let us draw near and see this great sight.

"Now the birth of Jesus Christ was on this wise." Thus with inimitable simplicity speak the Holy Scriptures, and then comes an account of the wonderful event so long expected, so clearly foretold. It occurred at the time, in the place, and after the manner that was predicted. Providence prepared the way—angels announced the event, and sang a rapturous anthem to celebrate it. But we must not tarry round Nazareth, and Bethlehem, with their teeming wonders of angel visits, divine operations, triumphant faith, holy joys, and lofty songs. We must not linger with the shepherds of Bethlehem, and the wise men from the east, but hasten to Jerusalem to greet the newly arrived King at His royal city. His parents, full of wonder and gratitude, "brought him to Jerusalem to present him to the Lord." Unknown he enters—unnoticed for a time he remains. The offering of his mother is presented, betokening at once her poverty and her piety. She bends at Jehovah's shrine in adoration, and God looks down with delight. Fit emblems were those innocent doves of

the meek and gentle One whom Mary holds in her arms. He was the living One, in whom the loving Spirit should evermore dwell, and from whom He would go forth to attract others to Him, and make them like Him.

But, behold, an aged man presses through the crowd of worshippers or loiterers, and, guided by an unerring hand, approaches the spot where Mary stands with her wondrous burden. His countenance beams with happiness, for his soul is "filled with the Holy Spirit." There is triumph in that tranquil eye, for he now sees "the consolation of Israel," for whom he had so long waited. He takes the holy Child in his arms, blesses God, and pours out a song of praise, which millions of tongues, in various ages, have prolonged until now: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel." These words prove that Simeon looked for no mere temporal deliverer; that his thoughts were not limited to the narrow circle of the Jewish nation. He saw in that infant the true Messiah, and in Him he beheld "God's salvation." He saw one in whom God's great love would be adequately expressed, and by whom man's great needs would be fully met. In Him he saw a centre where all the lines of the counsels of eternity met, and a fountain from whence streams of spiritual life and eternal glory should flow. His prophetic eye saw millions of Gentiles rejoicing, age after age, in his saving light; and he saw, too, the time, when Isaiah's prophecy should be fulfilled to Israel: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

His humble auditors, Joseph and Mary, listened with silent rapture to the outburst of prophetic song; and, while alternately gazing on the placid countenance of the holy Child, and the animated face of the venerable Simeon, they saw a tinge of sadness overshadow the features of the rejoicing man. An intervening vision had passed before his mental eye, a scene of unequalled sorrow, and an act of unparalleled wickedness, met his view. His eye, hitherto uplifted to heaven, or fixed on the Child whom he embraced, now sadly rested on the wondering Mother. But, first to prepare their hearts, he uttered, in the Lord's name, words of blessing, and then said, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Who that reads the history of Jesus, considers the treatment which He received—views the scene and company under the cross (John xix. 25-27)—or studies the result of the Lord's mission in that generation of Israel, but must acknowledge that those solemn words have been most literally fulfilled? Nor are they yet exhausted. Israel, now fallen, must rise again, and then better, truer "*thoughts*" shall be entertained respecting Jesus. Thoughts in sympathy with God's thoughts, and these shall find utterance in fervent prayers, when they "look unto Him whom they have pierced;" and in grateful praises, when they have passed through "the fountain open to the house of David and the inhabitants of Jerusalem for sin and for uncleanness." Then shall "the nation born in a day" sing "unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the

everlasting Father, the Prince of Peace. Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

Jerusalem has not yet answered to her name, "*vision of peace.*" Very brief and imperfect, at best, has her *peace* been. How emphatically true were the words of her great prophet at the time of which we are speaking! "How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers." Jesus perfectly answered to His name. He fulfilled every prophecy, responded to every claim, satisfied every right desire, and redressed every woe brought to Him by the sorrowful; yet Jerusalem said, "Let us kill Him," "Away with Him." Thus was Simeon's prophecy fulfilled, and Isaiah's words made good; yet man's wickedness and Satan's malice were overruled to the fulfilment of God's grandest and most gracious purpose, even the provision of an infinite atonement; the "making of a great High Priest perfect through suffering," in order that "many sons might be brought to glory," and the angels sing, "Glory to God in the highest."

Let us learn, from the scene before us, that God's greatest works have small beginnings. Who would have thought, that looked at the feeble child in the arms of a poor woman, that there was the Theme of all the prophets, the only Hope of man, the greatest Wonder of angels, and the Fountain of joy to the universe? but so it was. Faith regards not things as they *appear*, but as *God speaks of them*, and expects accordingly.

Let us thus act, and we shall never be disappointed. There may be delays, trials of faith, and apparent retrogression; but faith sees all advancing to a glorious final end, hopes in God, and earnestly desires to be a fellow-worker together with Him. The cause of God may appear to be very feeble, and its final triumph improbable, yea, impossible; but we simply inquire, what is God's promise respecting it, and what His precept as regards our duty? and by studying these, hope is encouraged and zeal quickened. We look at Jesus in His mother's arms a helpless infant, then at Jesus on His Father's throne, "the man of God's right hand;" we think of the intervening steps in the wilderness—the cross—the tomb; we again grasp the precious words of Gabriel to Mary, "*WITH GOD NOTHING IS IMPOSSIBLE,*" and feel persuaded that this shall be found as true of all things relating to Jesus, as of *Himself*. In *HIM*, the exalted *One*, we have the guarantee for the ultimate triumph of the cause we love, and humbly seek to serve.

J. C.

Our Missions.

WE enter on a New Year thankfully, yet increasingly conscious of entire dependence on the wisdom to direct, and the energy to act, which come alone from "the Strength of Israel." We knew in whom we believed, when the first sod was turned, for the course pursued by the Society; facts have justified, experience has confirmed, our faith; and if sometimes anxieties press on us, and evidences are not quite so bright and many as we would have them, we would remember that "His Eternal Thought moves on His undisturbed affairs," and by some one agent, or by a connected

chain of agency, will accomplish, in His own time, the purposes of His infinite mercy. May we perceive at every step His will, for every call of duty be prepared, and yield our whole selves to every motive that emanates from the Cross! This is our prayer.

Our yearly retrospect presents many cheering features: still, success in individual cases, and the growth of evangelical influence on the masses of Israel, leave on our minds a deep impression that more might be done—ought to be done—and, by God's blessing, would be done, were we not left in doubt as to the extent of pecuniary resources and of active co-operation on which we might calculate.

We have been peculiarly encouraged by applications for information as to the progress of our cause among the Jews from theological colleges and associations, and by the devotional and earnest spirit manifested at several of the meetings we have attended. We say to our tried and valued friends, "*Hope on—hope ever*;" pray in faith; give your confidence and your aid liberally to those who are your stewards, and anticipate a season of reanimating and hallowed joy, when we shall, in the close of April, be among those who herald the gatherings of the People for the celebration of the Annual Festival of Missionary enterprise.

The Committee are desirous to call the attention of the friends of the Society to a plan briefly hinted at in the last number of the "*Jewish Herald*." It has long been the desire of the Committee to have two Missionaries on each foreign station. This, through deficiency of funds, has been hitherto impracticable; but it has been resolved, in the full persuasion that the generosity of our friends will justify the proceeding, to send out an agent to visit the several stations,—not as though our Missionaries had not our entire confidence, but for mutual counsel and co-operation with them, for the establishment and extension of their Missions, for the promotion of schools, and for increased intercourse with the learned of Israel, and also with a view to secure for our object the concurrence, the sanction, and the devout assistance of Christian ministers and others in the several localities. Mr. DAVIDSON, formerly President of the Society's Hebrew College, has been selected for this service, and, leaving his home and family, he is willing to give himself to it. Expenses will, of course, be incurred, and we only wait until some voluntary aid is afforded for this special object.

It has been also resolved that Mr. Maxwell Ben Oliel shall proceed, in the end of January, to Beyrout, to carry on the Mission there during the absence of Mr. Manning, who is compelled to seek, during a few months, the renewal of his health by a return to England, after an absence of seven years. So encouraging is the aspect of that Mission-field, specially in the desire awakened for the Sacred Scriptures, that Mr. Manning would only be induced to leave it for a time by such a measure as is now proposed.

The education of Jewish children in this country also occupies the attention of the Committee, and they ask you to encourage them by your liberality, and to strengthen their hands and hearts by your prayers.

"The time—even the set time—to favour Zion is coming, yea, hastening apace. But the Christian Church must be prepared for mightier efforts than any yet put forth,—ay, and it may be for mightier resistance from the powers of evil. Hitherto we have all been making too light of the prodigious hosts of deep-seated error and prejudice opposed to us, whether

among Jews or Gentiles. The real potencies of Judaism, Mohammedanism, and Paganism, have not yet been fairly aroused to anything like a death-struggle. Would that we could press on with such vigour as to summon forth the confederate hosts, and so armed with faith and prayer as to confront them not only without dismay, but with the assurance of victory, through Him who is the Captain of our salvation."—*Rev. Dr. Duff.*

HOME.

Mr. GELLERT is permitted, we believe, to speak to the hearts of many of his brethren words of eternal truth.

The past month, which in itself was not very favourable to our work, on account of the Feast of Tabernacles, and manifold peculiarities, became still more so to me, as several of my acquaintances left England for Russia, and some for America; the former owing to the flattering reports of the present Czar.

Though I am not able to report visible proofs of the effects of my preaching the Gospel to them for a considerable time, which, indeed, is very painful to me, yet, by the Lord's goodness, I am sure of some blessed results. These returning travellers will, I hope, convey some knowledge of Christianity to their benighted brethren, as they used to do while in this country. Whenever a stranger among them was going to blaspheme the holy name of Jesus, they always opposed it, asking him, very simply, how he was able to prove the contrary. They may also be helpful to the messengers of the Cross, when God shall open a door for them in that dark country,—all prejudices against missionaries having been rooted out from their minds while residing in England.

Amongst those who went to America, I particularly regret the departure of Mr. G——, who was brought so far by divine grace, as to confess the divinity of Jesus in the presence of his countrymen, and even before his brother, who arrived from Prussia lately. May the mighty Spirit of God lay hold of his heart, and convince him of the absolute necessity of a Saviour, which he had not yet clearly perceived.

Last Saturday I visited Mr. B——, with whom I met two other Jews, his neighbours. One of them, named H——, having found my discourse not to be congruous with his imbibed prejudices, sent to his

house for a Bible and a "History of the Jews," in order to be able to oppose me more vigorously, as he expressed it.

A favourable opportunity was offered to me to speak largely on the subject by Mr. B——, who, encouraged by his countrymen, said, though in a very polite manner, that he wished to ask me something, but that he must be assured of my permission, and also of my not taking offence that he did so in the presence of his countrymen, being his intimate friends—viz., "Whether I do not fear, and whether my conscience does not get uneasy on the Atonement-day?" My answer consisted chiefly in evincing to them how little they must have meditated on their own Scriptures, for otherwise they would know that the present Atonement-day is in reality but a shadow of that ordained by God, as all the essential points in that ordained by God are wanting in the present. I further asked, whether, as our sins are not lacking, but increasing daily, it does not follow that God must have provided something better to substitute for the former: which conclusion, if they were to search in the Scriptures, they would find corroborated throughout, particularly in Daniel, where this is exactly spoken of;—and so on. I have great reason to hope that they were impressed by my discourse, as Mr. H—— said: "I did not expect that you would be able to explain it so fully. If it were possible for you," he continued, "I should be glad if you would call at my house every Saturday, to speak more on this subject, as you have made me very curious about it, and I should be very glad if you could procure a New Testament in rabbinical letters for me."

May God bless my instrumentality among my brethren!

BAVARIA.

A brief extract from Mr. GOTTHEIL's last letter encourages hope of happy results.

I mentioned in my last letter that I had just returned from a short journey. I had been tempted to undertake that journey by a friend mentioning the case of a Jewish

family, living at his place of residence, as likely to listen to the comforts of the Gospel. I mentioned this family, however, in one of my former communications (vide

HERALD for 1856, page 43), and on visiting them again, I found that the Lord's hand had been laid yet heavier on that family. Not only is their son not yet recovered, but the girl I then mentioned has since been laid up by epilepsy, to the great concern of the parents. I was able to spend an hour with them in pointing out to them the way of life, the source of comfort, and the Physician in every need. They clustered round me in a friendly manner, and on leaving, the mother kindly begged me not to quit the place without seeing them again. Therefore on the following day, I once more looked in upon them, when I found the father at home, who had been absent the day before. He was more reserved, yet friendly, and we were able to have a long conversation together. It being about the period of their Holy Days (New year, Atonement day, &c.), this leaves, though momentarily only, an impression of seriousness on the Jewish mind, which may be turned to good account. Pity it is that this impression is not more lasting, or deeper, and more intense: in most cases, it is only as the morning dew and the fleeting cloud. On my way home, I met by appointment with the Jewish teacher, Mr. E——, of whom of late I have been able to speak with so much hope. But I found that here also we must have the faith to hope against hope, as elsewhere. The immense sacrifice required on

the receiving of the Gospel—the necessity of taking up the *cross*, and following Christ, in order to obtain the *crown*—the forsaking the usual comforts of life and the connection of beloved friends have as yet frightened this dear brother from the decisive step. And yet he has no peace as he is; yet he craves for something better. He will find no rest for his soul until he has been clothed over with Him who is the Prince of Peace. In the midst of our hopes of success, we must thus experience, and learn to rejoice with trembling. The same will hold good with reference to the case of a very interesting and intelligent young French Jewess, who is at present here under instruction, and, as far as we can see, not without serious and deep impressions. Her husband is a converted Jew, and they have been married for some time, without her avowing Christianity, which, however, she has come to think highly of, and to learn which she seems extremely anxious. Having been an inmate for a time in the house of a noble English family, where the Saviour and His word are loved and honoured, her desire to know that source of peace has been awakened and nourished. With the Lord's help, I trust she will attain the end of the career she has entered upon. She is now a regular attendant at my English services, and reads her Bible with great anxiety.

LYONS.

Mr. FRANKEL's journal will be read with much pleasure:

The festivals of the new year, day of atonement, and tabernacles, have brought a considerable number of Jews to Lyons—a few pious ones came, with the pure intention of joining with their brethren in the service of the synagogue, whilst the majority of them came principally to bring goods and wares. I have had many occasions to preach the Gospel to them, both individually and in little groups; but all I can report concerning them is, that generally they listened politely and patiently, they never contradict, or dispute any question, owing to their being too ignorant in religious matters, and too careless and indifferent, to take the trouble of bestowing any thought on these subjects; in fact, they must, in a sense, be made Jews before there can be any hope of persuading them to become Christians; they must first be led to believe the authenticity and divinity of the Old Testament, before they can believe in Him of whom Moses, in the law and the Prophets, did write. With the few pious strangers I have had some interesting con-

versations. I met in the street three Algerian Jews, and saluted them in Hebrew, which led to a very friendly conversation. They invited me to call on them at their hotel; I paid them several visits, and each time we had a long discussion on the principal doctrines of Christianity. It was agreed that I should state first my own views, without being interrupted, and then that they should refute them in their turn; accordingly the first interview was devoted to an exposition of Isaiah liii. in which they seemed very much interested, and not a little surprised to hear me produce so many quotations from the rabbins to prove that the ancient Jewish Church believed in the vicarious suffering of the Messiah; they very warmly, but in a most friendly spirit, contested every passage. At first, they attempted to refer the whole chapter to the Jewish nation, but, failing in their attempt to make the prophecy agree with any period in the history of the Jews, they at last confessed that it could only refer to a suffering Messiah, but they would not admit

that Jesus was the person spoken of. After spending some time in examining the various prophecies that fix the period of the Messiah's advent, I proved to them that Jesus appeared at the fixed time. I read with them the history of Christ's crucifixion, and pointed out to them the many prophecies that were accomplished in the space of those few memorable hours, which they were bound to acknowledge as very striking and convincing. I supplied them with tracts, and one of them accepted a Hebrew New Testament.

I had several interviews with a young Jew, and have never met with such an instance of sincere piety amongst French Jews. He was once quite an infidel, and, to convince himself of the absurdity of professing any religion as the true one, he made it a point to read the sacred books of every religious persuasion. He soon threw aside the Koran in disgust, and began reading the New Testament; he said that he found excellent things in the gospels, but the epistles seemed to him quite unintelligible, and the more he read the more mystified he became; he consequently gave up the reading of it altogether, and applied himself at last to the study of the Old Testament Scriptures, and to the strict observance of the Jewish religion, and now he not only reveres, but sincerely loves the Word of God, and delights in reading it. He is shortly to enter the "Ecole Rabbinique," to prepare himself for the office of Rabbi. He strenuously opposed all I advanced in favour of Christianity, but I hope that the constant reading of the Old Testament, and the recollection of the many truths he has so often read in the New Testament, will one day lead him seriously to inquire whether Jesus be not the Christ.

During the feasts my intercourse with the resident Jews has been very extensive;

they consider it a mark of respect to be visited on those particular days; they are then more at leisure, and their minds better prepared for the reception of divine truth; and especially after the day-of-atonement service, there is every facility for directing their attention to the typical meaning of the various sacrifices, and pointing them to the Antetype, "the Lamb of God that taketh away the sins of the world."

I have mentioned, in former journals, cases of Jews married to Gentiles; this practice, I find, is very much on the increase, and I regret to add, that I have not yet been able to gain access amongst them; the husband refuses to listen to the Protestant Missionary to please his Catholic wife, and the wife will often abuse Christianity for the sake of her Jewish husband. The children especially are in a most pitiful condition as regards religion: it is generally agreed to bring up the boys as Jews, and the girls as Christians, but the boys have to finish their education first, and perhaps at the age of fifteen they will engage a master to teach them to read the prayers in Hebrew, and that is all that is done to make them Jews.

Mr. D. S.— has again passed through Lyons, and paid me several visits; he has been to Marseilles and declined accepting another place as synagogue reader, and shochet, and is determined to follow out his conviction, to investigate more fully the truths of Christianity and be publicly baptised. I have tried to find him some place where he might earn his bread independently of the Jews; but not succeeding in my endeavours, I was bound to part with one whom I esteem highly, both for his education and excellence of character, and who, I have no doubt will, by Divine grace, one day become a noble champion for the truth.

MARSEILLES.

Mr. COHEN forwards the following grateful intimation, and encloses a note to the Resident Secretary from our aged sister there, who, leaning on the Beloved, seems prepared to go up from the wilderness to the Canaan on which her heart is set.

Since my return I have been enabled to bear an honest testimony to a great number of travelling Jews (the most of whom arrived here from Wallachia), that Jesus is the true Messiah—to make known to them His riches, and to prove from the Word of God their ruined condition, and the great salvation. Several told me that they already felt benefit from the late war, in their land of tyranny and oppression. They seemed ashamed when I

spoke to them of the enmity of their forefathers towards Jesus and His religion, and they acknowledged that they owed their elevation to that religion which they have been taught to despise, and of which they were ignorant. I distributed among them several Hebrew New Testaments, which were thankfully accepted, and I am happy to report that two have already told me, that they were beginning to see, (which they never did before,) the insuffi-

ciency of prayer alone to remove sin, were commencing to respect the character of Jesus, and were willing to read more of Him and His doctrine: only two days ago, one of them told me, with whom I conversed about the great Day of Atonement: "I am not going to keep it this year, for I now see that God has expressly declared, that blood only should make an atonement for the soul; but we have no blood, and even if we had blood, we have no temple nor priest to make an atonement for us, to cleanse us that we may be clean from all our sins, —having none of these things, we cannot receive pardon of our sins and wickedness." He deprecated the Talmud, affirmed the truth of the New Testament, and said that he felt the truth of these words, which he had read that morning, that Christ was "the way, the truth, and the life;" and when he was about to leave, he said, "It is my earnest desire to believe in Jesus, who I almost regard as the true Messiah, for no one could have done what He did, had He not been He of whom Moses and the Prophets wrote."

I am sure you will rejoice with me, when I tell you that the Saviour has called another wandering sheep of the house of

Israel to His fold. Madame Z——, a most respectable Jewish lady, who has been under Christian instruction for several months, and given full proof of her faith in Jesus Christ as her Saviour, will soon be baptised in His name. During the last five weeks I have visited her twice a week, and have remained with her an hour or an hour and a half, each time in reading the Word of God and in prayer. She is getting daily more established in the Gospel of Christ, of which she was ignorant when I first made her acquaintance.

I have great hopes that her conversion will lead some other branches of her family to believe in Jesus as the true Messiah. I have already had several conversations with one of her sisters, who listened with apparent delight to the Gospel message. Let us remember the whole family in our prayers. I have just seen the Rev. H. Monod, who told me that he was quite satisfied with her, and he proposed baptising her a day or so before Christmas. "Not unto us, O Lord, not unto us, but unto Thy name be the glory, and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it."

VAN DIEMEN'S LAND.

Our friends will rejoice to hear of the increasing interest taken in the cause of the Society by fellow Christians in VAN DIEMEN'S LAND. The Rev. J. M. STRONGMAN thus writes from Hobart Town:—

I am requested by our Committee to acknowledge the receipt of the parcel, by which we feel obliged; but at the same time to say, that they need a much larger supply of tracts to carry out their operations effectively. As they were so few, it was deemed best to lend them among our friends, and give them away to strangers only. We should, however, feel obliged by your sending some few hundreds of your tracts and little books, and especially a good supply of collecting-books, say fifty or more, as you must remember we have a wide field to cover. When our arrangements would admit, I invited, through a lady, a number of Christian women, who formed a committee, and distributed all the collecting-cards and books among them. We deemed this a good method of exciting an interest in the Jewish cause.

Mr. Stackhouse, a correspondent of the London Society, has been lecturing in Hobart Town, to children, on Protestant Missions, and among the rest by means of the phantasmagoria, on scenes of effort for the conversion of the Jews.

After many inquiries, I find Mesart is in the United States. We want a combined movement, and that may be effected when affairs become more settled. Meanwhile, we shall remit as often as we have funds to your society. The Jewish rabbi, Dr. Hologel, has just got the appointment at Sydney. He did not deem £400 per annum enough in Hobart Town, especially as £100 of it is given by the Legislative Council in aid of the rabbi's salary.

I have one Jewish female in attendance upon my ministry, and, I believe, there are several often attending Christian services in Hobart Town; though in a small community, there is an effort at concealment.

There is evidently a spirit of inquiry just awaking among the Jewish people, from which we may augur happy results. Nor is prayer restrained before God on their behalf. The poorer classes of them, if there be such in these colonies, receive the visits and teaching of our city missionaries, three of whom are employed in Hobart Town, where most of them reside.

Poetry.

THE JEWS.

REJOICE, ye sons of Israel!

Your night of exile soon shall close;
Cease ye the strains of grief to swell,
And give your plaintive hearts repose.

Lift up your heads, behold the sky
Streaked with the promise of that day,
Which shall reveal salvation nigh,
And glory for your grief repay.

All hail the advent of the time
When Israel shall return to God,
With bitter tears confess their crime,
And pardon seek through Jesus' blood!

Send forth the word, Great God, "Arise!"
Breathe o'er this host of whiten'd bones;
That they, as sweetest harmonies,
May hail the Gospel's hallowed tones:

That to Messiah, once refused,
Their willing homage they may pay;
Mourn o'er the grace so long abused,
And weep towards blood-stained Calvary.

Then o'er the land now desolate
God's favour like the sun shall rise,
And she, in queenlike glory, sit
Triumphant o'er her enemies.

And then, amidst Jerusalem,
A fountain pure shall open stand,
Whose streams, poured forth from David's
stem,
Shall purge uncleanness from the land.

With gladness, from salvation's wells,
Her sons those precious streams shall
draw;
While high the praise of Jesus swells,
From lips which spurned that name be-
fore.

Then shall the Gentile tribes around,
From them salvation's cup receive,
Till from each pole that praise shall sound,
And men one common faith believe.

B. T.

CONTRIBUTIONS IN AID OF THE SOCIETY.

From October 22nd to December 15th, 1856.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|---------------------------|---|----|-----|
| Ashworth, Miss S. | 9 | 10 | 0 |
| Bolt, Chas, Mr. Maganias, | | | |
| at Price's Candle Factory | 1 | 5 | 10½ |
| E. N. | 5 | 0 | 0 |
| Farley, Sir C. E., Bart. | 3 | 0 | 0 |
| Edwards, Master F. Y. | 0 | 10 | 0 |
| Fitch, J. Esq. | 1 | 1 | 0 |
| M. C. Streatham Hill | 5 | 0 | 0 |
| Fernald, Rev. E. S. | 0 | 10 | 0 |
| Sparrow, Lady O. | 5 | 0 | 0 |
| Swinscoe, W. Esq. | 0 | 10 | 6 |
| Swinscoe, Mrs. | 0 | 10 | 0 |

LEGACY.

| | | | |
|-------------------------|----|----|---|
| The late Rev. Mr. Torer | 10 | 19 | 0 |
|-------------------------|----|----|---|

ASSOCIATIONS, COLLECTIONS, ETC.

| | | | |
|-----------------|----|----|----|
| Aspsaver | 3 | 15 | 9 |
| Baldock | 5 | 7 | 0 |
| Barnley | 1 | 13 | 6 |
| Barnsley | 2 | 9 | 10 |
| Bath | 5 | 0 | 0 |
| Bedford | 5 | 0 | 0 |
| Bewley | 9 | 3 | 6 |
| Birmingham | 13 | 0 | 0 |
| Bishop Auckland | 1 | 1 | 9 |
| Bolton | 7 | 17 | 0 |
| Bolton | 14 | 0 | 0 |

| | | | |
|---------------------|-----|----|----|
| Bosmoor | 0 | 15 | 3 |
| Bradford, Yorkshire | 11 | 0 | 0 |
| Brigg | 11 | 0 | 10 |
| Bristol | 8 | 3 | 6 |
| Callington | 4 | 3 | 6 |
| Cambridge | 25 | 0 | 0 |
| Camelford | 0 | 3 | 8 |
| Chesham | 23 | 0 | 0 |
| Chorley | 4 | 7 | 2 |
| Darlington | 6 | 7 | 8 |
| Dudley | 5 | 1 | 9 |
| Falmouth | 9 | 3 | 6 |
| Guildford | 3 | 7 | 6 |
| Guisborough | 0 | 10 | 6 |
| Hammersmith | 9 | 12 | 1 |
| Hatfield | 3 | 12 | 0 |
| Holyhead | 6 | 10 | 0 |
| Holywell | 7 | 14 | 1 |
| Horncastle | 14 | 5 | 6 |
| Huddersfield | 4 | 14 | 0 |
| Irvine | 6 | 0 | 0 |
| Kensington | 6 | 10 | 8 |
| Leicester | 10 | 10 | 0 |
| Leicester | 0 | 14 | 0 |
| Leicester | 0 | 19 | 0 |
| Manchester | 240 | 9 | 4 |
| Marazion | 0 | 9 | 0 |
| Market Harborough | 2 | 14 | 4 |
| Maze Pond Chapel | 4 | 0 | 8 |
| Middlesboro' | 3 | 10 | 0 |

| | | | |
|--------------------|----|----|----|
| Newcastle Emlyn | 0 | 16 | 0 |
| North Shields | 10 | 7 | 0 |
| Oxford | 2 | 16 | 5 |
| Penryn | 0 | 17 | 4 |
| Penzance | 6 | 10 | 0 |
| Pickering | 2 | 17 | 4 |
| Redruth | 0 | 5 | 4½ |
| Redford | 3 | 4 | 4 |
| Richmond | 1 | 2 | 0½ |
| Rochdale | 2 | 0 | 0 |
| Romsey | 2 | 17 | 6 |
| Rotherham | 19 | 9 | 4 |
| Roydon | 3 | 18 | 0 |
| St. Austel | 0 | 7 | 6½ |
| St. Colomb | 0 | 6 | 7½ |
| St. Ives, Cornwall | 5 | 9 | 0 |
| Scarboro' | 7 | 15 | 4 |
| Sherborne | 1 | 13 | 4 |
| Stafford | 1 | 16 | 6 |
| Swanage | 0 | 3 | 0 |
| Swindon | 4 | 8 | 6 |
| Tregony | 0 | 7 | 9½ |
| Truro | 11 | 17 | 4 |
| Wadebridge | 0 | 4 | 0½ |
| Wim | 1 | 5 | 6 |
| Witham | 4 | 0 | 0 |
| Windsor | 0 | 4 | 0 |
| Worcester | 7 | 10 | 1 |
| Wrexham | 10 | 3 | 6 |
| York Road Chapel | 0 | 16 | 7½ |

Meetings of Associations, &c.

With the names of the Deputations and of others taking part in the proceedings.

- July 5. *Newark*.—Sermons.—Ind. Cha. In the morning, Wes. Cha. in the evening. Address to Scholars in the Ind. Cha. in the afternoon.
- July 8. *Newark*.—Public and Tea Meeting, Wes. Cha., Capt. Gardiner in the chair. The Revs. Maynor, Hustling, Davis, and Wilkinson.
- July 10. *Bridlington*.—Sermon, Ind. Cha.
- July 11. *Bridlington*.—Lecture, Bap. Cha. The Revs. Morgan (the Minister), and Hunter, of Nottingham.
- July 13. *New Malton*.—Sermons: morning, Ind. Cha.; evening, Wes. Cha. Address to Scholars in the Wes. Cha. in the afternoon.
- July 15. *New Malton*.—Public Meeting (the Rev. M. Banks in the chair) in the Ind. Cha. The Revs. M. Banks and J. Shawcross.
- July 17. *Wately*.—Public Meeting, Wes. Cha. The Rev. J. Stephenson in the chair. The Revs. Stephenson, Hardy, Campbell, Karsahaw, and Wilkinson.
- July 18. *Uainsbro'*.—Lecture, Ind. Cha. The Revs. Messrs. Lyon and Lee.
- July 20. *Reford*.—Sermons: morning, Bap. Cha.; evening, Wes. Cha. Address to Scholars in the Wes. Cha. in the afternoon.
- July 21. *Reford*.—Public Meeting in the Town Hall. Alderman Mee presided. The Revs. Horton and Wilkinson.
- July 22. *Lincoln*.—Lecture in the City Assembly Rooms. Mr. Room in the chair. Rev. W. Goodman.
- August 3. *Bedale*.—Sermons: morning in the Bap. Cha.; evening in the Wes. Cha. Address to the Scholars in the Wes. Cha. in the afternoon.
- August 4. *Swindon*.—Public Meeting in the Fawcett Street Independent Chapel. John Hulcro, Esq. in the Chair. The Revs. Mattland and Horne.
- August 5. *Appleton Wiske*.—Lecture in the Independent Chapel. The Rev. Jno. Quirkpolder.
- August 6. *Thirsk*.—Lecture, Ind. Cha. Mr. Foggitt in the Chair. The Rev. Mr. Howard.
- August 7. *Northallerton*.—Lecture, Ind. Cha. Mr. Middleton in the Chair. The Revs. You and Young.
- August 8. *Northallerton*.—Sermon in the Wes. Cha.
- August 10. *Newcastle-on-Tyne*.—Sermons: morning, Scotch Pres. Church; evening, New Court Baptist Chapel.
- August 11. *Newcastle-on-Tyne*.—Lecture in the St. James Ind. Cha.
- August 17. *South Shields*.—Sermons: morning, Scotch Pres. Church; South Shields; evening, Scotch Church, North Shields; afternoon, address to scholars, Wes. Cha., North Shields.
- August 18. *North Shields*.—Public Meeting, Bap. Cha. The Revs. Curriek and Mackenzie.
- August 20. *South Shields*.—Public Meeting, Bap. Cha. The Mayor, Thos. Stainton, Esq., in the Chair. The Revs. Lancaster, Raine, and Stiles.
- August 21. *Durham*.—Lecture, Wes. Cha. Rev. S. Goodall in the Chair. The Revs. Bramwell and Goodall.
- August 24. *Knaresbro'*.—Sermons, morning and evening, in the Wes. Cha. Address to Scholars in the Ind. Cha. in the afternoon.
- August 26. *Ripon*.—Lecture in the Wes. Cha. The Revs. Salt and Croft.
- August 27. *Harrogate*.—Lecture in the Ind. Cha. The Rev. J. Jukes, of London, in the Chair.
- August 31 and Sept. 1. *Alnwick*.—Sermons: morning, Scotch Ch.; afternoon, Secession; evening, New Connexion Methodist. Public meeting, Sept. 1, New Meeting-house, the Revs. Walker, Limont, and Crothers present.
- Sept. 3. *Morpeth*.—Lecture, Ind. Cha. The Rev. William Ayre prayed.
- Sept. 4. *Hartlepool*.—Lecture, Wesleyan Cha.
- Sept. 7 and 8. *Gateshead*.—Sermons, morning and evening, Wesleyan Cha. Address to schools in the Wes. Cha. in the afternoon. Monday evening, Lecture in the Wes. Cha.
- Sept. 10. *Hartlepool*.—Lecture in Pres. Ch. The Revs. Douglas and Howson.
- Sept. 12. *Bishop Auckland*.—Lecture in Wes. Cha. The Revs. Wilson and Ingram.
- Sept. 14, 17, and 21. *Middleborough*.—Addresses, Wes. Sch., at 9½ a.m. Sermons, morning and evening, in Ind. Cha. Address to the Ind. Sch. in the afternoon. Wednesday evening, Public meeting, Wes. Cha. J. Gilks, Esq., presided. The Revs. Bowen and Radcliffe. Sunday, Sermons, morning and evening, in Wes. Cha.
- Sept. 15. *Stonborough*.—Lecture, Wes. Cha. Rev. T. Jowett.
- Sept. 16. *Stonborough-on-Tees*.—Lecture, Wes. Cha. Rev. J. Rayner.
- Sept. 18. *Pickering*.—Lecture, Wes. Cha. Rev. G. Bead.
- Sept. 23. *Ilkington*.—Lecture, Ind. Schoolroom. The Revs. Galt and Denison.
- Sept. 26. *Swinsay*.—Ind. Cha. Revs. Allen and Yonge.
- Sept. 28 and 29. *Beverley*.—Sermon in the morning, Bap. Cha.; Address in the afternoon to Schools, Wes. Cha.; Sermon in the evening, Ind. Cha. Monday evening, Public Meeting, Wes. Cha. Rev. Dr. Ryan presided. The Revs. Upton, Bell, Woodcock and Thompson.
- Oct. 28. *Bedford*.—Ind. Cha. Capt. Young in the chair. Addresses by Rev. W. Allott, Rev. W. Clough, Messrs. Blake and Yonge.
- Nov. 2. *South Shields*.—Chapel-street Chapel, Salted Public meeting, W. Warburton, Esq., in the chair. Revs. A. E. Pearce, W. Davison, J. Manchester, W. McCaw, S. Clarkson, P. Samuel, Messrs. J. Dilworth, S. Bradley, G. Yonge, and C. D. Gineburg.
- Dec. 8. *York-road Chapel, Lambeth*. Rev. A. Robinson, Mr. Yonge, Rev. J. Wilkinson.

The Society is indebted to the Rev. D. A. Herschell and to the Rev. Ebenezer Morley for services rendered at the undermentioned places, where they were cordially received and assisted by Christian members and friends of different denominations. We regret that we have not all the particulars in time for insertion this month.—By the Rev. D. A. Herschell: Sermons at Shrewsbury and Wrexham; Meetings at Dudley, West Bromwich, Stafford, Mabley Wood, Market Drayton, Nantwich, Chester, Hereford, Ross.—By the Rev. Ebenezer Morley: Sermons at Bodmin, Truro, and Falmouth; Meetings at Swindon, Camelford, Wadebridge, St. Colomb, Lostwithiel, Truro, Redruth, Penzance, St. Ives, Camborne, Marazion, Falmouth, Penryn, St. Austel, Liskeard, Callington.

We propose in future to record the list of meetings, and that of sums received, alternately every two months.

Notices, &c.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Jan. 21st, at Seven o'clock.—The Meeting is open to all friends of Israel.

THE OFFICERS and COLLECTORS are reminded that the Accounts of the Society will be closed for the current year on March 31st, on or before which day they are respectfully entreated to remit the sums in hand, with Lists of Officers and Contributors, as they are to appear in the Report, (as concisely as possible, to save expense). All orders to be made payable to Mr. GEORGE YONGE, 1, Crescent-place, Blackfriars.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|---------------------------|------|--------------------------|------|--------------------------|------|
| The Day of Atonement..... | 17 | Paris | 25 | POETRY:— | |
| Notice of Books | 22 | Frankfort-on-Oder | 27 | The Burial of Moses..... | 31 |
| from the Committee | 22 | Frankfort-on-Maine | 29 | Contributions | 32 |
| Our Missions:—Home | 33 | Constantinople | 30 | Notices &c. | 32 |

The Day of Atonement.

LEVITICUS xvi. 29-34.

THE following interesting detail of the rites observed on this day in the time of the second Temple is extracted from a very valuable work, entitled "Moriah, or Sketches of the Sacred Rites of Ancient Israel," by the Rev. R. W. Fraser, M.A.

The day of atonement being fixed for the tenth day of the seventh moon, preparations are made for it some days before. The duties of the day being peculiarly solemn, are not to be performed by the ordinary ministers of the Lord's House, but only by the High Priest. The first point that demanded attention was, that that dignitary should be in a condition to perform the functions of his sacred office on the important occasion. To secure this, the High Priest quitted his family circle and his ordinary dwelling seven days before the day of atonement, and took up his residence in the chambers belonging to him on the south side of the Court of Israel. On each of the intervening days he discharged the duty of the ordinary priesthood at the daily sacrifice, by sprinkling the blood, laying the pieces of the lamb upon the altar, trimming the lamps, and offering the incense, that he might not be deficient, from want of practice, on the approaching solemnity. During his novitiate,—as we may call his preparation—he was also under the instructions of two of the ablest and most learned of the Sanhedrin, that he might be thoroughly proficient. He was also purified according to the law, lest he might have been inadvertently defiled. In the course of this probation, a scene is presented to our imagination, and which exhibits very strikingly the deep and engrossing interest which the priests took in the right performance of the duties of this peculiarly solemn occasion.

Above one of the gates of the Court of Israel was a chamber called

Abtines, after a person of that name, who was highly esteemed while in office. In this chamber was prepared and kept, the incense which was used in the daily worship, and the other more solemn occasions. From this incense it was necessary that the High Priest should take a handful on the day of expiation, and that he should burn it precisely in the manner appointed in the law on entering into the Holiest. It was of the utmost importance that he should be prepared to do this accurately. After the High Priest, therefore, has been instructed by the members of the Sanhedrin as to the various duties to fall to his share, he is conducted by the priests on duty into the incense chamber, or *Abtines*. They adjure him, by all that is sacred, to attend to their instructions, and they show him how to handle the incense, how to hold the censer, and how to burn the sacred perfume. With voices of the utmost earnestness, and even with tears, they beseech him to avoid any change in the appointed way of doing the solemn duty to which he is called. "High Priest!" they say to him, "we are the messengers of the Sanhedrin, and thou art thyself our messenger and that of the Sanhedrin. We adjure thee by Him who causeth His name to dwell in this House, that thou alter nothing of what we have spoken to thee!" The High Priest is deeply affected by this solemn and earnest entreaty, and assures his brethren of his desire, by Divine aid, to do his duty in strict accordance with the ordinances of the law.

Let us suppose that all the necessary preparations have been made, and that the morning of the tenth day of the month has arrived. The High Priest commences his duties with the early dawn. Proceeding from the chamber where he had passed the night, to the bath-room, above the chamber of incense, he there performs his ablutions, lays aside his ordinary dress, and clothes himself in his rich sacerdotal habiliments. Arrayed in these, he then descends into the court to minister in the morning services. First, he proceeds to the brazen laver, and, as was the custom of all the priests, washes his hands and feet; he then kills the morning sacrifice, carries, in the usual way, the incense into the Temple, and, at the conclusion of the service, blesses the people from the upper step of the porch. During the performance of the various ceremonies of the ordinary morning sacrifice, the appearance of the High Priest in his pontifical robes is very striking. On his head is the mitre, bearing the golden plate, with its inscription. Around him is girt the ephod, resplendent with purple, blue, and scarlet, interwoven with threads of solid gold; and on his breast the brilliant breast-plate, with its twelve precious stones, many of them of great value and beauty, bearing the names of the twelve tribes. But these habiliments he wears only during the morning service. When that is finished, and he has offered up certain sacrifices for himself, he retires from the court, and having divested himself of his rich clothing, again bathes, and attires himself in a plain suit of white linen, like the other priests. This he does according to the divine commandment; and its purpose obviously is to indicate, that with God there is no distinction of persons; that, in His sight, external grandeur and pomp are nothing; that the highest and the lowest are on a level; and that the High Priest is himself a sinner, and, as such, comes before God to make atonement, both for his own sins and those of the people. It is the garb also of purity and humility, qualities of inestimable importance in every worshipper of the Holy Omnipotent.

Having made this alteration in his apparel, the High Priest enters the

Court of the Priests, to officiate in the peculiar solemnities of the day. He again washes his hands and feet at the laver, and proceeds to the north side of the altar, where, tied to the rings, he finds a bullock and a ram, the sin-offering for himself and the ordinary priests, and the two kids and the ram for the congregation of Israel. Advancing to the bullock, he lays both his hands on the animal's head, and in a distinct and solemn voice, pronounces, amid profound silence, this prayer:—"I have sinned, O Lord! I have acted perversely, and I have transgressed against thee, I and my house! Expiate, O Lord! I beseech thee, the sins, perversities, and transgressions whereby I have sinned, done perversely, and transgressed, I and my house, as it is written in the law of Moses, thy servant, saying, For on this day he will expiate for you, to purge you from all your sins before the Lord, that ye may be clean." As soon as this prayer is uttered, those present add, "Blessed be the glorious name of His kingdom, for ever and over!"

At the north-east angle of the court is the place where the two goats are kept, which are intended for the congregation. The High Priest now turns toward them, accompanied by his sagan or deputy, and the chief of the house of his fathers. He stands before the animals, so as to have one on his right hand and another on his left. He then inserts his hands into a box which is presented to him, and takes up in each hand one of the two pieces of gold which had been placed in it. On one of these pieces are written the words "For the Lord;" on the other, "For Azazel." If the lot with the latter words upon it is in the right hand, the animal on the right hand becomes the scape-goat; if it be found in his left hand, the victim on the left hand is chosen. In either case the remaining goat is led to the altar, and tied to the ring for sacrifice; on the head of the other the High Priest ties a piece of scarlet tape, preparatory to its being sent away into the wilderness. Thus the fate of the two goats is determined, according to the divine command:—"Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering; but the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement, and to let him go for a scape-goat into the wilderness."

Having performed this duty, the High Priest again approaches the altar, and renews over the devoted animals the confession of his own guilt, and that of the priesthood, and all the children of Israel. The bullock is then slain, and its blood received in the silver basin, and placed in the hands of one of the ordinary priests, who carries it up the steps of the porch, and waits there till the High Priest is ready to take it from him. Meantime the High Priest takes some coals in a censer from the smaller fire of the altar, and, carrying the lighted censer in his right hand, and a plate of incense, which is brought him, in his left, he ascends the steps, and, amid the united prayers of all the assembled worshippers, crosses the porch, and enters the doors of the Temple.

He is now about to perform the most solemn part of his duty. Having entered the door at the porch, he reverently crosses the Holy Place to the Vail, which separates it from the Most Holy. This vail he pushes aside, and entering within it, stands before the Ark. He places the burning censer on the floor, before that sacred relic of Israel's history, and, emptying the vessel of incense into his hand, casts the perfume on the coals, "that

the cloud of the incense may cover the mercy-seat." He then retires without the vail, and thus offers up his prayer:—"O Lord God! let it be thy good pleasure that this year shall have favourable rains; and let not thy sceptre depart from Judah, nor thy people Israel want sustenance, nor the prayer of wicked transgressors come before Thee!"

Having thus burnt the incense, he returns to the porch, and takes from the priest, who is still there, the basin of blood, with which he enters for the second time within the vail, and sprinkles the blood, according to the divine command, "upon the mercy-seat eastward, and before the mercy-seat seven times;" and then retiring, sets down the vessel before the vail, and returns to the Court of the Priests for the blood of the goat—the sin-offering for all the congregation—with which he sprinkles the Most Holy Place in a similar manner. Having done this, he sanctifies or makes atonement for the Holy Place itself, and for the Court of the Priests, by sprinkling before the vail, and upon the golden altar of incense, which stands near it, and, finally, by pouring out the blood at the foot of the altar of burnt-offering in the Court.

The next part of the solemn duty of the day of annual expiation consists in sending the scape-goat into the wilderness, according to the divine injunction contained in the law. The animal which had been chosen for this purpose still remains at that part of the court in which the lot was cast, with the scarlet tape bound upon its head. The High Priest now advances toward it, to do according to the divine command. He places his hands upon its head, and thus utters the public acknowledgment of Israel's transgressions:—"O Lord! thy people, the house of Israel, have sinned, and done perversely, and transgressed against thee! I beseech thee now, O Lord! expiate their sins, perversities, and transgressions, which the house of Israel, thy people, hath sinned, done perversely, and transgressed before thee, as it is written in the law of Moses, thy servant, 'For this day he will expiate for you, to purge you from all your sins, that ye may be clean before the Lord.'" And, as this prayer is offered up, the priests and worshippers in the court bow their heads and worship, exclaiming with one accord, "Blessed be the name of His glorious kingdom, for ever and ever!"

The scape-goat is now sent away, and the High Priest, from a reading desk erected for the purpose, offers up prayers, and reads several portions out of the book of the law, which refer to the peculiar services in which Israel has been engaged, and are calculated to impress on the minds of the people the importance of the divine ordinance. He then arrays himself in the costly robes of his office, laying aside the plain white suit which he had worn during the day, and concludes the divine service with the evening sacrifice, offering, as in the morning, the daily incense on the golden altar, and finishing his complicated duty with the benediction, delivered from the steps of the Temple, amid the prayers and praises of the assembled multitude. All that now remains is to assume his ordinary dress, and retire to the repose of his own dwelling, which he does amid the rejoicings and gratulations of the people.

Such were the principal solemnities of the great day of Annual Expiation. We may easily imagine how deep was the impression it was calculated to make on the mind of every serious and sincere worshipper. The extreme solemnity of its ritual; the acknowledgment which it implied, of the infinite purity and holiness of Israel's God; the confession by which

it was accompanied of general and individual sinfulness; the necessity which it taught of the mercy and grace of God; the hope, nay the assurance, it gave of pardon from the reconciled Father of His people; and the immediate possession of the peace that passeth all understanding, which it bestowed on those who by faith could behold, in the "sensible signs" of the holy institution, the future spiritual benefits they prefigured. All these things were eminently calculated to render the whole ceremonial deeply impressive.

Nor is it difficult to conceive how great was the interest with which the High Priest was on that solemn day invested, in the eyes of every faithful Israelite. He arrogated to himself no peculiar sanctity, it is true; for his humble raiment, and the sacrifices he offered for himself, were public confessions of his unworthiness. But the high office which he held; his descent from the illustrious house of Aaron, the first High Priest; the deep solemnity of his heaven-appointed duties; above all, the unspeakably momentous results of the right discharge of those duties to every member of the family of Israel, tended to concentrate upon him the earnest, devout, prayerful regard of every worshipper. Every thing he did was an object of absorbing interest to those around him. They prayed for him, that he might acceptably perform his duty; they prayed with him when he offered up his supplications; they beheld him with intense emotion enter the Temple, and saw him with the liveliest satisfaction come forth from it to bless them. May we not suppose some pious child of faithful Abraham, standing in the court and witnessing the sacred rites, thus to express himself—"I have sinned against the Lord! Times and ways without number I have provoked the Holy One of Israel to anger! I stand here, in the courts of the Lord's House, unworthy so much as to lift up my eyes. Nay, I am not worthy even to enter into the courts of the Lord's House, and, but for the sovereign mercy of my God, I must remain afar off; I dare not offer the incense; I dare not sprinkle the blood; I dare not enter the Holy Place; I dare not go within the veil. But this High Priest is *my* High Priest. I have seen the name of *my* tribe upon his breastplate. My High Priest offers sacrifice; it is for *me*. He lights the holy incense; it is for *me*. He lays his hands on Azazel; it is for *me*. He enters within the veil and sprinkles the blood of atonement; it is for *me*. In him I am accepted. In him my sin is blotted out in this time of refreshing from the presence of the Lord. For the sake of my High Priest, the Lord God of Israel is to me gracious and merciful. In him I experience the blessedness of the man whom the Lord chooseth and causeth to approach, that he may dwell in His courts, and be satisfied with the goodness of His house, even of His Holy Temple. Take away my High Priest from me, interpose between me and Him, and I am lost; for how then shall I compass the altar of God, or come up to this His holy hill?"

And now we invite the Jew left without an offering and without a priest to Him who is "a Priest for ever after the order of Melchisedec," of whom it is written, that "because He continueth ever, He hath an unchangeable priesthood—able also to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them." Truly, "such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, made higher than the heavens" (Heb. vii. 24.)

Notice of Books.

The Brother Born for Adversity. 16mo. Pp. 80. London: Snow.

WE love the pious sentiments with which this little book abounds, and hope it will prove a welcome companion of many a traveller along the vale of tears trodden by Emmanuel's feet. We almost wish that the "first attempt at poetry" had been omitted, as we think many selections might have been made of stanzas already in print that would have conveyed the same truths quite as gracefully, and in a manner more easy of retention by the memory of a child of sorrow. We are glad, however, to commend it to those for whom it is specially designed—a large class, very dear to the Saviour's heart, for whom, in this, as in other forms, He provides many a word in season and token of His remembrance.

From the Committee

TO OFFICERS OF ASSOCIATIONS, COLLECTORS, AND OTHER FRIENDS
OF THE SOCIETY.

No. 1, CRESCENT PLACE, BLACKFRIARS, E.C.

DEAR SIR (OR MADAM)

I have much pleasure in forwarding a few papers for your assistance in preparing the Lists of Contributions for publication. The Accounts are to be closed on the 31st of March. I shall therefore be thankful to receive the amount in your hands, with the lists as you wish them to appear in the Report, on (or if possible before) that day.

By the special and cordial effort of yourself and of other friends during the former year, the Society was relieved from the pressure of a debt which had been for a long period accumulating; and began its course this year with a considerable balance in its favour. By the same co-operation the Committee have been sustained through the most trying months of the current year, and although the balance is now nearly exhausted, they hope that the remittances up to the 31st of March will not only enable them to maintain the present Agency, but also justify them in extending it, and in carrying out plans of usefulness which only wait for the certainty of adequate resources.

The intelligence presented from month to month in the *Jewish Herald* supplies increasing evidence that the Divine blessing is graciously vouchsafed to the operations of the Society, and enforces a plea for continuous exertion and more earnest prayer.

Sincerely grateful for the encouragement you have kindly afforded them hitherto, the Committee entreat you still to use every friendly and sacred influence to excite attention to the cause of the Society; to diffuse the flame of zeal and love for Israel; to awaken believing prayer, and to concentrate every effort in the spiritual good of the seed of Abraham, of whom as concerning the flesh the Christ came, "who is over all, God blessed for ever," and in whom the promises for them and for the world are "Yea and Amen to the glory of God by us.—I remain, dear Sir (or Madam), on behalf of the Committee, yours most respectfully,

GEORGE YONGE, *Resident Secretary.*

P.S.—Post Office and other Orders to be payable to the *Resident Secretary*, as above.

In connexion with the foregoing, it may be stated, that, before this meets the eye of the reader, Mr. Davidson, late Principal of the Society's Jewish Mission College, will have entered on his tour of missionary visitations and co-operation on the Continent. It is intended that Mr. Davidson shall reside for two or three months at each station, with a view to assist and advise the Missionary in his labours—to ascertain the expediency of extending the Mission—to promote intercourse with different classes of Jews, and the formation of schools for Jewish children. He will also endeavour to awaken a deeper interest in the object of the Society, and a more cordial encouragement of the Missionary among Protestant Christians.

Mr. MAXWELL BEN OLIEL has gone to unite with Mr. Manning in sustaining and carrying forward the Mission at Beyrout—the latter purposing a temporary return to England for recruiting his health. It is hoped that his place will be efficiently supplied during his absence by Mr. Ben Oluel, and that, on his return, it will appear that abundant occupation will be found for both our friends on those ever-interesting and sacred shores.

The Committee would also be glad to make a small addition to some of the Missionaries' salaries, where the high prices of rent and provisions have rendered such help indispensable. It will be quite evident, that to meet the outlay consequent upon these measures an extension of financial resources is needed. And the Committee only refrain from a special appeal because they believe that the mere statement will be sufficient to induce a liberal contribution from those who have approved themselves ever ready thus to "serve the Lord Christ," and, by His grace, to save the souls of men.

Our Missions.

IN connexion with those at HOME, we are thankful to report the commencement of a free school for Jewish children, under the instruction of a very competent teacher. The effort is made, at present, on a very small scale, but it appears healthy, and has already given an introduction to Jewish families, whose attention, it is hoped, will be awakened to the things that make for their peace. The reports from the London Missionaries are encouraging, and their testimony as to the state of the Jewish mind, in reference to the traditions of the fathers, is monitory and exciting. Oh, for the power of the life-giving Spirit!

Mr. GELLERT states:—

Thank God, that notwithstanding some disappointments, which my labour of last year exhibited (the vigilance of the great enemy is never failing to effect one or another discouraging case, making the truth of none effect, even there where it was least to be expected), yet there were tokens of Divine mercy too, in some instances, manifesting an increasing inclination to listen to the Missionary arguing about religious matters. Indeed, such instances—as well as those presently to be mentioned, when the Missionary, by the grace of God, is able to discover that his efforts were not

entirely in vain—are the precious moments of his life.

Nearly at the beginning of my work in London, I mentioned a Jewess, very favourably, of the name of S—; I had quite lost sight of her, till lately I accidentally entered the room where she is now living, being married. My attempt to recall to her recollection some of the Gospel truths, once preached to her, soon brought her husband out of the good humour in which I had found him. He mentioned, among others, an absurdity very common among the Jews; viz., that when the patriarch

Jacob was going to unfold the exact time of the Messiah's advent, the Ruach Hako-dish, or Holy Spirit, was taken from him. However, I am glad to say that Mrs W—— not only appeased his anger, but influenced him so far that he expressed a desire to see me again. She also endeavoured to show him how unwise it was to judge so rashly of matters which he did not understand. She continued to tell him that he must first read the Old Testament carefully, and also some books on the subject, which I would provide him with. She could not help visibly manifesting her joy when she heard that her husband wished me to call again. A young man who was present seemed to take great interest in our discourse. Amongst other questions he asked me if believing in Jesus Christ does not require absolutely the shaking off of all Jewish ceremonies? When I answered in the negative, he gazed for a little while, then said, "If so, I shall call at your house, in order to talk more on the subject. I hope then to have a better opportunity to speak more fully on the topic about which the Jews in general form such erroneous ideas."

The following deserves to be mentioned, as indicating how Jews, among all classes, begin to consider Jesus quite differently from their former habit. When we were looking for a convenient locality for the school, we were providentially led, I hope for good results, to the house of an apparently wealthy and honest Jewish family named H——. After having seen

Mr. SAMSON reports as follows:—

It is with feelings of a peculiar description that I present to you my first monthly report as a Missionary among my brethren. If those who have become tried veterans in the Lord's service feel their weakness and inadequacy, much more one who has but just "put on the armour." But I humbly trust, that He who "will not quench the smoking flax nor break the bruised reed" will not despise the poor services of one of the least of all His disciples, but will perfect His strength in my weakness.

As you will expect, I have to inform you that a good deal of what I have done during the past month has been of a preparatory description. Besides reviving old acquaintances, I have obtained introduction to several other Jewish families, and individuals formerly unknown to me. In some instances my reception was such as might be expected from those of my brethren on whose minds is drawn the double veil of unbelief and prejudice. I was treated by such with the greatest scorn and contempt; and my message scouted as something unworthy of notice. I thank God, however,

the room, Mrs. H—— desired us to go with her, into her own private room, in order to converse with us for a little while. She then asked us whether we were Jews? I said yes: whether we were religious, as she, alas, was not very so? I answered, that we were so indeed, but not with respect to the observances which she may consider necessary, because we believe that the Messiah has already come, and, according to the Word of God, these are entirely done away with; which I proved to her by quotations from the Bible. She said that we may be right, and they wrong, but as she was ignorant and unable to argue, she would be very glad to hear me speak and argue with a friend of hers, a very learned Jew. She wished her children to be instructed in our school—she would even pay; but she did not wish us to argue with her eldest daughter (of about twenty years), because she is very intelligent, and easily misled by these arguments. I asked her what she meant; she answered, that some time ago, her daughter came home, and said, "Mother, we are wrong in our religion, as such and such passages prove." The mother continued, that with respect to Jesus, she thought, according to the Scriptures, He must have been either a prophet or some other superior being, and that she desires very much to be instructed in the Bible every Sunday. The whole of her conversation obviously showed that she very much doubted the truth of Judaism.

that I am able to add, that during the short period of my engagement I have had some encouraging tokens that my feeble efforts have not been entirely in vain.

Mr. K——.—This family I knew some years ago in Germany. Upon my visiting them and disclosing the fact that besides adopting Christianity, I had given myself to the work of spreading a knowledge of Christ among the Jews, they appeared to be at once struck by my conduct, as something novel and unaccountable. As they also knew my relations in Germany, they were able fully to measure the steps I had taken; and it was evident, that in the whole world of motives they could not find one sufficiently strong to induce me to adopt such a course. It was when I told them I had done it for Jesus' sake that they appeared desirous to consider this new thing, and to listen to my exposition of those great truths, about which they appeared totally ignorant. The consequence was, that on their expressing a desire to read for themselves the New Testament, I presented them with a copy, which both

Mr. and Mrs. K— study privately. Whatever difficulty occurs in the course of their reading they submit to me, when I call, which I have done at least three times weekly, spending some hours on each occasion in reading and exposition. Last week, the mother of Mrs. K— came from Germany, and at first was quite enraged at her daughter and son-in-law; but on my conversing with her, her wrath was appeased, her interest excited, and now she joins the rest in the study of the blessed Word of God. All three, but especially the younger Mrs. K—, are in a most interesting state of mind, and, as far as I can judge, not far from the kingdom of God. May they have grace given them to enter in at the straight gate!

M— F— is a young man to whom I was introduced at Mr. K—'s house. On entering into conversation with him, I at once discovered that he was well acquainted with both the Old and New Testament, and familiar with the various doctrines of Christianity. He expressed a desire to call upon me, and on the next morning he did so. He gave me an account of his past history, from which I learned that he was born near Frankfort—that his father was a reformed Jew, and gave him to be baptised, but that his mother, a pious Jewess, went with him, when three weeks of age, to Frankfort, and had him circumcised. He was educated in a Jewish school, and brought up in all the doctrines of Judaism; but on coming to Hamburg, when about twenty years of age, he became acquainted with a missionary then stationed there. For a short time the missionary visits were not interrupted, but at last his relations interfered. F—, however, was so deeply interested, that when the missionary could not visit him, he secretly visited the missionary at his house. But

any salutary impressions which these visits may have produced, were all obliterated on his leaving Hamburg for Paris, where he next resided for the period of three years, without coming in contact with Protestants, and, indeed, without any desire to do so. It was in this state of mind that he came to London about three months ago; and after his first meeting with me, all his old feelings and convictions seemed to rush a-fresh into his mind. Being unemployed, he visited me regularly every day; and we went together through the outlines of our religion in a systematic manner. Since he obtained employment, his visits have been less frequent, but his interest is unabated. He solemnly professes to believe that Jesus is the promised Messiah; affirming that the New Testament must stand or fall with the Old, both being, to his mind, based on equally firm foundations. He views himself as at a distance from God by nature, and professes to see the adaptation to his condition of Jesus as the way to the Father. But time, which tries all things, can alone tell whether or not the "good work" has been really begun in his heart; and although we are not content with anything short of entire conversion to Jesus, we cannot but thank God even for the verbal assent to the truth of Christianity from the lips of a Jew.

I have, in all, eleven accessible families, in each of which the Word of God is read and explained by me.

As to individual cases, I have met with several while calling upon the families above referred to, and particularly in a Jewish dining house, and likewise in the streets. My reception, on the whole, has been very much like that of Paul at Athens: "Some mocked, and others said, 'We will hear thee again of this matter.'"

PARIS.

MR. BRUNNER mentions:—

Among those Jewish brethren with whom I recently came in contact, I was exceedingly interested with a Mr. F—, who lately came over, with his family, from England, on account of his ill health. He was, for some time, living at St. Andrew's, near Edinburgh, where he said he was tutor, in some college, of the Hebrew language, and befriended by a certain Dr. W—, with whom he used to converse on Christian topics. My first visit to him was just when he was sent home from the Jewish hospital, in Rue Pisopus (where he had been several weeks), as an incurable subject, being decidedly consumptive. His wife, whom I had seen a few times before,

introduced me to him as the gentleman she had mentioned to him. He raised himself from his miserable couch, before which stood an earthen brazier, containing a few cinders; and reaching to me his emaciated hand, motioned to a chair near his bed, where I sat down. His wife, with her three children (the youngest at the breast), withdrew to the next little room—if such it might be called—leaving us alone. A mutual, involuntary pause succeeded, during which my heart felt benumbed at the surrounding scene of misery, heightened by the evident traces of former respectability. At last I said—"Yes, Scripture says,

"All flesh is grass, and the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the word of the Lord shall stand for ever." Tears in his eyes were his eloquent reply, whilst he took his Hebrew Bible, which lay near him, and pressing it to his heart, said: "This is indeed my comfort; and although I differ from you materially in the principal interpretations and applications of some prophecies. I believe, with Job, that my Redeemer liveth, and that he shall rise at the *latter day* upon the earth." He laid stress upon the words "*latter day*," as intimating a time yet future. We entered into a lengthened and animated conversation, paging prophecies backwards and forwards, attesting predictions by undeniably accomplished facts, parallel to the untenableness of Jewish interpretation, both upon historical and grammatical ground, when I perceived that it was not with him a mere obstinate resistance to the claims of Christianity, but, on the contrary, that his mind was open to truth and reason. I found, accordingly, that my first interview produced a favourable impression upon him. At my next I was welcomed in the most friendly manner. He expressed his gratitude for my desire to lead him to the truth, and assured me that he had often prayed to God for light and direction, and that he did fully admit, as scriptural truth, the doctrine of redemption as held out by Christians, although he was, as yet, far from acquiescing in the whole scheme especially in the alterations of the Mosaic economy, which, to his mind, could never cease to be obligatory for the Jew. In reply, I appealed first to the positive predictions in Jeremiah of a new covenant, which, of course, argues a new economy; next, to the belief entertained with reference to this point by the ancient Jewish church; and that the Talmud, in accordance with this belief, hinted, in positive terms, the cessation, in the time of the Messiah, of the prohibitions with regard to certain unlawful food, which I brought to bear upon many other points in question. He listened patiently to my remarks. At last, he said that he had never thought or conversed upon this important subject without a prayerful and inquiring mind, and that he was daily praying that the Lord might direct him to the right path. I gave his address to Pastor Vallette, requesting him to call upon this interesting son of Abraham; but before Pastor V. could comply with my request, poor Mr. F. was obliged, by the advice of the physician, to remove to the south of France. His wife and children remain

here, and I shall try to place two of the children in the English charitable boarding school in connexion with Mr. Argent.

Pastor Armand Delille related to me, the other day, a most touching case of a young Jewess, to whom he had been lately privileged to unfold the saving love of a crucified Redeemer, and who, it is believed, died in the faith of Him of whom she had not heard before. You may be aware that the Protestant pastors are now admitted into the Catholic hospitals, to carry the consolation of the Gospel to Protestant individuals among the sick. A young German Jewess happened to have been inscribed upon the list of the Protestants, and Pastor Delille addressed himself to her as such; but, as he said, found her for a long time very taciturn. After repeated interviews with her, when her illness assumed a fatal aspect, Pastor D. urged her to take refuge in Him who can save her soul, and who is waiting to receive her into glory everlasting. She burst into tears, and confessed that she was but a wretched and despised Jewess; that she kept it secret, fearing he might turn with indignation from her, and that thus she would have been deprived of the precious consolation he afforded her. Pastor D. was much touched with this confession, spoke to her in words of comfort, and left her calm and resigned, but, at his next visit to the hospital, found that she was no more.

My inquirer, Mr. D., who was recommended to me by Mr. Frankel, of Lyons, is making progress in divine truth, and justifies great hopes. Mr. T. promised to try to find some employment for him, so that there might be no impediment in his way to prevent him from giving himself wholly to the Lord.

In sad contrast to the foregoing, Mr. Brunner relates:

One of the members of our chapel being present at my address on behalf of Jews, desired me to call upon a Jewish corporal, in the Hotel des Invalides, of the name of C., whom he said to be "Un honnête et bon garçon," and to whom he hoped my acquaintance might be useful. I had pleasant anticipations of this interview; especially, connecting his name with that of the great Jewish C., I thought it would be an interesting one. After great trouble in climbing up and down many staircases in that place, where there are lodged more than four thousand invalids, and where I was directed from division to division, I was at last shown into the cells of the corporal's division. This indi-

vidual, evidently above sixty, and quite deformed, in consequence of long and active military service, sat with another at a little table playing at cards, which, of course, rather surprised me. I hesitated for a moment, seeing with whom I had to deal. At last I told him that I was sent by a Christian gentleman who knew him, and that I should like to speak to him. He scarcely raised his eyes from his cards, and, without inquiring on what errand I

came, said, with soldier-like cynicism, that I should wait till he finished. After he had deliberately finished his play, he took me to the side of his bed; but when I began to introduce my message, he rose up most angrily, and said—"Non, non, ces choses ne me regarde pas." I offered him a New Testament, but he would not accept of it. I essayed to continue, but his attitude became so menacing that I thought it best to retreat.

We are thankful to report an increased interest in the state of the Jews, evident amongst Protestant Christians, and also to notice instances in which it is delightful to trace the breathings of the Holy Spirit among the scattered remnant. We have also information that the committee recently formed in Paris has met, and is proceeding in its plans of mercy to Israel.

FRANKFORT-ON-ODER.

Mr. JAFFÉ writes:—

Soon after I sent off my last journal, I was visited by an Israelite who felt desirous of having an interview with me. From the respectability of his appearance, the openness of his countenance, and the sincerity of his utterance, I became, from the moment I saw him, prepossessed in his favour. To my inquiry, what service I could render him, he replied—

"Sir, the service which I seek at your hands is the greatest and most solemn which mortal man can render to his fellow mortal. I feel my lost and wretched state. I have for years been living, though an Israelite, regardless of God and His requirements, and begin now to feel the utter hopelessness of my condition. In Judaism I can find no relief, and no other way is open to me but to seek peace and comfort in the religion of Jesus. In short, I wish to place myself under your instruction, and become more intimately acquainted with Him whom millions adore, and whose kingdom is daily advancing in strength and glory." I said: "Have you maturely considered the solemn and momentous step which you are about to take? Do you know what awaits you in the event of your becoming a Christian?" "You seem to doubt the reality and sincerity of my desire," said he; "I'll show you my papers."—and so saying, he took a parcel of documents out of his coat-pocket, and put them on the table—"and from them you will learn who I am, and that it is no mean or selfish motive that prompts me to such a step, but only a deep sense of my lost and ruined state." I perused the produced papers, and from them I learned, that he was born at K—, of a highly respectable family. His parents died when he was yet young, but

it appears that during their life-time, seeing that Judaism was year by year losing its hold upon the Israelites, they frequently expressed a desire that their children should become Christians, and, indeed, several of his elder brothers did at an early age enter the Church of Christ, and are now occupying prominent positions as physicians, and in the service of Government, one is even a Catholic priest, but our E— (as thousands of his brethren do) rejected all proffers of mercy, and preferred leading a life of frivolity and sin. He afterwards studied at Berlin, and made considerable attainment in various branches of knowledge. At the termination of his studies, he was chosen, on account of the remarkable talents which he has in singing, as reader and chanter at the synagogue; that office he filled for three years, and gave, besides that, instruction at several of the Jewish schools in arithmetic, geometry, and the German language. But in that situation he felt most unhappy, as he was obliged to act all along contrary to his convictions; and this, and several other circumstances concurring, ultimately led to his resigning his post, and taking up with mercantile pursuits. In this new calling he began to feel the hopelessness of his condition, and being not unacquainted with the historical parts of the New Testament, he diligently commenced reading its sacred pages, and soon his soul became aroused from its spiritual slumber. He now formed the resolve to place himself under Christian instruction, and not to rest till the salvation of his soul was secured to him. Business brought him to Frankfort, and learning that I was here, he came to me, and this led to the interview of the morning mentioned above. I felt, from

what I saw and heard, convinced of his integrity and genuineness, and could no longer hesitate to receive him. We commenced our instructions that very morning, opening and closing with prayer, and before a fortnight elapsed, I had the joy and privilege of witnessing the work of grace begun in his soul. He received the truth with a willing and ready mind, he felt so deeply interested, and so thoroughly wrapped up in the great concerns of his soul, that everything else appeared to him most unworthy in comparison to it; and he therefore concentrated all the powers of his soul on this great theme, and as the way of salvation became clearer and clearer to him, his confidence became firmer, his hope larger, his peace of mind deeper, so that, after some weeks of earnest study and prayer, he was enabled to cast himself into the arms of the Saviour, and in faith and love to exclaim—"Lord Jesus! thou shalt from hence be my Saviour, my joy, and my all!"

It would be in vain for me to attempt to depict the delight and gladness of heart which that brother felt when he realized the truths of the Gospel in his own soul. "I cannot," said he, "give utterance to my feelings; my heart seems shut up, by reason of the greatness of the joy and peace I feel. Oh, happy state! happy prospect! to have God for my Father here, and Christ for my eternal joy!"

Last Monday morning was fixed for his baptism. A large number of persons, and among these many Jews, had collected together to witness the solemn and interesting scene. The venerable professor, Dr. Spieker, opened the service by prayer, and then delivered a powerful and highly edifying address, from the third chapter of the Acts of the Apostles. I proposed to him several questions relative to his faith and experience, which he answered in a clear and firm voice—and then called upon him to repeat his confession of faith, and afterwards engaged in prayer. After that he was baptised, and again affectionately addressed by Dr. Spieker. At the close the Aaronic blessing was pronounced upon him, and the convert was received as a member of the Church of Jesus Christ. The scene throughout was truly, deeply touching, and every one present, the Jews not excepted, felt deeply moved at what they saw and heard. I hope that many present have been benefitted by it.

After the service Mr. E—— said to me, "This is the happiest day of my life, and I shall ever look back upon it with feelings of the highest gratitude and joy. I forgot to mention that the service was performed in the Ober Kirche, the principal church here.

I am also thankful to state that Mr. B——, the young student I mentioned in my last journal, has continued his visits to me once and twice a week, and is making most gratifying progress in Christian knowledge. I have had, and still have, great and enduring work with him, his philosophical ideas and preconceived notions seem loth to leave him; but the conflict has begun, and he told me only last Saturday evening, that as he feels himself drawn to Christianity with an irresistible force, and in spite of his repeated misgivings, he cannot help feeling that the Christian system is, after all, the only one capable of infusing the elements of peace into the human breast. I trust that it will ere long be my joy to report his entire decision for Christ and His cause.

The young widow, mentioned by me on a former occasion, is likewise giving cheering evidence, that the truths of the Gospel are gradually taking possession of her heart, and exercising a transforming influence over her whole nature. She is often moved to tears when the unparalleled love of Jesus, as exhibited in the redemption of man, is made known to her, and she often feels as if she could at once acquiesce in all the requirements of our holy religion; but there are yet many difficulties to be overcome, before the decisive step can be taken. She also is one of those who witnessed the baptism of our dear brother, Mr. G——, and the impression that solemn scene left upon her mind will, as she herself confessed to me, never be erased. May God, in mercy, ripen the impression made, to her eternal happiness and peace! About other families with whom I have had intercourse, I shall take occasion to speak at a future time.

And now, a word or two about the fair which was held in the course of the month. No one who has not witnessed it can form an idea of the noise, the bustle, and confusion, which is always attendant upon such a fair. A fortnight before, great preparations are made for it; and during that period it is indeed difficult to gain access either to Jew or Gentile: all seem to be alike concerned in it. Some have houses, some shops, and others apartments to let during the time. God, religion, and its sacred requirements, are all, for that season at least, cast into the background. The churches are deserted, and the preachers have to lift up their voices to the bare walls. Hence it is quite proverbial, that Frankfurter Christians have, during fair, no God. This, certainly, is a most distressing state of things, and over which the evangelical part of the clergy deeply mourn, but which they seem to

have no power to alter. About 8000 strangers were here, and among these 8000, there were no less than 5000 Jews, of all classes and grades of society; but the principal aim of all was to make money. Hence the first three days of the fair, when business is most brisk, there is no way of getting to a single Jew. Every attempt I made to engage them in conversation was repulsed, every tract offered refused; the apology of each and all was, that they had no time at such festivals either to speak or listen about anything else but business. I had my residence, at four different times, advertised in the papers, and an affectionate invitation given to all the Israelites to my house; but very few indeed availed themselves of it. Still I had abundant work to do. I had only to go into the market-place, and commence talking with an Israelite, when numbers of others gathered round us, and frequently without any interruption, I was allowed to speak for an hour or more about Jesus and His salvation; so that scarcely a day passed in

which I did not make known the Gospel to two or three hundred of Jews. But I had another way of coming in contact with a number of Jews. I had hired a stall in the principal part of the town, and placed a man there for the sale of my Bibles; and thus it happened, whenever I came to the stall and took up a Hebrew Bible, and looked into it, that multitude, of Jews gathered around me, and listened to my exposition of the prophecies, and often the crowd became so intense that the thoroughfare was obstructed, and the police obliged to interfere. This I repeated three and four times a day; and though there were, in the whole, only eight Bibles, three Testaments, and one Penta-teuch sold, yet it afforded me abundance of opportunity of scattering the seed of the kingdom far and wide, and of inviting hundreds to the Gospel feast, who perhaps never before have heard the news of redeeming love. There were also two missionaries of the London Society here, who, I believe, found plenty of employment.

FRANKFORT-ON-MAINE.

MR. STERN refers to the rivalry existing among the Orthodox and the Rationalist Jews, and gives the following instances:—

In a very respectable Jewish family of the modern party, two sons died lately, after an interval of one day, who were never circumcised. The orthodox party sees in that event the judgment of God, who had commanded circumcision. The family F—— invited the rabbi Stein to follow the procession, and to deliver a funeral sermon. He did so. The whole party was not a little vexed against Rabbi Stein, and would severely punish him if it were in their power. R. S—— lives in his new created Judaism without anxiety, being convinced that the law of the free town of Frankfort does not allow any to displace him.

Also as to the marriages between Jews and Christians, which happen at the present time oftener than formerly, the old party is not at all pleased. They look with affliction at the approaching ruin of the Jewish religion, because the children of these marriages, as well as a good many of the reformed Jews, are educated in a Christian manner, and sent to Christian schools.

Mrs. B—— came again to me, and said that she and her husband had read the tracts I gave her the last time with great interest, and that she would for this time beg me to give her the Old Testament or a part of it for her suffering husband, who has evinced a great desire to know it better than he knew it hitherto. I con-

sented, and then I asked how it was with her, whether her faith increased or decreased. She replied, the more I read and meditate the more I am convinced that neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, than the name of Jesus. "Why, do you not believe," replied I, "that by your good works you are well pleasing to God? Jesus came to save sinners. He is nothing to the righteous." She answered, "Who is righteous in God's sight? We are all sinners, and I am sure that only by the grace of Him who offered Himself for our sins I can find salvation, not in my good works nor in any other action of piety." "You are quite right," resumed I; "if what you say is spoken in sincerity of heart, you will not be lost, but be richly rewarded. He is the way, the truth, and the life; no one comes unto the Father but by Him." "I know that; with this conviction I cannot be a Roman Catholic, therefore I went to a Protestant pastor in my country, and spoke to him, whether it is possible for me to become a Protestant, though both of my little babes had been baptised by the Catholic priest. He assured me, that, notwithstanding this, I was quite free to act after my conviction, and that I was not at all obliged to educate my little ones as Catholics, though they were baptised by a Catholic. I was very happy to hear this.

If you allow it, I shall come from time to time to see you." I told her that it would afford me pleasure. Besides the Old Testament which I sent to her husband, I gave

her some gospel tracts, which, with the Lord's help, may be a blessing to her and to her family.

CONSTANTINOPLE.

From the "Home and Foreign Record of the Free Church of Scotland."

The Word of God has penetrated into many a corner of this land where no missionary had ever gone, and there, has been the instrument, in the hands of the Spirit, of leading souls to the knowledge of God. This had been experienced among the Armenians especially, and some others, but we had had no example of it among the house of Israel to my knowledge. About three weeks ago, however, a Spanish Jew from Gumurjina, a small town about halfway between Salonica and the Dardanelles, was brought to the house of Mr. Turner, as an inquirer who desired Christian instruction. His appearance bespoke the utmost respectability, and he informed us, as we have also learned from others, that he has been for many years a physician of considerable reputation in the town of his residence. From his earliest years he had been of a thoughtful disposition; and from the general intercourse which his father, who was also a physician, had with all classes of the community, he had of course become acquainted with the points in dispute between Jews and Christians. The result was, that he became desirous to examine the Scriptures for himself; and he informs me that from the simple comparison of Old Testament Scripture with Scripture, he became convinced some years ago that the Messiah should suffer and then enter into glory. This may not appear surprising to members of our churches, who have from their infancy been familiar with the Christian interpretation; but to us, who have witnessed for years Israelites of great natural intelligence groping in thickest darkness, and utterly unable to discover any plan or scheme in the Old Testament Scriptures, even with the help derived from the general outlines of Christianity, with which most of them are more or less acquainted,—to us, I repeat, this is really a most unusual and a most encouraging spectacle. How long he continued in this way examining the Old Testament and the commentaries and targums in reputation among his people I am not able to say, but about three years ago he procured an Italian New Testament from the Greek Bishop of Gumurjina, which immensely aided his inquiries.

His interest now became deeper than ever, but, not being quite familiar with Italian, he procured the following year both a Spanish and a Hebrew New Testament from Salonica, through some Greek merchants who visited that town. His opinions now ripened into entire conviction; he nearly separated himself from the synagogue, and made no secret of his persuasion of the truth of the Gospel. Earnestly desirous now of finding some one who might instruct him in the truth, he went a year ago to Hadrianople, and there found one of the catechists employed by the American Mission to the Armenians. He had a good deal of conversation with him, but on several points he failed to have his difficulties cleared away. Unable to remain longer in suspense, he came here, as I have said, more than three weeks ago, in hope of finding some one who could remove his difficulties, and explain to him clearly the way of life.

He first asked for the Bible Magazine in Constantinople, and very providentially found there, on a short visit, the very catechist whom he had seen the year before at Hadrianople. They mutually recognised each other, and the testimony borne to him by the catechist was of no small value to us in judging of his case, viz., "That he had seen him a year ago, and that then, at Hadrianople, he was manifestly somewhat enlightened and loved the truth." His knowledge we found just what might have been expected,—clear on such points as the Godhead and Messiahship of the Lord Jesus, the depravity and ruin of man, the atonement through the death of the Redeemer, the invitation to repent and believe, and even the freeness and universality of the offers of mercy; but, on the other hand, very defective in connected systematic views, and equally so in logical definitions of even such important doctrines as justification, sanctification, regeneration, &c. But this did not surprise us, and we were happy to find him extremely conscious of his ignorance, grateful for any pains taken to instruct him, and, as far as we could judge, simply desirous to confess the name of the Lord Jesus and to do His will. But he had

merely come on a short visit, and could not prolong his stay, as he had neither brought the means with him nor made provision for the support of his family for more than a very short time. And now, when he expressed an urgent desire for baptism, it was no easy matter to determine what was the path of duty. Our acquaintance with him had been very brief, and the prevailing character of the natives of this country justifies but too well a careful examination even of the most hopeful appearances. On the other hand, he had manifestly become well acquainted with the Gospel in general, and with the central doctrines of the person and the priestly office of the Redeemer in particular; he seemed deeply convinced of sin; his whole deportment was marked by the utmost humility and teachableness; he had incurred no small expense in coming to Constantinople; and he was prepared to confess the name of Christ as a Protestant in a town where there was not, and was not likely soon to be, another except himself. It was plain he had nothing to gain, while he might on good grounds fear persecution, and for that he seemed prepared. After much prayerful intercourse with him almost daily, both on Mr. Turner's part and my own, and after both Mr. Tomory and the Rev. Mr. Goodell, who also conversed with him, had concurred with us in thinking him a fit subject for baptism, it was resolved, though not without consider-

able anxiety, to administer the ordinance. Accordingly, on the morning of Sabbath last, the 29th of June, after I had preached in Spanish from Acts xxvi 18, Mr. D. A. — was baptised by me in the name of the Father, Son, and Holy Ghost. I should mention that our Spanish service has been resumed, and that we shall endeavour by all means to continue it, in the hope of gradually gaining an audience. On the occasion referred to, besides the members of the Mission, several Israelites, both converted and unconverted, were present, who manifested the greatest interest and solemnity.

A few days after being baptised, Mr. A. — returned to his native city. We may mention, as a proof of the reality of grace in his own soul, that before leaving he expressed great anxiety for the instruction and conversion of his wife and children, and his desire to remove to Constantinople, that he and his family may enjoy a preached Gospel, and that his children may attend the school. If grace is given him to make his light to shine, one cannot but wish that he should remain in his native town, where he may become the instrument, in the hand of the Spirit, of communicating a knowledge of Christ to the unbelieving Jews and nominal and superstitious Christians around him. We commend him to the prayers of God's people, and to the grace of Him who is able to hold him up, and give him "an inheritance among them who are sanctified."

Poetry.

THE BURIAL OF MOSES.

(FROM THE "DUBLIN UNIVERSITY MAGAZINE.")

"And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day." (Deut. xxxiv. 6.)

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave;
And no man dug the sepulchre,
And no man saw it e'er;
For the angels of God upturn'd the sod,
And laid the dead man there.
That was the grandest funeral
That ever pass'd on earth;
But no man heard the tramping,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.
Perchance the bald old eagle
On gray Beth-peor's height,
Out of his rocky eyrie,
Look'd on the wondrous sight.
Perchance the lion, stalking,
Still shuns that hallow'd spot;
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battles won;
And after him lead his masterless steed,
While peals the minute-gun.
Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honour'd place,
With costly marble dress'd,
In the great minster transept,
Where lights like glories fall;
And the choir sings and the organ rings
Along th' emblazon'd wall.
This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truth half so sage
As he wrote down for men.

And had he not high honour?
The hill-side for his pall,
To lie in state while angels wait
With stars for tapers tall;
And the dark rock pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave.
In that deep grave without a name,
Whence his uncoffin'd clay
Shall break again—most wondrous thought!
Before the judgment-day;
And stand, with glory wrapp'd around,
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.
O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of Him he loved so well.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From December 16th to January 24th, 1856-7.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|-------------------------------|----|----|----|
| Alexander, J. W., Esq. | 3 | 0 | 0 |
| Bickersteth, Rev. E. H., M.A. | 0 | 10 | 6 |
| Bradley, Miss | 1 | 0 | 0 |
| Bradley, Miss A. | 1 | 0 | 0 |
| Bradley, Miss S. | 1 | 0 | 0 |
| Crump, Miss | 0 | 8 | 0 |
| Faukner, Mrs. | 1 | 0 | 0 |
| Fry, by Miss S. J. | 1 | 4 | 9 |
| Gervie, F. S., Esq. | 5 | 0 | 0 |
| Harrison, by Miss N. | 2 | 8 | 0 |
| Isaacs, Rev. A. A., M.A. | 0 | 10 | 6 |
| Martin, M., Esq. | 2 | 2 | 0 |
| No-man, collected by Miss | 2 | 0 | 0 |
| Owen, the late Mrs. | 0 | 10 | 0 |
| Tanner, J. J., Esq. | 1 | 1 | 0 |
| Taylor, Mr. R. | 0 | 5 | 0 |
| Taylor, by Mr. T. | 0 | 5 | 8 |
| Viney, Mrs. | 10 | 10 | 0 |
| Wallis, Mr. | 1 | 0 | 0 |
| Watson, collected by Miss E. | 0 | 5 | 0 |
| Waugh, Mr. T. | 0 | 5 | 0 |
| Wilkinson, by Rev. J.— | | | |
| Harris Mrs. | 1 | 0 | 0 |
| Harris, Mrs. C. | 1 | 0 | 0 |
| Harris, Miss M. A. | 1 | 0 | 0 |
| Cooper, Rev. P. | 0 | 5 | 0 |
| Small Sums | 0 | 4 | 0 |

LEGACY.

| | £ | s. | d. |
|-------------------------|----|----|----|
| The late Mr. G. Watson. | 19 | 10 | 0 |
| Wordington, Oxon. | | | |

ASSOCIATIONS, COLLECTIONS, ETC.

| | £ | s. | d. |
|-----------------------------|----|----|----|
| Aylesford | 3 | 17 | 0 |
| Baldock | 0 | 7 | 0 |
| Boston | 5 | 10 | 7 |
| Bowden | 1 | 3 | 4 |
| Brain-tree and Bocking | 39 | 1 | 8 |
| Brentwood | 0 | 15 | 8 |
| Bursley | 3 | 0 | 0 |
| Bury | 2 | 11 | 8 |
| Cambridge— | | | |
| Collection and Donations at | | | |
| Wesleyan Chapel | 11 | 14 | 0 |
| A Friend | 10 | 0 | 0 |
| C. J. | 5 | 0 | 0 |
| A Friend of the Society | 5 | 0 | 0 |
| Chester | 2 | 3 | 0 |
| Colchester | 2 | 3 | 6 |
| Dewsbury | 8 | 14 | 0 |
| Dunsmow | 2 | 5 | 0 |
| Gloucester | 5 | 0 | 0 |
| Guernsey | 5 | 0 | 0 |
| Halifax | 18 | 2 | 3 |
| Hartlepool | 2 | 9 | 0 |
| Hawley Road Chapel | 3 | 10 | 0 |
| Holyhead | 6 | 10 | 11 |

| | £ | s. | d. |
|----------------------|----|----|----|
| Hull | 12 | 14 | 5 |
| Islington | 5 | 5 | 9 |
| Kettering | 1 | 0 | 0 |
| Lonsight | 5 | 0 | 0 |
| Macclesfield | 4 | 17 | 9½ |
| Maldstone | 4 | 0 | 3 |
| Marsdon | 0 | 4 | 10 |
| Newcastle-on-Tyne | 5 | 8 | 0 |
| Pembroke | 3 | 12 | 4 |
| Plymouth | 4 | 18 | 0 |
| Poole | 4 | 13 | 0 |
| Rochdale | 9 | 13 | 8 |
| Sheffield | 5 | 0 | 0 |
| Stockton-on-Tees | 4 | 5 | 1 |
| Sudbury | 2 | 19 | 8 |
| Swansea | 1 | 12 | 0 |
| Taunton | 1 | 14 | 6 |
| Upper Clapton Chapel | 21 | 0 | 0 |
| Uxbridge | 2 | 0 | 1 |
| Wakfield | 2 | 1 | 2½ |
| Waltham | 3 | 10 | 0 |
| Walsley | 1 | 10 | 0 |
| Wem | 0 | 15 | 6 |
| Westminster | 5 | 13 | 3 |
| Weymouth | 6 | 10 | 0 |
| Wirksworth | 3 | 9 | 6 |
| Wycliffe Chapel | 2 | 7 | 0 |
| York | 5 | 12 | 9 |

Notices, &c.

The MONTHLY MEETING of Jewish and Gentile Christians, for Prayer and Scriptural Conference, will be held at the Office, No. 1, Crescent Place, New Bridge Street, Blackfriars, on WEDNESDAY EVENING, Feb. 18th, at Seven o'Clock.—The Meeting is open to all friends of Israel.

Erratum.—In our last, Mr. Gotthell's report was erroneously placed under the head of "Bavaria" instead of Wurtemberg.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

“PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.”

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 136.]

APRIL, 1857.

[Price 1d.]

Contents.

| | PAGE | | PAGE | | PAGE |
|--|------|--------------------------|------|------------------------|------|
| Arrangements for Fourteenth Anniversary .. | 49 | REVIEWS:— | | OUR MISSIONS:— | |
| Jewish Passover..... | 51 | “Reformation from Popery | | Letter from Mr. M. Ben | |
| Arch of Titus | 53 | the Work of God” | 55 | Olliel | 56 |
| PORTRY:—Moses on Pisgah | 63 | “The Saviour's New | | Wurtemberg | 59 |
| | | Commandment” | 56 | Contributions | 64 |

Fourteenth Anniversary of the Society.

ON MONDAY EVENING, APRIL 13TH,

THE ANNUAL SERMON

Will be Preached (D.V.) in the Presbyterian Church, River Terrace, Islington (Rev. Dr. WEBB'S), by the Rev. THOMAS MCCRIE, D.D., LL.D., Professor of Theology in the English Presbyterian College. To commence at Seven o'clock.

ON WEDNESDAY EVENING, APRIL 22ND,

A PUBLIC DEVOTIONAL MEETING

Will be held in CRAVEN CHAPEL, near Regent Street, at which information will be given of the Society's progress. Short addresses will be given, and prayer offered by several Ministers, in reference to the spiritual condition of the Jews, and for a special blessing on the Agencies employed by this and kindred institutions. To commence at Seven o'clock.

ON FRIDAY EVENING, APRIL 24TH,

THE ANNUAL MEETING

Of Subscribers and Friends, will be held in Freemasons' Hall, Great Queen Street, SIR CULLING EARDLEY EARDLEY, BART., Treasurer, in the chair. To commence at Six o'clock.

Tickets for the ANNUAL MEETING to be had at the Office, 1, Crescent Place, Blackfriars; and of Messrs. Snow, Paternoster Row; Nisbet, Berners Street; Shaw, Southampton Row; Ford, and Spalding, Islington; Cotes, Cheapside; and Miller, Westminster-bridge Road.

Thankful for permission to hail the advent of another happy gathering, and that so promising an arrangement has been made, it may be seriously inquired what are the *desiderata*, the things to be desired, that the occasion may prove one of renewed enjoyment and permanent benefit. And the following suggestions may be offered in reply :—

I. The Presence, the felt and conscious Presence of the COVENANT ANGEL, even of Him the day of whose manifestation rejoiced the patriarch Abraham, when he saw it afar off, and whose redemption dying Jacob celebrated :—The ANGEL of Jehovah's Presence, who led the people by the right hand of Moses, with His glorious arm, to make Himself an everlasting name—His Presence who hath promised to gather to Himself the wanderers of Israel, and to keep them as a shepherd doth his sheep. Oh, could we realise this, how would the glow of heaven-born love unite all hearts, and how cordially would fraternal affection flow out towards these, our elder brethren, whom we long to meet in the same Presence, fellow-heirs of the same grace, and expectants of the same home !

II. The presence of brethren and sisters in Christ, of every communion, and especially of our loved and honoured pastors and ministers, giving hearty countenance to our efforts—leading our devotions and inspiring us with new zeal. Thankful for their prayers, and expressions of good will, our earnest desire is to see a larger number with us, on this annual occasion, of those who lead on the consecrated host to deeds of love for souls, and whose presence and words of counsel and exhortation would encourage some weary spirits, and infuse new life into our arduous endeavours.

III. One more desideratum we venture to mention. That we should bring with us scriptural, intelligent, and devout recollections of our one object, the conversion, the spiritual renovation, the salvation of Jews dwelling in the midst of us, and over the face of the world. Other objects in reference to them may be of high importance—may engage our best wishes and liveliest hopes, but it is this for which we are now assembling, and for any progress in which we call upon each other to praise and magnify His name who hath been mindful of His covenant, and remembered Israel in their low estate.

Let us call to mind the words of Holy Writ, so descriptive of their spiritual destitution, their unbelief, and fearful peril ; and as we reflect, and commiserate, and pray, let us stir up each other to the mission of faith and love, hold fast to the promises made to those who repent and believe, and go forth to preach and live amongst them the Gospel of our Lord and Saviour Jesus Christ, both theirs and ours.

Shall we be allowed, in closing this long note, to ask again for SPECIAL PRAYER on Israel's behalf in the several congregations throughout the country on the Lord's day before the Meeting, April 19th ?

In consequence of the Devotional Meeting at Craven Chapel, the PRAYER MEETING usually held at the Office, on the third Wednesday, will for this month be omitted.

The Jewish Passover.

THE position assigned to this Society on the list of sacred ANNIVERSARIES may be gratefully accepted as reminding us that Jews were the earliest objects of evangelical missions. To the lost sheep of the house of Israel the disciples were first sent. "To the house of David, and to the inhabitants of Jerusalem," was "the fountain opened for sin and uncleanness," and "from Zion hath Jehovah sent forth the rod of His strength," the word of His salvation.

A secondary source of gratification presents itself in the fact that so frequently our meetings are almost simultaneous with that sacred Festival which reminds the thoughtful Jew of days of yore, when his pious fathers went up to Jerusalem to keep the Paschal Feast. Even now the note of preparation is heard in Jewish quarters. The fragments of leaven will soon be searched out and destroyed, and the memory of the Feast as once it was, recalled, by a supper, the cup, the prayers, and the Hallel,—far away from the Holy City,—without a priest,—without a lamb,—and without the sprinkling of blood. We venerate the sacred rite as ordained of God, as typical of better things to come, and as even now one of those monumental pillars on which God has inscribed the truth of His word. But, oh that the veil were taken from those hearts, and that precious blood sprinkled on them by which they shall escape the wrath to come and enter into the rest of faith!

Our readers will be gratified by the following extracts from Mr. Fraser's "Moriah," or the Jews and their passover in earlier days:—

"This is that night of the Lord to be observed of all the children of Israel in their generations."—To arrive at the memorable era thus referred to, we ascend the stream of time for more than three thousand years. At this far-distant period, all the great events of Asiatic and European history are yet future. The site of Jerusalem, the theatre of man's redemption, is occupied by the rude fortress of a heathen tribe. The walls of Troy are not yet founded; its great poet yet unborn. The trees that are to form the "hollow ships" that shall waft Achilles and his heroes to Asia Minor, have not yet fallen as acorns from their parent branches; nor has the "far-darting king" conceived his terrible wrath against the "well-greaved" followers of the sons of Atreus. Italy is yet a desert, and many centuries must yet pass before the hero is born who shall carry his household divinities into Latium. The site of the future capital of Greece is yet a naked promontory. Roman conquest, and Grecian eloquence and refinement, are yet shut up in the pregnant counsels of the future.

On the north-east bank of the Nile resides a colony of strangers, who, after having being settled in the land for four centuries, have increased into a vast multitude. Under some of the former Pharaohs of the nation, their ancestors had enjoyed the utmost security and peace; but there has arisen a great degree of jealousy regarding them in the mind of the reigning monarch and his ministers; and instead of enjoying, as of old, the same liberty and immunities as the ancient inhabitants of the land, they have gradually been subjected to a state of the most galling servitude and oppression. This multitude are the offspring of the seventy persons who had followed Joseph into Egypt. Altogether forgetful of the national advantages which had been derived to Egypt from the sojourn in the land

of their illustrious ancestor, the reigning prince now subjects his posterity to cruel sufferings and ignominious bondage, fulfilling thereby the ordinances of that Divine Being, who, for His own wise and holy purpose, had marked out a path of sorrow and suffering for the chosen people.

The Most High—the God of their fathers—beholds their afflictions and sorrows, and their cry comes up before Him. He takes compassion upon them, and the period of their deliverance draws nigh; and with that deliverance the fulfilment of the promises made to their forefathers, that they should possess the land in which Abraham had dwelt as a pilgrim and a stranger. The light of divine truth which they possess is about to prove itself a treasure greater far than all the riches of Egypt, and infinitely better than all her science; and the redemption which is about to be wrought, is to surpass in importance every event which the history of Egypt, with all its power and learning, has yet witnessed; and to possess a reference to futurity, which shall encircle it with unspeakable sublimity, and ever-new and increasing interest, long after the pyramids themselves have crumbled into dust, and nothing remains of Egypt but her name.

It is the Divine pleasure that the chosen people shall not effect their emancipation from the thralldom of Egypt by the ordinary course of events which we denominate “providence;” but by that direct interference of Divine power which is termed miraculous, because different from the course of things that fall within ordinary observation. Accordingly, up to that night whose occurrences are now to claim our attention, a series of tremendous calamities have, by the Divine agency, been inflicted upon the oppressors of Israel.

A very unwonted spectacle presents itself to our view on entering one of the dwellings of Israel. On this memorable night, their daily labours, severe as they are, have not prevailed to weary them. So far from seeking repose and sleep after the grievous burden of their incessant toil, we find the members of every family not merely clad in household garments, but attired and prepared for a journey. They have slain a male lamb, and sprinkled its blood upon the door-posts of their dwelling, and having roasted it, they assemble, each with sandals on and staff in hand, around the table, and eat it with unleavened bread and bitter herbs. This is the Israelites’ last supper in Egypt. It is a divinely instituted rite. The illustrious Moses had given precise instructions for its observance. Its extreme simplicity, combined with the vast benefit it confers, strikes us with admiration, and forcibly reminds us of the great “laws” which God has established in the natural world, which, while they bring about the most extensive good, are remarkable for the sublimest simplicity.

All Israel are engaged in the same service at the same moment. They had all been exposed to the same perils; they had all endured the same sufferings; but in the covenant which God had made with their ancestors, they were all included; they all possessed the same promises; they were all cheered by the same glorious prospects. And now, in this solemn midnight sacrament, they hold communion, rejoicing in that salvation which the free mercy and grace of the Lord God of Abraham hath bestowed. In such sameness of condition, such unity of expectation, this great paschal society is a lively picture of the evangelical church of the Redeemer; for the members of it are of one body, of one spirit; they are called in one hope of their calling; they have one Lord, one faith, one bap-

tism, one God and Father of all, who is above all, through all, in them all; they are all coming, in the unity of the faith, to possess one redemption, to enjoy one glorious inheritance, from the same grace and mercy, faithfulness and truth. There are similar trials before them both. A sea of troubles through which they have to pass; a wilderness of care and sorrow over which to wander; but awaiting them beyond these dangers is the land of sacred promise, the rest that remaineth for the people of God.

Arch of Titus, at Rome.

It was night when I first entered the "Eternal City." Darkness and silence hung alike over its ruins and its modern works, and though all impatience to be standing among the former, I could see them only in imagination, and must wait for the morning light. When the day returned I sallied out alone, bending my steps in search of one of its ancient monuments, one which was to me most interesting of all, because erected in the purpose of God, though by heathen hands, to stand through ages as a confirmation of His holy word. I passed the column of Antonine, and the Forum and column of Trajan, and reaching the Roman Forum spied an old friar, whom I asked in Italian to point me to the Arch of Titus. He seemed never to have heard its name, although he had doubtless passed under it a thousand times; and this was a fair specimen of the intelligence of the great mass of the monks of Rome and Italy. A priest who came along directed me to a triumphal arch at the foot of the Capitoline Hill as the one, but I found it inscribed with the name of Septimus Severus. Seeing another on the summit of the ancient *Via Sacra*, I made my way to it, and read the following inscription:

SENATVS.

POPVLVSQVE. ROMANVS.

DIVO. TITO. DIVIA. VESPASIANI.

VESPASIANO. AVGVSTO.

There is no monument of ancient Rome that possesses equal interest for the Christian. Its proportions are considered more faultless than those of any other, while its position adds greatly to the effect, but it has a far higher interest in the sculptured records which it contains. It was erected by the Senate and Roman people, to commemorate the conquest of Jerusalem by Titus. The memorable siege of the Holy City was begun by Vespasian, the father of Titus, a siege the horrors of which have never been equalled. While at the head of the army before the walls, Vespasian, upon the death of Nero, was proclaimed emperor by his troops. He hastened back to Rome, leaving Titus in command, who, upon the fall of the city and the destruction of the temple, made a triumphal march into Italy and to the imperial city, bringing with him a long train of captive Jews, together with the spoils, among which were the sacred vessels of the temple. It is this triumphal procession which is commemorated in the bas-reliefs of the beautiful arch. They have suffered somewhat from the hand of time, still more by the hand of Vandalism, but the main features are still well preserved to supply a place in the illustration of the Bible, which can be filled from no other source. They are the

only visible representations that exist of those sacred vessels, the patterns of which were received from heaven. The fate of the sacred vessels themselves is not positively known at the present day. They were carefully preserved among the trophies of the Capitol where they were copied, and it is generally believed that the originals were removed by Maxentius, and lost from the Milvian bridge in the Tiber, in his disastrous flight from Constantine.

The frieze of the arch is ornamented with sculpture representing a procession of warriors leading oxen to sacrifice. Upon a side panel of the interior is a group representing Titus in the act of celebrating his triumph over the Jews. He is in a chariot drawn by four horses abreast, accompanied by the senators of Rome, and officers bearing the fasces. The sculptured form of Victory stands holding a wreath of laurel, with which she is about to crown him. Upon the opposite side, on a similar panel, is the celebrated group bearing the sacred vessels of the Jewish temple. First comes a standard-bearer leading the way, with a canopy or arch supported above his head. The table of shew-bread is borne on staves, with a cup and the silver trumpets used by the priests of the temple to proclaim the year of Jubilee. Other bearers followed, carrying laurels and the golden candlestick with its seven branches. In size and form these bas-reliefs correspond precisely with the descriptions of the sacred record, and the minute descriptions of Josephus.

Little did those ancient heathen, the Roman Senate and the Roman people, when decreeing and erecting this monument to a deified warrior and Emperor, imagine that they were erecting a monument to the true God in the verification of prophecy and divine history; and little did they suppose that, after nearly 2,000 years, the disciples of that faith which they had already begun to persecute, even unto cruel death, should come from distant lands to read the record, and to be confirmed in their faith. God worketh wondrously when He employs such methods to accomplish His own purposes. Titus was but an instrument in God's hand in the destruction of the unbelieving city, and in the fulfilment of the prophecies of our Saviour relating to the temple, of which He said, "There shall not be one stone on another which shall not be thrown down;" and the Roman nation completed this remarkable fulfilment of the Divine purpose by making a monumental record of the events. There it stands after the lapse of eighteen centuries, to testify for the living God.

The Jews of Rome, of whom there are about six thousand, are said to be the descendants of the captives which Titus brought from Jerusalem to grace his triumph. They have at least inherited their bondage, suffering oppression at the hands of a nominally Christian and ecclesiastical government. They are confined to a small and filthy quarter of the city, and are compelled to pay tribute to the Government for the privilege of living even here. Until the pontificate of Pius IX., they were shut up within the Ghetto every evening, and not allowed to leave it until morning, under a heavy penalty. Not one of them will, even at this day, pass under the arch of Titus, although it spans one of the thoroughfares of Rome. They shun it as a memorial of the subjugation of their nation, a fall which has never yet been retrieved, and regard it always with aversion. I met in the street, one day, a Jewish rabbi, who had often been at my room, and asked some information respecting this interesting arch, wishing also to know how it was regarded by his people: but he suddenly became obli-

ous of the English that he had just been speaking, and could not comprehend my inquiry. How wonderfully does everything connected with this people confirm the truth of the Word of God!

The above is extracted from an American periodical, and contains the reflections of a Christian traveller from a country which remained unknown for 1400 years after that arch was reared. In the same Journal are found the following statistics relating to the rapid increase of Jews in America:—

"In 1850 a man might count upon his fingers all the synagogues in the land; now there are at least a quarter of a million of Jews, from eighty to ninety synagogues, and a multitude of smaller communities, where a nucleus exists which will soon grow into a synagogue. The city of New York alone has twenty synagogues, and thirty thousand Jews,—about one-twentieth part of the population being such. There are synagogues in all the chief cities of the seaboard: two in Boston, five in Philadelphia, five in Baltimore, three in New Orleans, two in Charleston, and four in Cincinnati.

"The number of Hebrews in the great cities is thus stated:—New York, 12,000; Philadelphia, 2500; Baltimore, 1800; Charleston, 1500; London, 20,000; Amsterdam, 25,000; Hamburg, 9000; Berlin, 5000; Cracow, 20,000; Warsaw, 30,000; Rome, 6,000; Leghorn, 10,000; Constantinople, 80,000; Jerusalem, 5000; Smyrna, 9000; Hebron, 8000. In Berlin there are 2000 Christian Hebrews; also some thousands in England. Fifty-eight clergymen of the Church of England are converted Hebrews."

While the mouldering arch of Titus confirms our faith in the truth of God's Word, and awakens our compassion for the past sufferings and present degradation of God's ancient people, let the fact of their vast numbers, and of the influence which they must exert, quicken our solicitude for their spiritual welfare. Let us be zealous to make known to them His words of mercy and tender love, whose solemn prophecies have been so literally fulfilled in their past history.

There is another lesson taught us by this mention of the Jew in connexion with Rome and America. What a contrast has there ever been in the treatment which the Jew has received from these two nations; and what a contrast also is there between the physical, social, and spiritual condition of Papal Rome and Protestant America! Has the former nothing to do with the latter? We merely ask the question, and point, as we do so, to the ancient scripture, "I will bless him that blesseth thee, and curse him that curseth thee." While we bless the God of Abraham, let us seek by every means to be a channel of blessing to the seed of Abraham.

T. C.

Review.

The Reformation from Popery the Work of God. Sermon by the Rev. THOMAS GILBERT. SNOW.

THE author thus states the plan of his discourse:—

I. The character of Popery shall prove that the agency of God was necessary to subvert its domination.

II. The circumstances of the Reformation shall show that the agency of God was observable in its production.

III. The consequence resulting shall establish, that such an exercise of the Divine agency is honourable to the character of God.

We believe that he has well worked out and established his theses, and are glad of another skilful weapon for the war against earth's deadliest curse, and the most determined foe to all that elevates man to his proper position—emancipates him from the fetters of ignorance and superstition, and pours the light and power of Gospel truth on the Jewish and the Gentile mind.

The Saviour's New Commandment. By Rev. E. MORLEY, Brentford. Judd and Glass.

We gladly accept this as a tributary to the stream of love which we would see flowing through our land in every direction; refreshing the weary, gently reproving the too-sensitive, and diffusing the spirit of peace and harmony through the church in the desert. It reminds us of admitted but oft-forgotten principles—leads us into the atmosphere of the Cross, and aids our meekness for heaven. Fellow Christians, cultivate the spirit it breathes, specially to the household of faith, and we say pre-eminently to the Jews. How seldom in our social devotions, and perhaps in those of the closet too, do we confess our sins against this law of love to fellow-man! How feeble the effort for its fervour and expansion!

Our Missions.

A VERY deep and prayerful interest having been excited on behalf of our young friend, MAXWELL BEN OLIEL, who has recently gone forth to his first mission, we give nearly the whole of a note from him, dated Feb. 12, on his way to Beyrout:—

I left London on Monday morning at 10.30 for Paris via Folkestone and Boulogne. The channel was very rough, but I got across without much sickness. We arrived at Boulogne at 5 P.M., and left it for Paris at 8.15 the same evening, reaching Paris the day after at 4 A.M. Thence took the train direct to Marseilles at 2.15 P.M. the same day, and got to Marseilles, after a tedious journey of more than thirty hours, on Wednesday at 8.20 P.M. I lodged in an hotel for the night, and the next morning took passage for Beyrout via Smyrna, on board the steamer from which I write, sailing off at 11 A.M.

The first thirty hours the sea was very bad—the wind, however, partly favourable. Friday and Saturday it was calm and beautiful; we were all day Saturday in sight of the Sicilian shores, which looked, from the steamer, very beautiful. On Sunday we reached Malta at 2.10 A.M. I went on shore after breakfast, and found myself once more, to my great joy, within

the walls of an English church, refreshing my soul with its services and administrations.

The church is a magnificent piece of architecture, a broad, lofty, Italian building; the congregation very aristocratic. I found also a little Scotch assembly, and was in time to join in the last song of praise, and bow in the last act of adoration. They are now erecting a fine Gothic church for their future use. I found out some Gibraltar friends, with whom I spent a few hours. My friend, Mr. Allen, chief clerk of the works in Malta, accompanied me to see Mr. Lowndes, the agent of the Bible Society, whose acquaintance I was desirous of forming, as I may require his aid in my future mission; and he received me very kindly, and promised to help me. We left the hot shores of Malta at 5 P.M., and since then the sea has been most terrible—the wind contrary, the waves now dashing against our bark with mighty fury, then sweeping across and washing it from end to end.

How different to speak of the mighty deep when sitting by our fireside, and to see it in its fury, and feel the mighty heavings of its great bosom and the upliftings of its spirit! Like Samson with the gates of the Philistine city, he seems to rise up with our great bark on his ponderous shoulders, as if to walk up some lofty summit; then, when on the mountain top he lets it drop again, as into some low valley, and we feel going down, down, down, till he pleases to lift us up again, perhaps to a loftier hill. In addition to the rage of the sea, the night was so dark on Tuesday, that we were obliged to go back fifteen miles and shelter ourselves in a small harbour for more than ten hours, from the wrath and blackness of the sea. In the morning of Wednesday we ventured out again, though the sea was as bad as the day before. I felt so glad when I heard the anchor dropped into this bay of Syra, a Greek island, at 8 last evening. This point we ought to have reached yesterday, at 6 A.M. The consequence is that we shall not get to Smyrna till Friday morning, twenty-four hours after the due time.

I am thankful to say that, notwithstanding so dangerous a voyage, I have kept up my spirits better than I expected. I trust that the same kind Providence will bring me safely to the end of my journey.

I will now say a few words in reply to the letter from the Committee, you put into my hands before leaving. I have read it twice over, and hope to read it many times more. I wish to express to you, dear Sir, and through you to the Committee of the Society, my very cordial thanks for the kindness that dictated such a letter; and you may rest assured I will endeavour to carry out the wishes and directions it contains. I hope, by the grace of God, to prove worthy of your credit, kindness, and affection. I shall say no more, than add the prayer that God may help me to carry out the wishes of my heart with regard to the mission on which I have embarked. I must not omit saying, that that fatherly and affectionate address my brother the Rev. R. H. Herschell delivered to me shall be printed on the tablet of my heart. May I prove faithful to my charge! I should like you to convey my very heart's thanks to him for it.

The Lord has been mindful of me. See what a token of His presence and favour He has given me!

On Monday one of my fellow-students at Richmond, a dear friend of mine, accompanied me to the railway station. He stood by the door of the carriage into which I had entered; we were saying farewell to

each other. I told him I did not like the idea of saying farewell to him for ever. "Well," he said, "we may see each other again; you are coming back to England." "But you will be gone abroad then," said I. "Well, if William Arthur commences a mission in Syria, you may expect to see me out there," was his reply. A moment after a fellow passenger in the same carriage said to my friend, "I beg your pardon, sir, but have I not heard you say something about missions?" "Yes," replied Mr. Cottrill, "I am a missionary student, and expect to go abroad soon." "Well," rejoined the stranger, "I am a missionary, and am just going off to Jerusalem." "Indeed!" said my friend; "here is my friend (pointing to me), going out to the same country, as a missionary too." You may imagine my gladness. I had just been thinking that all my friends were left behind, and my heart became sad, and I felt forlorn; but now God reminds me He is everywhere, He is with me, He will not leave me alone. A moment after the last adieu was said, I turned to my new friend, and who should he be but a son of Abraham, educated at the Islington College, and now going to Jerusalem as a missionary to the Jews. We felt at home with each other at once. He had known me by name through some friends of his; and although he was an Episcopalian and I a Wesleyan, we were both Jews, both Christians, both missionaries. We kept together till we arrived in Marseilles; then he took the Alexandrian boat to go to Jaffa, and I the Constantinople to go to Smyrna. At Malta we met again on board the steamer, and wished each other success and happiness. He is a Londoner, and the first Christian sermon he heard was from the lips of Mr. Toase, a Wesleyan minister in Boulogne. He goes to join the mission connected with the bishopric at Jerusalem. His name is Mr. Jacobson.

On board the steamer I have had a little religious conversation—for I always wish to be known as a missionary—I do not disguise myself; shame upon those that do—it is the highest honour Heaven could confer. One passenger was an officer in the army; I won his respect, and more. Another, in the navy, on his way to Constantinople, a well-read man, but inclined to scepticism. With him I had a little religious conversation, and left him acknowledging, what he before had somewhat doubted—that there is a God; that there is a future state of rewards and punishments, depending on our present conduct; and that religion, piety, and good will to man, are essential to happiness. May God

bring to his mind those truths, and lead him to seek and find that, the importance of which he has been led to acknowledge.

I have been reading Mr. Arthur's book, "The Tongue of Fire." May God give me more of that Holy Spirit, who shall endow me with a tongue of fire!

Smyrna, Feb. 13.—Since I wrote the above lines, we left Syra at 12 yesterday, and reached Smyrna this morning at 4, having had fine weather. From Syra we took other passengers, with one of whom I have had a little conversation—a most interesting young man, native of Smyrna, educated at Athens. He speaks Turkish,

Greek, Italian, French, Spanish, and English. He is a Roman Catholic, belonging to a very rich family—very influential in the Levant. His father is a merchant in London; he has an uncle in Paris, another in Madrid, another in Constantinople, and another in Sicily. His views on Romanism are lax; he dislikes the priests on account of their bad and inconsistent lives, and the Romish people for their want of real religion. I am so glad he is going to stay a few days in Smyrna. We exchanged cards, and he has promised to come and see me at my brother's.

WURTEMBERG.

The Rev. P. E. GOTTHEIL, in reply to a letter of inquiry from the Resident Secretary, enters fully into the state of the Jewish mind in Germany. The document is so important that we give the greater portion in the present number of the *Jewish Herald*, rather than detain it until the publication of the Annual Report.

Referring to a former statement (see *Jewish Herald*, 1853, p. 77), Mr. GOTTHEIL writes:—

To this statement I beg to refer here again,—though it was mostly with the *externa* I dealt, having then only been a short time in the country.

To these *externa* I have but little to add now, after a longer residence in this land. In a long-settled country like this, these external circumstances vary but little, if at all. The law of the land, with its iron rule and its "parental solicitude," in every minutia, acts pretty much as a safeguard and preventive in this matter.

My present statement will therefore deal more with the mental features of the Jewish population in this land, and in doing so I shall follow pretty closely the system of questions as laid down in the circular.

Of *Reformed Jews*, if taken in the sense of the "reformed" congregations, as they exist in Berlin, Hamburg, and Frankfort Association, we have none in this kingdom. Confessedly the synagogue in this state is what is commonly called "orthodox;" that is, it professes to stand exactly on the same ground with the synagogues of former centuries. Not as if there had not been changes introduced; such has been the case, but they are not considered to be of sufficient importance or weight to make them stand forth as "reformed." And since the "reform" of the synagogues at Berlin, etc., mostly seems to consist in alterations of the ritual, and the removal of some of

the most burdensome talmudical injunctions, and perhaps in the adoption of some forms as practised in the Christian assemblies,—we have, after all, no great reason to lament the absence of such "reform" in the synagogues of this kingdom. A "reform" among the Jews can only be effectual for good, if its object is to lead them back to the fountain whence they have gone astray, viz.: the Word of the living God. And such is professedly not the object of the "reformers" at Berlin, &c.

In former times the feeling and views of the synagogues and their people were very much influenced and directed by the rabbis. But the rabbis of the present day differ somewhat from what their forefathers have been. Modern Talmudism, in its root and principle, is *rationalistic*. Maimon was a rationalist through and through, deeply steeped in heathen philosophy, and strongly influenced by its views. He was the first, in a certain sense, to teach the Jews to make pretty free with Scripture, if it happened to be inconvenient to the unregenerate reason. It was into this train of thinking his followers were led by the force of his powerful mind; unconscious as they were that what they took "for gospel," because coming from him, was at the root infidelity. Yet, practically, the effects of his system have only come to light since the beginning of this century; and it is not saying too

much, when we aver that all the rabbis in this kingdom are more or less rationalists. True, they will not own it. They will even make a stand for their orthodoxy. But bring their boasted orthodoxy to the test,—appeal to the Word of God, and apply it as a light whereby to view their opinions, and they will at once manifest the *ratio* as their only guide in religious matters. Thus you have *Ratio versus Bible*,—is that not rationalism? And if you expose it to them, and they cannot escape the charge,—why, they will even torture and twist the plainest and simplest passage of the Word of God to the uttermost, sometimes in defiance of all rules of grammar and hermeneutics, in order to subvert their statements or to get out of a difficulty. The Word of God must yield to their understanding; they set their wisdom against God's wisdom. If their ratio cannot comprehend it,—why, then the passage must be made, somehow or other, to say something that is acceptable to their human understanding, unsanctified and worldly as it is! Is that not rationalism?

The question here suggests itself: what position do these men assign to the Bible, and what degree of authority do they give to it? I should say that most of them place that Book of books but little, if at all, above the writings of Socrates, Aristotle, or Hegel. Well, if they do not put it on a level with them, or even below them, it is to them merely a record of the bygone history of their nation, a compendium of morals in the abstract, with traces of a system of ethics and philosophy; a book from which they may gather a knowledge of divinity. Of that which it is especially, and above all, intended to be, viz. a source of life, a fountain of truth, a vehicle of saving knowledge, a means of edification, they have no notion. Thus, practically considered, the Book of God is a closed book to them. It is not to them "profitable for doctrine, for reproof, for correction, for instruction in righteousness," that they may be perfected thereby. At most, it is a book of casual reference, when circumstances render it unavoidable to look into it.

It will be seen from this, that in arguing with these men, the Bible is not actually a weapon of defence in their hands, however much the missionary may press it upon their attention. What other arms, then, do they wield in the conflict? Not so much the tradition, the Talmud,—for the rabbis of the present day have an instinctive feeling about them, that in these days of light they ought to abstain from fetching their defences from the rusty armoury supplied by the fathers. Indeed,

they pride themselves of having other and better, and newer arguments. But there is one argument which from ancient days has come down to them, and which they use with a great degree of assurance, as if to say: *this argument it is impossible for you to upset.* And what is this? nothing less than their boasted *Monotheism*. This is invariably their last defence, their rock of refuge, their last resource. In fact, they have constituted it as a kind of divinity; they have idolised this doctrine; they feel safe under its shadow. "At least," they argue, "we believe in One God, and acknowledge that *One every day.*" But in fact, just the opposite is the case. They cry, Lord, Lord, but they do not know Him, nor His Word, nor do His will. The One God they profess to believe in, is *not* the God who has revealed Himself in His Word, but a being of their own making; they construe a God according to their own feelings and ideas, and say it is the God of the Bible. But we know full well what an indulgent and ungodlike being the unsanctified heart will build up as its God, and worship it as such. And the rabbis are guilty of such.

This may seem a hard saying, yet it is no more than truth. A departure from revelation can have no other results, and these men have cast away revelation. True they have the Bible in their hands: but from not rightly using it, from not employing it with prayer for the Holy Spirit as a guide and as a lamp in the application of it,—they fall far short of its requirements. Thus they never come, for instance, to see the spirituality of the law. With them, this law is merely a question of omission and commission, of merit more or less secured. It is not that whosoever breaks the least item of the law is a transgressor of the *whole*, according to God's explicit declaration; but rather, we do as much as we can of the law—alas, how much can the natural man do of the law of the Lord?—the rest we leave undone. God will ask no more of us than we are able to do (see here the much-indulgent God of their own making!); yea, He will even reward the little we have done. The *heart* is here virtually out of the question; for though you will meet with a great many Jews who speak much of their heart, and have a great deal of sentimentalism about them, yet none of them ever come to seek, like David, for a new heart and a renewed spirit, nor to feel the necessity of such a change. It is never preached from their pulpits, nor inculcated in their schools,—simply because, as has been stated already, it suffices to do of God's

will as much as you can, and may therefore arrange this matter, and satisfy your conscience according to your taste and convenience.

A word here with regard to what may be called the *lay* portion of the Jewish communities. It is a distinctive feature of all religious systems of human invention, that, for the supposed benefit of their votaries, they set up what the British constitution calls a "conscience keeper," according to which the monarch is supposed to have no more a conscience, but to have committed it to a certain personage, who is henceforth responsible for all the official acts emanating from the crown. We know, from the history of the mission work, how often the missionary is met by this retort: "Go to the Brahmin, go to the Pundit, go to the Mandarin, and he will answer all your objections." We (say the laymen), we have no time nor learning sufficient to look into these matters. Go to our "conscience keepers," and they will, doubtless, meet your objections, settle all you wish to dispute. Now, modern Judaism is not free from this stain: Go to the rabbi, is frequently his reply and excuse: we have to struggle with the daily cares of life, have no time to argue, and search whether these things be so: go to the man whose call and duty it is to be ready to give an answer and a reason for the faith that is in him and us. And thus the soul is set at rest.

Yet there is scarcely anything more uncongenial to the whole tenor and spirit of the Old Testament than this shifting of a soul's responsibilities from the shoulders of one guilty soul to those of another. Even the Old Testament (not to speak of the New Testament, where it abounds in every page) *individualises*, i. e. it appeals to the individual, in such language as this, "THOU art the man." It addresses itself, not to a leading man, nor to a body of men, but to each human individual separately. THOU shalt love the Lord thy God; THOU shalt obey His voice. And as the requirements, so the responsibilities. They are altogether individual, neither corporate, nor such as can be deputed to others. Every single Israelite was to go up to the temple, there to admit his own sinfulness, and present an offering for the forgiveness of his sins. But this great feature of the Old Testament dispensation has, *in principle*, been quite lost sight of. A shadow of it has been retained, but more in the shape of a vague notion that a rational being ought to recognise its own responsibility in the sight of God, than as a distinctive feature of divine dispensation. To

re-awake it in the minds and hearts of our Jewish brethren, is a portion of the missionary's task. To do this effectually, he must make use of the Old Testament, which happily abounds in appeals to individual consciences, and in instances illustrating the blessings of a tender conscience, and the misery that follows a man who allows his conscience to go to sleep. A difficulty here meets him: the unacquaintance of many Jews with even the historical facts recorded in Holy Writ; in most cases, they merely exist (in the case of laymen) rather as vague reminiscences of bygone school days, than as objects of an effective and saving (because instructive unto righteousness) knowledge.

This subject is of importance, not merely in a dogmatical and historical point of view. Its influences are of weight, because they go far to determine the *standard of morality* among a nation. In the measure as the consciences are blunted or "seared," by the direct or indirect influences of the prevailing doctrines and views, in the same measure will that standard of morality be lowered, till it sinks to the lowest depth, when there is an end to all morality. In the measure as a religious system is made to stir up the conscience, to keep it awake, to give it action, to make it very tender—in the same manner will the standard of morality be elevated, so as to be productive of the most heavenly virtues, and to aspire to a similitude with the mind of the Most Holy One in heaven. Hence, this point must always be of the utmost consideration to the friends of the mission. The powers of darkness manifest their rule just in this, that they mislead the souls to call evil good, and good evil, darkness light, and light darkness; and therefore it is, that light must be let in upon the consciences, the light of the Gospel must be made to shine upon their darkened paths, that they may see and learn the danger of their ways.

The missionaries to heathen lands have given much attention to this subject. They generally, almost at first entering upon their fields of labour, have their minds directed to the standard of morality that obtains among the people of their solicitude; and, from its state, they very justly draw a conclusion of the value of the religion professed by them; and they do not omit to give their friends at home a pretty distinct idea of the state of things, and the difficulties they have to grapple with.

It is somewhat different in the case of the missionary among the Jews. For him, this subject, so needful to a right appreciation of the state of the Jews, is one of

exceeding delicacy—one rendered more difficult, because the people are scattered among professedly Christian communities, and under the weight of public opinion. There are certain rules of propriety, which obtain even in the worst-regulated society professing Christianity, and the Jew living amongst them is subject to them, and feels the importance of at least an outward conformity with them. All this, and many other things, are apt to give a certain gloss to the moral features of a people, by which they themselves, as well as those who are mere superficial observers, may be easily led astray, deceived by appearances. Thus, the remark has often been made to me, by many Christians, when speaking of the Jews, that they (the Jews) stood far higher in point of morality, chastity, sobriety, &c., than their Christian neighbours. And I have often been met by Jews, when arguing with them on the high standard of morality set up by the Gospel, with equal boasting of Jewish excellence.

In the outset, it must here be remarked, that the Talmud—which, after all, is the fountain from which Judaism, as distinct from Mosaism, which exists no more, is fed and by which it is influenced—is very far from aspiring to a high standard of morality. It is impossible here to enter more minutely on this subject; but those to whom the writings of these fathers (who gave their children stones instead of bread) are known must admit that, in many points, that system rather aims at lowering the mind, than elevating it; that it does not shrink from lulling the conscience to sleep, by introducing it to many stratagems and cunning devices, whereby the plain and distinct will of God may be evaded, or negatived altogether; that it twists and turns the Word of God, and misapplies it to any degree, till at last it is made to support apparently the unworthy views and doctrines some famous rabbi has set forth with his unenlightened reason. Take the question of sexual intercourse, and nothing can be more lax and vague, and contrary to the Word of God, as set forth in the code of Talmudic doctrine. And thus instances may be multiplied.

But there is yet another point to be considered. Modern Judaism, since it has become accessible to the views prevailing in the Gentile world, by which it is surrounded, has readily imbibed the opinions which are the result of a nominal and formal Christianity, destitute of life and spiritual energies; opinions and practices which, in their tendency, are so destructive to all godliness. They receive them the more readily, because they are so pleas-

ing to the natural heart, so flattering to his unsanctified mind, and give such a breadth of license to all the passions of the sinful heart, and have the further merit of conformity to the world around, and the enjoyment of its commendation. For centuries the Jew has been excluded from the enjoyments, so called, of life—excluded by his social position, and his faithful attachments to the precepts of the Talmud; he has now emerged from this bondage, has been made free from the trammels of a burdensome law; has become liberal in his views, and now enters upon "life" with a zest and a relish equal only to the long and wearisome exclusion by which he has hitherto been kept from its enjoyment. Thus reasons the human heart—not without a show of a good cause, and a well-sustained argument.

The Christian—who knows that that liberty is only worthy to be called such, which centres in Him who has come to set free those that are bound, and to deliver the captive—argues differently. But it is vain to expect such conviction from the unenlightened mind. We have no right to do so. It is not in natural man; he cannot spiritually discern; he deals with things and facts from a carnal point of view. The more so in the case of the Jew, where a new portion of carnality (this expression not in an evil sense, but as opposed to spirituality) has been implanted on an already existing self-righteousness. The state of things as described above in the case of the rabbis holds good more or less with regard to the communities and individuals; and on this well-prepared soil the new seeds of modern infidelity have been scattered broadcast in all directions. Its results may be imagined. They are,—not to particularise *all* that may be expected to spring from hearts estranged from God—unenlightened by His truth, and untaught by His Spirit. They may be not gross nor glaring, not such as will mark a man a vicious character; yet they may exist, the bitter spring of a bitter seed. There may be the appearance of health, and yet may the canker of death be devouring all the while the vitals within. But will that for a moment deceive the experienced eye? And thus may the sympathising eye of the Christian discover, amidst all the healthful appearances that characterise the social and moral features of the Jew, much of rottenness within, much to deplore and be solicitous about. And just as the danger is greatest in the case of a patient who is entirely unaware of the mortal disease ravaging within him, so is that the worst state of the soil which says, I am well,

and in health and in comfort, whilst destruction is lurking at every turn, self-deception in every act. This very show of godliness without any reality makes the Jew's case so very dangerous,—and should it not be a spur to the Christian, if possible, to rescue that soul from destruction? The means of rescue are within reach; here is the good Physician willing to come and heal,—here is the Gospel, the balm of Gilead,—here is the Sun of Righteousness ready to shine into every heart that opens for its reception, bringing healing under His wings.

Truly, the object of arousing the Jewish brother from his dangerous slumber of self-deception is one worthy a Christian's labour. Truly, this work is an enterprise, noble and great. Truly, it is a work of Christian love to tell the Jewish brother that he is grievously deceiving himself, if he thinks that he can gather grapes from thorns, or a good fruit from a poisoned tree; if he thinks himself well, when he is ill even unto death; that he is seeking joys, where he can only eventually find sorrows,—that, though walking at present (as he flatters himself) in the sunshine of man's favour, he is all the while an object of God's displeasure.

The question, whether the Jewish brother will thank us for arousing him to a sense of his dangerous position, whether he will accept the remedy we are able to offer to him,—must, to the Christian, be a point of very secondary consideration. Honour enough for us if we are privileged to be our gracious Master's messengers to perishing sinners; and we are nowhere told that we are to earn acknowledgments for doing His behests, which are to go and to teach sinners the way of salvation, and preach to them repentance towards God, and faith towards our Lord Jesus Christ. It is thus, and thus only, that we shall succeed, by the Spirit's aid, to demolish that structure of self-righteousness and feigned excellence, which they have raised for themselves on the foundation of their supposed Monotheism, and which rears its head higher every day, until it imagines to be able to reach the very heavens.

But our gracious Master gives us, over and above the consciousness of having faithfully done His will, the encouragement of blessing and prospering our labours. His Word does not return void, but effects that for which it has been sent; and He is preparing the way for us in a wonderful manner. Either directly or indirectly His very enemies are made to praise Him. The wrath of men must eventually work to His glory. Yet it is, with us here, a day of

small things; but this, the Christian knows, must not be despised. The grain of mustard-seed is the fittest emblem of every enterprise in the kingdom of God; but at seed shall one day, if planted and watered, spring up to a tree having many branches and bearing much fruit, we know, because the Lord has spoken it. Therefore, why despise the tender seedling that is just opening to the light of the sun and rearing its head towards heaven, and bearing the promise of a mighty tree within its core?

Or is it not full of promise, when we see imperceptibly a change creeping over the Jewish mind, with regard to the truth as it is in Jesus; when we see old prejudices wearing off, or disappearing altogether; when we find that at least the historical facts of the history of Christ and the history of the Church are admitted by the Jews to be realities and not fictions, as their forefathers,—yea, even their fathers believed and asserted? Is it not an advance in the right direction when we see Jewish teachers (a class of men, which, in a human point of view, might be called the hope of Israel) seeking out Christian works for the purposes of instruction and improvement, and selecting them in many cases from writers who are faithful disciples of the Lord Jesus? Or when we see Jews, in search of edification, go to the Christian church, there to gather comfort and consolation? Sometimes they go, from some neighbourly feeling, to attend the funeral of a friend or so, and on these occasions, if the minister makes a wise choice of his text (especially from the Old Testament), and speaks with a view to the Jews present, his funeral oration may cast a spark of life into the Jewish heart, which will there be retained and cherished ever so long: instances of this have come to my own knowledge. It is not easy here to specify, but every close observer cannot help seeing the change. The idea of a personal responsibility, the indignity of deputing the soul's best and highest, because eternal interests, to another, begin to be felt. Some, being parents, become solicitous with regard to the welfare and future walk of their children,—begin to see that the systems preached in the synagogue and taught in the school are far from being able to secure the happiness of their offspring; that their minds and hearts need more than is offered to them by the traditional system with all its reforms. A craving for better things is thus created, and this craving must be met by the best thing the world can offer, viz., the Gospel—the forgiveness of sins through a Redeemer's blood. And instances, where this message has

proved a comfort and a consolation, have not been wanting. The sick, the bereaved, the troubled in conscience, the thoughtless, and the secure, have had it offered to them. The good message repeated, the exhortation addressed, the warning voice raised again and again, must at last have an effect and fall on the consciences, if accompanied by prayer for the outpouring of God's Holy Spirit.

That a change has come already over the people is moreover evident from the fact, that converts and inquirers meet with a different treatment now from the hands of the Jews, than they did not many years ago. Not as if all enmity was at an end, or all hatred gone. This can scarcely be expected from the nature of things. To the unconverted mind the things of God are foolishness; and it ever dislikes those who resolve to seek earnestly after these things. It is quite the same among Gentiles. If a man becomes a serious and anxious inquirer after the truth, his neighbours and fellows are sure to mock at him. Even so with the Jew: his Jewish brethren dislike his serious determination to follow Christ, not only because they deem it an apostacy, but also because it is a testimony

against themselves. Much improvement has, however, taken place in this respect. If the convert walk worthy of his profession, he, as it were, compels his Jewish brethren to give him their esteem, to acknowledge his worth, and to admit the purity of his motives. Yet, let nobody imagine that enmity will altogether cease; yea, woe to us, if all men speak well of us. The reproach of the cross is the Christian's inheritance on earth. Honour awaiteth him not here; a crown of glory is laid up for him elsewhere; thorns bestrew his path until he reaches that goal. And even thus, by exhibiting their disrelish to the truth on the inquirer or convert, the Jews are only furthering God's work. It would be the worst thing for such a young disciple to enter upon a path of roses; he would not then *grow* in grace, but perhaps relapse into idleness and self-sufficiency, while the trials and sorrows he has to pass through are just so many means to keep him awake, to make him humble, and to induce him to lean on the Lord for support. "*Blessed* is he that endureth temptation."

(To be concluded in our Next.)

MOSES ON PISGAH.

DEUT. xxxiv., 1-5.

(From the Wesleyan Methodist Magazine.)

With bold and tireless footsteps,
By precipice and scar,
He climbed the steeps of Abarim,
And Nebo's range afar,—
Till the grey crest of Pisgah
The grand old Prophet bore;
His heart as warm, as strong his arm,
As a hundred years before.
His eagle-eye as piercing
As when, in youthful days,
O'er the strange old lore of Egypt
It burned with ardent blaze:
And to that eye of lightning
God show'd the promised land
In all its worth, from South to North,—
From East to the utmost strand.
Lebanon's goodly mountain
The old man joy'd to view;
And Bashan, too, with its oak-wreathed
crown,
And Carmel's fading blue;
And Gilead, and Tabor,
And Olivet in green;
And Zion's hill, with rapture's thrill,
And Calvary, were seen.

All pleasant were the valleys
O'er which his vision roll'd;
Achor, with all its lowing herds,
And Sharon's verdant fold;
Jezreel show'd its vineyards;
Jehoshaphat its stream;
And Eshcol's vale, and Shaveh's dale,
Look'd like a Prophet's dream.
The land of brooks and fountains
Lay under the Seer's glance;
He saw the Arnon gambol;
He saw the Jabbok dance;
The ancient river Kishon
Swept on in wrathful force;
And the Kidron mild, like a playing
child,
Laugh'd in its flowery course;
The Dead Sea and Gennesaret,
Like gems on a stately King,
Were join'd on Canaan's royal robe
By Jordan's pearly string;
And the mantle green of the beauteous
Queen
With many a jewel beam'd;
For the distant rills amongst the hills
Like threads of silver seem'd.

Oh, who can tell the rapture
That fired the Prophet's breast,
As, afar, he saw where The Oath was
sworn

To his forefathers blest?
Old Mamre's plain, and Sichem;
Bethel by angels trod;
And Gerar, too, where the promise true
Was ratified by God.

But alas! the princely quarry,
Which Death pursued so long,
Upon the brow of Nebo
Is struck by the archer strong!
The eagle-eye grows strangely dim,
The beauteous landscape's fled;
And a funeral band of angels stand
Around the kingly dead!

He must not cross the Jordan,
Nor dwell in the goodly land;
But a better country welcomes him
To the glorious Prophet-band;
Not cedar trees, but trees of life
For ever flourish here;
Not Jordan's rush, but rivers gush
With living waters clear.
Thus, oft the God of Moses
With sorrow bows the head;
For which He gems a crown of life,
To crown the faithful dead;
Thus, oft refuses earthly bliss,
While higher bliss is given;
Denies us health, and denies us wealth,
But bids us enter heaven.
Poplar. T. McC.

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| Wheatley, T. R., Esq. | 2 | 2 | 0 | Hackney | 11 | 7 | 7 | Tegmouth | 1 | 11 | 0 |
| Yonge, Mr. | 2 | 2 | 0 | Hadleigh | 16 | 0 | 2 | Torrington | 1 | 0 | 0 |
| ASSOCIATIONS, COLLECTIONS, ETC. | | | | Halesworth | 2 | 17 | 6 | Uxbridge | 14 | 0 | 0 |
| Abington | 1 | 16 | 0 | Halifax | 28 | 4 | 6 | Waltham and Grimsby | 7 | 6 | 6 |
| Abney Chapel | 2 | 6 | 6 | Halstead Old Meeting | 1 | 14 | 0 | Walworth | 2 | 19 | 8 |
| Alnwick | 2 | 3 | 0 | Halstead New Meeting | 1 | 2 | 6 | Wattfield | 2 | 15 | 6 |
| Ashton-under-Lyne | 12 | 13 | 0 | Hammer-smith | 13 | 3 | 9 | Weigh House Chapel | 18 | 0 | 0 |
| Ashton-under-Lyne | 10 | 0 | 0 | Harrogate and Knaresbro' | 4 | 0 | 0 | Wellington | 3 | 0 | 0 |
| | | | | Hartlepool | 3 | 6 | 6 | Wigan | 16 | 4 | 3 |

ERRATUM:—In our Number for February, Mr. Wilkinson's list should have been stated thus:—Mrs. Harris, £1; Mrs. C. Harris, £1; Miss Harris, £1; Miss M. A. Harris, 10s.; Rev. P. Cooper, 5s.; Small sums, 4s.; Total £3 19s.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 137.]

MAY, 1857.

[Price 1d.]

Contents.

| | |
|--|------|
| Fourteenth Anniversary | Page |
| Review | 66 |
| Our Missions,—Wurtemberg (continued) | 81 |
| Notices | 82 |
| | 84 |

Fourteenth Anniversary.

THE ANNUAL SERMON

Was delivered in the Presbyterian Church, River Terrace, Islington, on Monday Evening, April 13th, by the REV. THOMAS M'CRIE, Professor of Theology in the English Presbyterian College: on Romans xi. 11.

The weather was most unfavourable, and the congregation consequently small,—the sermon excellent. We refrain from presenting an abstract, as we hope soon to present the sermon entire. Our warmest thanks are due to the learned and able author for the discourse itself, and for the kind and cordial spirit with which the service was rendered.

THE UNITED PRAYER-MEETING, IN CRAVEN CHAPEL.

The *Passover Moon* had again waned,—the *Hallel* still lingered in the Jewish home,—and again had the devout wish of the former year proved illusive:—"To-night we are here, next year we hope to be in Jerusalem,"—when we met for prayer on Israel's behalf. It was the Spring Festival with the Jews, as with us; but over their sterile winter no sunbeam seemed to light, no verdure to clothe the field. We pleaded that over them, and around them, the Sun of Righteousness might soon shed His saving light,—that their eyes, their hearts, might open to the cheerful ray. Oh, to have Israel with us at our solemn assemblies! to have the Elder Brother in his place at the Gospel Feast, a fellow-traveller with us to the Father's home!

In the absence of the Rev. John Graham, from London, the Rev. John Robinson, (Secretary to the London City Mission) kindly, and most acceptably, presided, and, with the Revs. Alfred Johnson and W. C. Yonge,

and Mr. C. D. Ginsburg, conducted the devotions. Mr. Yonge, the Secretary, and Mr. Ginsburg, briefly addressed the meeting.

It was a holy and happy season; and the more interesting as it was among the first of the annual gatherings of the people of God, and as a meeting for prayer on behalf of the seed of Abraham.

Report of Proceedings

OF THE

FOURTEENTH ANNUAL MEETING

HELD IN

FREEMASONS' HALL, GREAT QUEEN STREET,

Friday Evening, April 24th, 1857.

THE following note to the Resident Secretary, from SIR CULLING EARDLEY EARDLEY, BART., was read:—

Frogsl, Torquay, April 22.

My dear Sir,—I had fully intended being at the Meeting of the British Jews' Society, according to my engagement, and was coming up to town to-morrow for that purpose. But I am sorry to say that I was taken rather unwell yesterday, with one of the attacks to which I am subject, and that I am unable to move for a day or two longer.

I beg you to say to the Society, how sincerely I regret the circumstance of my absence, and how warmly I continue to sympathise with their noble aim. Tell the meeting, if you please, that the subject of the Jerusalem railway continues to make steady progress. We now possess the full report of Sir John MacNeil. I am in hopes that the difficulty about obtaining possession of a tract of land contiguous will be overcome, and I anticipate that ultimately, when the money market relaxes, the scheme will be capable of being realised. I feel it a sort of duty to report progress on this subject to the British Jews' Society; for I hope that, in one way or another, the railway will favour the spiritual welfare of the nation.

Faithfully yours,

C. E. EARDLEY.

The Chair was taken by the HON. SOMERSET R. MAXWELL.

The proceedings commenced with a hymn; after which, prayer was offered by the Rev. A. C. THOMAS.

The CHAIRMAN then addressed the Meeting:—Ladies and Gentlemen, you have heard and lamented with me the cause of the absence of our worthy friend, Sir Culling Eardley Eardley; and a few words will be necessary, in order to explain my appearance among you this evening, as one who feels himself so truly to be his unworthy substitute. When an active agent of this Society, and one energetically mixed up with its operations, called upon me this morning to entreat me to preside over the Meeting this evening, in vain I urged objection after objection—I said that at eight o'clock I was obliged to meet an indispensable engagement, and that I should not be able to occupy the chair beyond half-past seven. This gentleman, knowing my deep interest in the spread of the Gospel among the ancient people of God, urged my attendance, and acceded to my proposition to absent myself at the hour I had named. Not only my desire to spread the Gospel among the ancient people of God, but another reason induced me to break through any difficulty that existed to my being with you this evening; namely, my decided approval of the truly catholic spirit in which this Society seeks to carry on the glorious work in which it is engaged (*cheers*); putting aside from the sacred ground on which it

stands every denominational and sectarian difference, and seeking to unite all who love the Lord Jesus Christ in sincerity, in one combined effort to make the Saviour precious to those who at present despise, blaspheme, and reject Him. I do not know that I ever felt more satisfaction than I do at this moment in bringing with me, not the Old Testament Scriptures, which might be supposed more immediately to concern Israel, but the New Testament. From the blessed book in my hand, I see that God still lingers in love, in this our New Testament dispensation over His ancient people. A passage has greatly struck me, my Christian friends, which I think I can for a moment allude to with profit to our proceedings this evening. The 11th chapter of the Romans is generally fixed upon in a prophetic point of view with reference to God's unfulfilled promises with respect to Israel, but there is a passage in that chapter which I think desirable to bring before you as essentially bearing upon the operations and objects of this Society. There is a double aspect of salvation, as regards literal Israel, presenting itself in that chapter. We are all acquainted with the letter of the chapter. Whatever our prophetic views are,—and I have mine very strongly, perhaps differing very essentially from many who now listen to me,—it is not my intention to strike the key-note of controversy in this meeting. Whatever our views are as to the appearance of the Deliverer out of Zion to bring salvation personally to Israel, and however we may differ as to whether it will be a personal appearance or whether it will be brought about by the instrumentality which this Society seeks to use, there is one expression of the Apostle in that chapter to which I wish to direct your attention. As I have said, my Christian friends, we have a double aspect of salvation. We have that which is future, and which the unfulfilled promises of God will present in due time to the world, however it may be His will to carry it out. But there is one aspect of salvation which was prominently before the mind of the Apostle of the Gentiles, and ought to be prominently before the minds of Christians in our time, without any reference to the return of the Israelites to their own land, or the way in which God should save them as a nation. The Apostle says in the 13th and 14th verses of the 11th to the Romans: "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." My Christian friends, I bring the spirit of the Apostle, in uttering those words with respect to his own kinsmen after the flesh, before the meeting in order that we may, by God's blessing, imbibe some portion of it ourselves. It was the spirit which influenced Jesus Christ himself when He wept over Israel. The souls of the Gentiles were precious to the Apostle Paul. He loved to see the Gospel received, so as to turn the Gentiles from serving dumb idols to serve the living God; but I think I see from this passage, that an extra gleam of joy came into the heart of the Apostle when he contemplated that the reflex of the conversion of the Gentiles would be upon his own dear kinsmen after the flesh. He says, "If by any means I may provoke to emulation them which are my flesh, and might save some of them." My Christian friends, we owe a great debt to literal Israel; we have received the Gospel at their hands, and it surely behoves us to give the Gospel back again to them. I shall conclude by repeating that I approve of and admire the catholic spirit of this Society. I believe it is eminently in accordance with God's revealed mind; and I believe that it

has that extensive basis which only will meet the exigencies of the days in which we live. (*Applause.*)

The Report and Financial Statement were read by the Secretary, which stated that there was at the commencement of the year a sum of money in hand which had enabled the work to be carried on until the time of the year at which the greater part of the income was received. That work was now being carried on by 19 missionaries, and its prospects were of a highly favourable character. An effort had been made to establish a Jewish school, which, though for a time suspended, was again in operation. The Committee had engaged Mr. Benjamin Davidson to visit the several missionaries on the Continent, and to reside with each for a few weeks at a time; and this measure had already been attended with favourable results. From the foreign missions the Committee had received reports of a most encouraging character. Financially, relatively, and influentially, the present position of the Society was one that inspired gratitude, confidence, and expectation. The income had been adequate to the expenditure of the Society, but the times required more energetic action. The report concluded with an appeal to benevolent Christians for increased pecuniary and prayerful support to the exertions of this Society for the conversion of the ancient people of God. The Secretary then read the statement of accounts, from which it appeared that at the commencement of the year the Society had in hand a balance of £860 11s. 3d. The income of the Society had been £4,286 10s. 8d., its expenditure £4,045 3s. 4d., and it now had in hand a balance of £1,101 18s. 4d.

[Thankful as the Committee are to the kind friends, who, under God, have placed the Society's finances in so favourable a position, they yet plead for continued and increased exertion. The present balance will not be more than sufficient to provide for current expenditure until the period for the incoming of our larger remittances, while it is most desirable that the Missions of the Society should be strengthened and sustained, in answer to the many claims arising on every side. During the last year, our disbursements far exceeded the income, almost every month, until February and March, during which months our receipts amounted to nearly one half of the whole year's income. The Committee are very anxious to improve the times passing over us, by an increased and well-supported agency, and very desirous to avoid the recurrence of debt.]

The REV. HENRY CHRISTOPHERSON said:—Mr. Chairman, Ladies and Gentlemen, I am sure that I feel very much how poor my claim is as, a junior and a novice on this platform, to take any part whatever in these interesting proceedings; and especially, how much poorer claim I have to the priority, perhaps I may say also the responsibility, of the place which the Secretary has assigned me. At the same time I cannot but be glad that the first object which I have the privilege of advocating, after becoming a minister resident in London, should be this Society for the special benefit of the Jew. I am glad, moreover, sir, that those spiritual festivities which will be crowding the end of this month, and in the course of the next, should in some sense be inaugurated by a meeting of the Society for the Propagation of the Gospel amongst the Jews. We must all feel deeply that, however true it may be that our glorious Christianity, with its interminable list of benefits, came to us by the free gift of God, that Christianity came to us, so far as a human channel was concerned, through that portion of mankind for whose benefit we are met

to-night. It seems suitable, therefore, that our religious festivals should be commenced by special attention being paid by the religious world to that people of which it is told us, "God hath not dealt so with any nation." Sir, the resolution which I have to move is to the following effect: "That the Report, an abstract of which has been now read, be received with ascriptions of heartfelt gratitude to God for the mercies which have attended the course of the Society for another year; and that it be printed under the direction of the Committee." I am afraid, sir, that it will be thought rather a singular place at which to get preparation for a meeting like this, when I tell you that my preparation has been a window of a public-house in Fleet-street. Passing down Fleet-street last week, and happening to glance at the window of a public-house, I saw some announcements of meetings for discussion to be held there. One of the subjects of discussion was, "Has the Peace Society succeeded in deserving the contempt of the world?" We have no "concernment," as one of the old Fathers said, with that question. But there was another advertisement to this effect: "The Codgers" (whoever they may be) "will meet" on such an evening, at such a time; "Subject for Discussion—The Deistical Christians. The subject to be opened by 'His Laziness.'" I stopped and read that paper again and again, speculating as I read it what could be the turn which the discussion would take; what would in all probability be the purport of it, and what would come of it. I could clearly understand that the phrase "Deistical Christians" was intended as a sneer at inoperative Christianity; it was intended—with, no doubt, a great deal of malice, a great deal of extravagance, and a great deal of injustice—to show by that discussion-meeting that Christianity does not teach men to believe in its own Bible; or, that there are classes of men calling themselves Christians who do not believe in their own Scriptures;—that there are "Deistical Christians;"—and perhaps these people would also contend that there are Christian Deists. The man who was to open the discussion was called "his Laziness." Putting together the title of the subject and the name of the orator, I came to the conclusion that although we might, if we had been present on that evening, have heard a great deal over which we might mourn for the sake of the parties themselves, there might also be some things said which would be of signal benefit to ourselves as the followers and friends of the Lord Jesus Christ. I confess, sir, that as I stood at that public-house window, I did think of this Society, and it struck me in this way:—Supposing that "his Laziness" is a man who is to get up in the meeting for discussion, and represent an indolent, inoperative, useless professor of Christianity (that, I suppose, his name in that connection would mean), he would represent a man who was all creed and no heart. Now what may we suppose would be the tone that he would take with reference to this particular object which we are met to-night to serve? That man, for the amusement of the audience, might perhaps begin to speak in reference to the existence amongst us of God's ancient people, or a remnant of them; and the way in which it was the Christian's duty to treat them. I do not suppose that "his Laziness" could possibly deny that we were deeply indebted to the Jew. He would not deny, I suppose, that we are indebted to the Jew, so far as medium is concerned, for a very large portion of the Scriptures—almost every book in the Scriptures coming to us from the pen of a Jew. He could hardly deny that to the Jew had been committed the oracles of God—that our patriarchs, our prophets

and our apostles belonged to this favoured nation of mankind, "whose were the fathers." He would be obliged to admit that Christ was a Jew, "of whom, as concerning the flesh, Christ came." I should think he could hardly deny that whatever is rich, sweet and elevating in poetry, may be found in the history of this people, and that our most valuable histories came through the Jew. But "his Laziness," travestying the Church, might perhaps go on to say, "Yes, but then you see the Jews are under a curse—they were to be scattered through the earth as a punishment for grievous transgressions—they were to be under reproach; and we are helping the providence of God, and fulfilling the promises, in casting them away, or treading them under our feet." Or he might say, in order to get rid of responsibility, "Beside, they crucified the Christ. The voice was the voice of a Jew, and the multitude were Jews, who in the palace of the governor cried, 'Crucify him—crucify him.' Then they are so hardened. If you think you have softened them, you will find you have not. They will get up from their knees and immediately endeavour to cheat in all the lines of business to which they may devote themselves. Then they are not the most loyal subjects, and not the most useful citizens." And "his Laziness" might wind up with the stereotyped commonplaces, "Really there are so many calls upon us;" and "Charity begins at home." It struck me that it would be a very pungent rebuke to us Christians, if, after "his Laziness," representing a "Deistical Christian," who does not believe his own Scriptures, sat down, another man got up who styled himself a "Christian Deist,"—a man who denies the Scriptures, but who acts better than his faith would induce him to act. This man very likely might say, "Well, about this Jew—true, he is under a curse; but so is the earth we tread, and yet we plough that earth, and we sow that earth, and instead of thorns and thistles which belong to the curse, we sometimes get a harvest, 'it may chance of wheat or some other grain.' The Jew is under a curse, is he? So is the body. Yet, I suppose, when the body is sick, we do not endeavour to resist the providence of God, or to fulfil the promise by declining the physician's help. We are all under sin. In this respect there is neither Greek nor Jew—there is no difference: surely there can be no argument from that." Then with respect to the charge—and a fearful charge it is—that the Jew did crucify the Christ, "His Righteousness," as perhaps he would call himself, might say, "He crucified Christ, did the Jew, but he is one of those for whom the prayer was offered—'Father, forgive them, for they know not what they do.' When the Gospel was to be preached, it was to begin at Jerusalem. In the mind of the great Founder of Christianity, the Jew was not excluded because he crucified the Christ; for to those who crucified and slew Him were the first sermons delivered, and in no sense ought the curse which the Jews imprecated on themselves to come upon them, 'His blood be on us and on our children.'" Again this man might respond, "You say the Jew is hardened—who made him so? Have Christians in any country under heaven done their best in their deportment towards the Jew, to remove this hardness of heart? Is there not great allowance to be made for the Jew upon the score that he thinks he is already in possession of sufficient Scripture, and that he has had fathers and mothers of his flesh who have brought him up in the most dire prejudice? Then as to his citizenship—who made him the citizen which in some countries he is? Who will assert that the Jew has ever shown himself behindhand in citizenship in this country? Here

he takes his stand on a level with the Gentile as a loyal subject, and a citizen worthy to be trusted." I, for one,—though, with the Chairman, I would not throw anything like discord into this meeting,—long for the time when the Jew shall have a right to sit with the Gentile in the House of Parliament. (*Cheers*). So "his Righteousness" might go on; and he would well wind up his speech at this discussion-meeting in Fleet-street, by saying to "his Laziness," "Because of unbelief, the Jew was cast off; thou standest by faith—be not high-minded, but fear. Take care, proud Gentile, that you do not reverse the parable of the prodigal son. In that case the eldest brother was angry and would not go in. Take care that the younger brother is not lording it over the elder; take care that you are willing to join in the anthem—'It is meet that we should make merry and be glad, for this our brother was dead, but is alive again—was lost, but is found.'" I simply regard this meeting as a little return for the meeting on the day of Pentecost. That was the first meeting of the Jews to give us Christianity, and we are trying to return the favour by giving back Christianity to the Jews. Let me, before I sit down, give you a beautiful tradition derived from the books of the race whose interests we are met to-night to forward. You will find what I am about to mention at the end of Jeremy Taylor's "Liberty of Prophesying." The Jewish books say, that one day Abraham was sitting in his tent; the heat was very intense, and he was weary, and sat at the door of his tent watching. An old man, a hundred years of age, came by, and Abraham seeing that he was very weary and decrepit, asked him into the tent. Abraham washed his feet and put food before him. When the meat was brought, Abraham observed that the old man did not ask a blessing before he began to eat. Abraham asked, "How is it you do not pray?" The old man said that he worshipped no god but the fire. Abraham started up, says the tradition, and pushed the old man out of the tent, dinnerless and supperless, to bear the intense heat. Shortly after a voice came out of heaven from God, "Abraham! Abraham!" and he said, "Here am I?" "Where is the old pilgrim?" said the voice from above. "Lord, I found that he was no worshipper of Thee, and I turned him out of the tent?" "Abraham! Abraham!" said the voice, "for a hundred years I have borne with that man, though he has done nothing but dishonour me; couldest thou not bear with him for one single night in thy tent? He never did thee any harm?" Abraham got up, sped forth, searched far and wide, and brought the old man back to his tent, and fed him, and housed him. Says the excellent bishop, Jeremy Taylor, "Go thou and do likewise, and thou shalt have the blessing of the God of Abraham." Mr. Chairman, there is not a person in this hall who could not do something for this admirable Society. I was sitting last Monday week at the Board of the London City Mission, and I heard this fact mentioned:—You are all aware that there is an Eastern Royal Family, the family of the Queen of Oude, now in this country, residing somewhere in the neighbourhood of St. John's Wood. This family knew nothing of Christianity, and one of the agents of the London City Mission, stationed in that district, conceived an earnest desire to do something for this Royal Family and their retinue. What did that London City Missionary do? Why, out of hours when he was not engaged for the Society, he set to work to learn the Hindostanee language, and perfected himself sufficiently in that language to gain access to that Royal Family. At this time he is engaged in teaching those people the Christian religion. I think that is

one of the finest illustrations of zeal in a humble-minded man that Christendom can boast. Go thou and do likewise to the lost sheep of the house of Israel. Remember, if you will not join with the Jew on earth, you must join with the Jew at last in the song of Moses, the servant of God, and the song of the Lamb. (*Cheers.*)

REV. DR. RILEY, in seconding the resolution, said :—"Mr. Chairman, I feel exceedingly obliged to my friend Mr. Christopherson for the conclusion of his speech, in which he narrated what a worthy City Missionary was doing on behalf of the Royal Family of Oude. I thank him for the statement, because it is the disclosure of a fact. I have grown of late so attached to plain matters of fact, in relation to the proceedings of public bodies, as to have lost much of my zest for speculations upon what may be done. "The night cometh when no man can work;" and the longest day is too short for the least of our labours: and I think we are bound to hasten to practical conclusions. It is our duty now to express our thankfulness to Almighty God for His mercy towards the Society in which we are interested, and which forms no inconsiderable portion of the great fabric of Christian and Evangelical benevolence. We have to thank God, in the first place, that the Society is out of debt. Why, sir, it was plunged into debt, and under great embarrassment; but an appeal was made to Christian people throughout the country, who received the appeal like good honest men, and owing to their willing contributions we are out of debt. Christian charity, sir, is an exhaustless fountain. You may draw upon it again and again. Assign a good reason, and you will never find that fountain to be dry. Go to the most benevolent and the most worthy people, and give them no sufficient reason to answer your appeal, they will throw aside your circulars, or commit them to the waste-paper basket, but if you can show, as this Society can, that you have a great work in hand, you will never ask in vain. This Society is composed of Christians of all the Evangelical denominations in the country, and here we are united, amicably and fraternally, to do that part of the work which rightfully devolves upon us. I am glad to be reminded that we have the Church of England represented on the Committee (*hear*). The Church of England Jewish Society does not receive the assistance in committee of Nonconformists. This Society gladly receives the fellowship of all. I find no fault with the Church of England for confining its operations and its council within its own borders, but I do rejoice in belonging to a Society where all denominations, without exception, can agree to work together. The spirit of the times is with us. When I say the spirit of the times, I mean the spirit of enlarged liberality,—broader conceptions of Christian charity, the breaking down of political and national enmities, and, amongst other things, the willingness to receive the Jew, I will not say into Parliament, because that is a disputed question, but to receive the Jew into the sympathies and intercourse of common life. They share with us in the advantages of our national wealth. They share with us the disadvantages of modern infidelity, with which we are largely infected. What would they think of us if, while our interests, our virtues, and our infirmities are so freely commingled, we were indifferent to Christianity in them? Let us show the Jew that we are earnest, and we shall engage his respect. Are the Rothschilds and the Montefiores welcomed at the Queen's palace? Are they seeking admission into the House of Commons? Are they occupying the highest municipal stations which this country can afford?

Are they contributing to the wealth and prosperity of this country by their commercial enterprise? Are they establishing on 'Change a higher character for integrity? (*Cheers.*) Are they associating with us in the promotion of our national interests; and shall we fail to seek to return the great benefits of that Christianity which makes our nation glorious? No, sir, we will not confine our sympathies to matters civic, commercial, and political,—we will show the Jew that we respect him, by endeavouring to place upon his brow the halo of pure Christian charity; and we will pray that there may be imprinted on his countenance the image of our Divine Master. We will put into the Jew's hand that Bible which we believe to be the inspired Book of God. If German Christians have taught him the way to infidelity, we will strive to repair the damage that has been done to him, by leading him to believe in the God of Moses. We will use the learning of our universities to improve the studies of the synagogues. We will take the fruit of our philological researches to enlighten the minds of men whose only master has been a rabbi, and whose foolish and effete notions have tended to produce infidelity amongst the sons of Abraham. We are entering now, sir, on a period of new triumphs for Christian charity. I was this morning engaged in Adam-street with some of our brethren in preparing for the great assemblage of Christians from all parts of Europe and the world to meet in Prussia in the forthcoming month of September: With such an ecumenical assembly, approved not only by Christian ministers to the number of 2,000 or 3,000, of all denominations, but by the signatures of the Archbishop of Canterbury, and four or five of his brother bishops,—I say, sir, with such an open manifestation of Christian unity in the eyes of Europe (almost officially invited by the sovereign of Prussia), we may well ask the Christians of Germany, and Palestine, and France, to join with us in the triumph of the Spirit which has quenched the fires that consumed their fathers, and rendered impossible the persecution which once hunted them down. Oh! for the reign of universal charity! Oh! for the outpouring of the Spirit of Pentecost again! Then shall Jew, Gentile, Greek, barbarian, bond and freemen of every nation, and every sect, forget even their nationality, much more their sect, and fall down together, as the inhabitants of heaven fall, prostrate at the throne of Him whom our Divine Master teaches us to call "Our Father, which art in heaven, hallowed be Thy Name. Thy kingdom come." When that kingdom comes, how intense will be the joy of its children to see the sons of Abraham coming from the north, and the south, and the east, and the west, and sitting down in the kingdom of heaven! Glorious festival! The rabbis said that from the depths leviathan should be fetched to prepare for the banquet; from the mountains a mammoth should be called to prepare for the banquet; and that all Israel should feast there, and all heathendom should serve. But, without mammoth and leviathan, and without the vassalage of the heathen, we will rejoice to see that Israel has returned to the Lord; and we will mingle in the common triumph of that feast which shall be the antepast of heaven. The Lord hasten the day!

The resolution was carried unanimously.

The HON. SOMERSET MAXWELL vacated the chair, which was taken by EDWARD SWAINE, Esq.

The REV. ALFRED MYERS, A.M., said:—Sir, I am requested to move the following resolution, "That we commit the conduct of the Society's opera-

tions for the current year to those whose names will be read, fervently entreating for them, for the missionaries, and for the seed of Abraham among whom they labour, daily supplies of the Spirit of Jesus Christ, that by their in-gathering to Him, His name may be glorified and His kingdom advanced." I am very sure that this meeting will at once appreciate the importance of this resolution, especially the latter part of it. That the Society, in all its agencies, needs the help of God's Holy Spirit, I suppose will be admitted by every one present in this meeting. The other day I attended a meeting of the Bible Society, and I took occasion then to remark, that whilst we are anxious to place the Word of God in its right position—that whilst we desire to remember the excellency of that book—the importance of having that book circulated everywhere—and whilst we do not forget that it is the word of regeneration, the incorruptible seed of the Word, which liveth and abideth for ever,—yet that that book alone, unaided by the Spirit of God, will leave man unconverted, unsanctified. It is not enough that the scenery be perfectly sketched, it is necessary that there be a perfect vision to appreciate and to realise it. So it is with everything concerning redemption, and with everything concerning revelation. It is very desirable that there should be evidence; but evidence of itself hath never yet made a Christian. "The heavens declare the glory of God, and the firmament sheweth forth His handiwork," and yet there are such men as atheists. "A greater witness came into the world, the Lord Jesus Christ; He wrought miracles, He spake as man never spake," and yet men are unbelieving. "The light shineth in darkness, and the darkness comprehendeth it not." Reasonable evidences, my friends, do not reach the turning-point of a man's conscience. "Paul may plant, and Apollos may water;" everything may be clearly demonstrated to the intellect, but it is not until the Holy Spirit of God comes with His all-conquering, all-controlling power, and with His enlightening influence, that man is saved, or God is glorified. It is, therefore, with an earnestness which I can scarcely describe, that I call upon you this night to respond heartily to this resolution, and endeavour, not only in this meeting but elsewhere, as individuals, to remember at the throne of Grace the lost sheep of the house of Israel, and to remember this Society in all its operations and in all its ramifications, whether at home or abroad; and ask that God may attend with His Holy Spirit the labours of its missionaries and its agents, that He would bless especially the word spoken to the seed of Abraham scattered through the world (*cheers*). Now, sir, with regard to the objects of the Society generally, there is no denying the fact, that a large measure of blessing has attended the operations of this Society among the Jews. It is too late, I think, in the day, to question whether missionary operations among the Jews have been successful. At the close of the last century you could not, by the most earnest search, find a single Jewish convert in the whole of this island; but since the operation of Societies for promoting Christianity among the Jews, there are, as the result of those labours, more than 20,000 Jews professing Christianity, and 200 Jews preaching the Gospel of Christ in England and on the Continent. When we can make this great statement, and declare that there is a large measure of the spirit of inquiry prevailing among the Jewish people in all the lands of their dispersion, I think we bring before you an aggregate of facts which may well encourage us in our work, and induce every friend of the Gospel to labour more zealously and more earnestly in this heavenly

cause. Sir, when we say that there are 20,000 Jews professing Christianity, we can only speak of those with whom we are acquainted. There are undoubtedly thousands and tens of thousands who have been influenced by the missionary labours of Jewish Societies; for in these observations I do not limit myself to this Society, but I look to the operations of other Societies. I trust in my heart that there is a sympathy between the Society for Promoting Christianity among the Jews, confined to the Church of England, and the British Jews' Society (*hear, hear*). I believe that there is a tender and very deep-rooted sympathy. I believe that there is scarcely a member of the Committee of that great Society (for we cannot refuse to grant it that attribute), who is not most earnestly and anxiously watching the success attending this Society. I believe they are as much rejoiced at the success of this Society as they are at the success of their own Society (*hear*). As regards the success which has attended the operations of Jewish missionary enterprise, it is enough, I think, to say, that the Gospel has proved itself to be the power of God unto salvation to the Jew and also to the Gentile; and may I not speak scripturally, and at once freely and frankly say, "to the Jew *first*, and also to the Gentile?" Did St. Paul mean anything when he introduced that word, or did he not? The word "*first*" has a definite meaning; and I believe its meaning in that particular passage of Scripture is not one in order of time only, but that it means something else. It means, as regards the apostolic days, that there was something in the circumstances, in the past history, and in the general character and disposition of the Jew to receive Christianity, more than applied to the heathen world around them. And I believe it is not less so at the present day (*hear, hear*); and those who have the most intimate acquaintance with Jewish character will readily admit, that so far from its being true that the Jew is more hard-hearted than the Gentile, or that there is something in the constitution of the Jew which prevents him from receiving Christianity, which has no existence in the case of the Gentile, the Jew is pre-eminently qualified and prepared by his knowledge of the Scriptures, and by the view which he takes of the Godhead, to accept that Gospel, which is but the reflex of the works written by Moses and the Prophets. I do not deny that there are circumstances in the education of the Jew which go the other way, and which cause missionary labour among them to be difficult, and its success long protracted. But I am prepared to prove, if it were necessary, that looking at the difficulties on the one side and on the other, that we may expect that the Word of God will be as effectual, and God's name as much glorified, when the Gospel is preached among the Jews, as when it is faithfully declared among the Gentiles. It needs the exercise of Omnipotence to change the heart of a Gentile, and surely Omnipotence will not fail in the case of a Jew. St. Paul, in arguing this very question, brings it to this climax, that "God is *able* to graft them in again." That is the end of all controversy. We admit that the difficulties are stupendous; but God is able to overcome all difficulties, and so long as He has given us His promise that He will graft them in again, and so long as He has told us, in this present dispensation, that He has the will, by the Gospel of Jesus Christ, and by the outpouring of His Holy Spirit, to gather from among the people "the remnant of Israel, according to the election of grace," surely God gives us great encouragement to go forth, assured that our labour will not be in vain in the Lord. Sir, I am persuaded that if we measure the extent of this Society's success by the

number of Jews who are being baptised in the year, we shall greatly underrate that success. I believe that this Society is pre-eminently made a blessing to many others beside the Jew. There is a collateral influence which this Society exercises, the extent of which I cannot attempt to describe. There is no such thing, either in the world of nature or in the world of grace, as independency. There is no single person, and no single event, independent of the rest. The principle of mutual benefit is everywhere operating in the world of nature. In our planetary system you have the principles of gravitation, attraction, and cohesion, constantly at work,—Jupiter, Mercury, and so forth, acting and re-acting, the one upon the other: they are mutually dependent. There is no isolation, no independence, and they are all influenced by the great centre of our system, the sun (*hear, hear*). It is thus in the world of grace. Take the Word of God. There is no chapter, no verse, no doctrine, no precept independent of the rest. There is no such thing as taking a passage of Scripture and giving it a private interpretation; they all act and re-act, the one upon the other. The nearer any doctrine, and the nearer any passage, comes to the great doctrine of Christ crucified, the greater is its influence, and the greater is the force which it conveys to all the rest, because they are all influenced by the great centre-point—the Lord Jesus Christ. In the various sections of God's Church in the world there is no such thing as independence: the Church of England cannot afford to stand by herself, nor can our Nonconformist brethren (*hear, hear*). It was so always; but I say it is especially the case in the present day. We cannot afford to stand alone—there is mutual dependence. If one member of God's family suffers, the rest must necessarily suffer. What is true of every physical body in the universe, is true of the great body of the Church of Christ; and whilst the members of Christ's Church thus act and re-act upon each other, they must all, if they are to be preserved in health, be influenced by the Great Head of the Church from whom all life and health descend. The principle of mutual dependence applies also to religious Societies—the British and Foreign Bible Society, the Church Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, and all the great religious bodies, are dependent upon each other—they cannot stand alone. And, depend upon it, the moment one of these societies shall say, "Stand off, I am holier than thou," we may predict that it will not be long before that society has written upon it "Ichabod" (*cheers*). I am quite sure that there is not a single person here who is not quite ready to admit that the Bible Society acts upon every other religious society in the world; and, if you examine the matter closely, you will see that it is the same with all the rest. If the principle holds good with regard to religious societies generally, then is it not more especially applicable to that Society which deals with a people whose place in the economy of redemption is nearest to the centre of all spiritual influence and motion? We deal with a people who are Israelites, to whom pertaineth the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises,—“whose are the fathers,” and “of whom, concerning the flesh, Christ came, Who is God over all, blessed for ever” (*cheers*). Sir, there is no nation in the world whose history has an influence so great upon the human family as the history of the Jews. The history of Greece and the history of Rome are interesting to read; but a man may be saved without a knowledge of either. On the other hand, the history

of the Jews forms part and parcel of the economy of redemption, which is essential to man's salvation and to God's glory,—“For salvation is of the Jews.” For many centuries the influence exercised by the history of the Jewish people has been immense. I need not remind you of the influence exercised by that people from the days of Abraham to Christ. From Christ to the present day, although Israel is cast aside like a broken vessel, and scattered through the world, the Jews still exercise an unseen and mysterious influence, which is known to God, and may be known to those who watch and reflect. The Jewish people have not ceased to have a mission in the world. In their dispersion they make known the justice of God, as at Jerusalem they made known the grace, the wisdom, and the love of God. There is not a Jew now walking upon the face of the earth who does not become an unwilling witness to the truth of Christianity. There is not a Jew now living on the face of the earth who would not put to shame the pretensions of the infidel as regards the unity of God; and, as regards the inspiration of the Scriptures, I say the mission of the Jew has not ceased. Sir, there is a time coming when that nation, now so scattered and despised, shall once more stand forth on the platform of this world, and once more occupy their legitimate position—when they shall once more be witnesses for God in a peculiar manner, and when it will be seen that they have indeed been called to exercise a noble mission in the salvation of the world. Oh! sir, it is blessed—it is animating—it is cheering to look around us, and see, year after year, that the cause of Israel is gathering ground in the hearts of God's people, everywhere in England and on the continent. It does me good, from time to time, to mix with my brethren who are nonconforming, but who conform to the Gospel of Christ (*cheers*), and to see that the interest for Israel is not confined to the Established Church of England. When we thus join to pray for the peace of Jerusalem, assuredly it will bring down a blessing upon us all, and we are hastening the day when all divisions shall be healed, and when there shall be one fold and one Shepherd, the Lord Jesus Christ. It does me good to think that there is so vast a body of God's people in this land who are carrying on this great work. There is the Jews' Society in Lincoln's Inn Fields, presided over by a nobleman whose name I need scarcely mention to elicit your approbation, for everybody knows the name of Lord Shaftesbury. This Society has for its chairman my noble friend, Sir Culling Eardley (*cheers*), noble as an English baronet, noble as an eminent champion of Christianity, and last, though not least, noble as a son of Abraham. Will any friend of Israel refuse to give to the house of Israel the adjective “noble?” There is not a man in the world who has a higher regard for the aristocracy of old England than I have. I believe that they stand at the very top of the aristocracies of the nations; but whilst I look upon aristocracy with reverence, I must be permitted to say that the family tree of the oldest of England's nobles scarcely reaches high enough to compare with the nobles of Israel. (*Cheers.*) Let it not be forgotten that Briton, Dane, Saxon, and Norman, are all antedated by Abraham, Judah, Israel, and David. (*Cheers.*) It is well that we cheer and encourage each other; but, sir, let us not forget that the people of Israel are still in the world an outcast people. Let us not forget that they are a people dear unto God, and that there is a day coming when they shall be once more acknowledged as His “beloved, in whom He delighteth.” Oh! sir, the

day is rapidly advancing; and I believe nigh at hand, when Jerusalem shall be once more created a rejoicing, and her people a joy. I delight when I hear at these meetings, as we have heard to-night, those glowing promises brought forward to cheer and animate us. I look forward to that transcendent and brilliant future when the Lord hath said that Jerusalem shall once more rise from the dust; when the daughter of Sion shall put on her beautiful garments, and shall become a crown of glory and a royal diadem in the hand of her God. What a glorious and blessed day will that be, sir, when the children of Israel shall gather from the east, and from the west, and from the north, and from the south, and shall hasten as "doves to their windows!" when from their long and dark dispersion, tribulation, and bondage, they shall come back to the beloved city, with mourning and with supplication; and when the Lord Jesus Christ shall appear (I venture to express my firm conviction that the Lord Jesus Christ will appear) as the King of Sion and as the King of Israel, in the very character which Pilate was obliged to give Him,—"Jesus of Nazareth, the King of the Jews!" Then the Lord Jesus Christ will come in that character, and in His glory, and with His holy angels. What a sight shall the world behold, and what glories shall the angels look upon, in that day when the twelve tribes of Israel shall be gathered, and from Dan to Beersheba there shall arise one glorious hosanna—"Blessed is he that cometh in the name of the Lord!" When the glory of the Lord shines upon Israel, the whole world shall receive blessings. God shall bless us all, and the ends of the earth shall fear Him. The principle of mutual dependence will still hold good; for if God made the casting away of the Jew a blessing to the Gentile, what shall the reception be? What we have to do is to persevere in earnest prayer that showers of Divine grace may descend upon Israel, so that the whole may obtain sunshine. (*Cheers.*)

The REV. LUKE WISEMAN seconded the resolution, which was carried unanimously.

The REV. T. McCULLAGH said:—Mr. Chairman, the resolution with which I have been entrusted reads as follows:—"That the spiritual destitution and peril of the unconverted, the trials of the inquiring, and the value of the converted of Israel, combine with a deep sense of our own obligation to urge the improvement of the present favourable moment for more prayerful and energetic action in this cause, cherishing towards every kindred association the spirit of Christian affection, and rejoicing in the hope of constantly welcoming these our elder brethren to the fellowship of the Gospel." This is the first time that I have stood upon the platform of this Society, but it is not the first time I have advocated the claims of the Jews; frequently, when I have been called upon to address meetings upon the subject of missions to the heathen, I have pressed upon those who heard me the claims of the ancient people of God. No Christian man need be ignorant of his duty in relation to the Jews. If we take our Lord and His Apostles as an example, we certainly are bound to care for those people in our missionary efforts; and, instead of neglecting their spiritual interests (as unhappily too many do), we are bound to care for them first. In putting in motion the machinery of the Gospel for the conversion of the world, we ought to remember, that "Christ crucified is the power of God unto salvation to every man that believeth," but "to the Jew first." Why should not we, like the

Apostles, begin at Jerusalem? Is it meet for us to take the children's bread and cast it to the dogs? No careful reader of the Acts of the Apostles can fail to be struck with this circumstance,—that the first preachers of Christianity in their Gospel ministration, even in Gentile cities, always gave the preference and the precedence to the Jews. And no wonder; for, in addition to claims of patriotism and the injunctions of Jesus, and to the entail of spiritual privilege and blessing which this nation might claim, in virtue of their election by grace,—over and above all, was their superior state of preparedness, when contrasted with the Gentile nations, for receiving the glorious Gospel of the blessed God: a state of preparedness resulting from the knowledge which they already had of the only true God, and from the fact that they were already in possession of the inspired Scriptures. When we look at their condition in the present day, and contrast it with the condition of heathen nations, contemplating both classes as subjects for missionary enterprise, may we not ask the question, "What advantage then hath the Jew? and what profit is there in circumcision?" And may we not reply, "Much every way: chiefly that unto them were committed the oracles of God." If any of the Apostles could be justified in confining his attention to the Gentile nations, that man was the Apostle Paul, for to preach the Gospel to the Gentiles he was especially called by the Holy Ghost, and designated by his brethren. Yet what is the example which he has left us? We find that the great Apostle of the Gentiles not only did not neglect the spiritual interests of the Jews, but we find that, throughout the length and breadth of his extensive and wonderful itinerancy through Gentile cities, he invariably made the first offer of salvation to the Jews. This was the case when, with Barnabas, he made the circuit of Asia Minor,—when, with Titus and Timothy, he laboured in the towns and cities of Greece. Even in Athens this was the case, though it was the proud metropolis of Gentile literature and civilisation. In Rome this was the case, though it was the still prouder metropolis of Gentile greatness and power. And although, when he visited Athens, the great seat of heathen philosophy, his spirit was stirred within him when he saw the city wholly given to idolatry, yet, sir, that did not prevent him from visiting the synagogue before the Areopagus, or from disputing with the disciples of Moses before he reasoned with the Epicureans and Stoics. When he visited Rome, we find that this "prisoner of the Lord" preached to the Jews in "his own hired house" before he made any offer of salvation to those of Cæsar's household. Not the bitterest persecution could divert him from his purpose—Apostle to the Gentiles though he was—of seeking, in the first instance, to bring within the fold of the Good Shepherd the lost sheep of the house of Israel, whom, like his Lord and Master before him, he greatly pitied and tenderly loved. It was not until the Jews of Antioch and Pisidia contradicted and blasphemed that he said, "Lo, we turn to the Gentile." And when he did turn to the Gentile, and his Jewish persecutors arose and expelled him from the city, we find him next at Iconium, commencing his labours by entering into the synagogues and preaching to the Jews. At Corinth, too, he preached to the Jews, and there also he was compelled to shake his raiment and to say to his Jewish opponents: "Your blood be upon your own heads; I am clean; henceforth I go unto the Gentiles." But mark how barely he carried out his threat. When he went to the Gentiles of Corinth, he went to the

house of a certain man named Justus, whose house joined *hard* unto the synagogue. We scarcely know which to admire most—the quenchlessness of Paul's pity, or the skilfulness of his strategy. When he left the Jews he left them but a step; when he turned to the Gentiles of Corinth, he took up his new position so wisely and so well, that whilst sounding the Gospel trumpet the Jews must still hear, and while displaying the Gospel standard they must yet gaze upon the blood-crimsoned banner of Christ. We should never, sir, forget our obligations to this ancient and interesting people; interesting indeed they are, for although seventeen centuries and more have elapsed since the Jews were driven from Palestine, still we find them in every land, yet distinct from the peoples of those countries. Time has been unable to absorb them into the Gentile race; persecution has not succeeded in driving them from the customs of their ancestors, or in wrenching them from their national faith. We find them in India, but for all its gold and gems they would not exchange the Law and the Prophets for the Shastas and Vedas; we find them in Syria, but they will not bow to the Crescent for Pasha or Porte; we find them in Russia, but not all the power of the Czar has been able to force them into conformity with the Greek Church; we find them in Rome, and unterrified by its persecuting spirit, at the very doors of the Inquisition they trample upon the Cross. We should remember that it was from them we received the Old Testament Scriptures, with their doctrines, morals, history and psalmody; that they supplied us with those publicans and fishermen who were the writers of the New Testament. He whom we especially claim as the great apostle to us Gentiles was a Hebrew of the Hebrews. But what is the greatest of our obligations to these people? They gave us Him who was of the tribe of Judah and the stem of Jesse's rod. He who bought us with His blood was Abraham's seed and David's son. "Salvation is of the Jews," "whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever." "Blindness in part hath happened unto Israel," "and a veil is still upon their heart." The Lord Jesus Christ, the true Messiah, they still spurn with contumely and with insult, that "only name given under heaven" whereby men can be saved. They reject the Gospel of Jesus Christ, and observe an obsolete ritual. But, sir, we believe in the future conversion of these people, inscribed as it is in the sure word of Prophecy. We believe that the Gospel shall follow these monetary traffickers to the City, the Mart, and the Bourse; that it shall bring them within the pale of the New Testament Church, where, blessing them with salvation, they shall at last acknowledge that this is the one fold, and that the long-rejected Jesus is the one Shepherd. I trust that all of us will have our zeal rekindled on behalf of this interesting race. They have stronger claims to our sympathy than that which they derive from their affluent millionaires, from their princely merchants, and from their numerous bankers, who boast of being the creditors of nations; of having amongst their debtors governors and kings: far greater is their glory when they unfold the scroll of their distinguished ancestry, and exhibit their long catalogue of illustrious names. Theirs are Abraham and the Patriarchs—Moses and the Prophets—David and the Kings. We believe, sir, in the practicability of the conversion of the Jews; and the age in which we live is emphatically a practical age. Nothing may now expect to share in public patronage that cannot be turned to some practical account. When any work of imagination is

launched from the press, the question is immediately put, which once a cold mathematician asked, when he had read Milton's "Paradise Lost," namely, What does it prove? I believe "Uncle Tom's Cabin," with all its fascinations of style, would have fallen still-born from the press, were it not that the public soon discovered that it could be turned to some practical account in advancing the work of Negro emancipation. This, I say, is a practical age. The Muses themselves have been forced to step from their dignity and compose poetical advertisements. We build as well as the ancients, but with a more practical object in view. We build great warehouses, great railway stations, and great viaducts; but, sir, we have never yet tried our hand at a pyramid. Why? Because we should discover that the directors could give us no dividends upon our shares. Now I say that this Society especially recommends itself to us in this—that the work which it contemplates is eminently practical. There is nothing in the Jewish mind that renders it invulnerable to the Gospel. Paul once preached to two great men, Festus and Agrippa, one a heathen and the other a Jew. "Paul," the heathen cried, "thou art beside thyself; much learning hath made thee mad." The Jew felt the force of the arguments derived from his own Scriptures, and was compelled to exclaim, "Almost thou persuadest me to be a Christian." I trust that Pentecost will return—that the Spirit of God will be poured out upon the labourers of this Society, and upon the subjects of their labour—and that soon all Israel shall be saved and gathered with the fulness of the Gentiles, and that the natural branch will once more be engrafted into its native vine. (*Loud applause.*)

The REV. JAMES FLEMING seconded the resolution, which was carried unanimously.

The REV. JAMES SMITH moved, and the REV. WILLIAM STONE, M.A., seconded a vote of thanks to the Gentlemen who had filled the chair, which was carried by acclamation.

The Chairman (MR. SWAINE) briefly responded to the vote of thanks on behalf of Mr. Maxwell and himself, and expressed his cordial and continued sympathy with the operations of the Society.

A hymn was then sung, and the REV. H. B. AXLEN closed the meeting by prayer.

The Revs. Dr. Archer, Dr. Massie, J. Howard Hinton, E. Mannering, B. Lewis, Dr. Hewlett, E. Morley, J. V. Mummery, W. C. Yonge, D. A. Herschell, Dr. Wintzer, and other Ministers were present, with Captain Layard, one of the Secretaries of the London Society.

Friendly communications had also been received from the Revs. Edwd. Bickersteth, A.M., William Brock, John Stoughton, George Smith, Dr. Leifchild, J. C. Harrison, Wm. Landels, and others, who were prevented attending.

Review.

Italy, as I saw it; Facts and Impressions by W. S. EDWARDS. London Judd & Glass, Paternoster-row.

PRIMY and spirited; a record of facts, vividly narrated, and of impressions

so deeply produced on the mind of the writer, that his description powerfully impresses the mind of the reader. We naturally turned, with some degree of interest, to the two or three pages in which he refers to the Ghetto at Rome, that well-known quarter of the city which is inhabited by the Jews. In the next number of the "Herald" we hope to give an extract from this description, which will at once convey to the reader an interesting, but painful account of God's ancient people, residing in the Eternal City, and afford a specimen of Mr. Edwards's mode of treating the subjects on which he writes. The book before us is deserving of commendation, as a very readable and interesting work.

Our Missions.

WURTEMBERG.

Continuation of Mr. GOTTHEIL's Report from p. 63 :—

In a few instances the work in this land has been blessed visibly to the saving of souls. Mr. A—, my first convert, is, through mercy, growing in grace and humility, experiencing great joy in believing. He frequently testifies to Jews and Gentiles of the mercy of God in Christ Jesus. His pastor bears a cheerful testimony to the consistency of his walk and his worth as a Christian. In fine, old things have passed away with him, everything has become new. He sometimes visits his home and his relations, and has now succeeded in making the latter respect and honour him. He always has a word of admonition for them, to turn to Christ. E. A— is in America, where, I hear, he is preparing for the ministry of the Gospel. R— is at present out of my sight. I have not heard of him for several years; so I can say nothing of him. There are three converts resident in this place under my immediate pastoral care, and are regular attendants at my Lord's-day English services.

One inquirer is under instruction, which, I trust, will speedily issue in an open acknowledgment of the Saviour. She is a very intelligent person, of French extraction, and seems anxious to learn Christ and all that may benefit her soul.

There are a number of other individuals who may be mentioned as being more or less under the influence of missionary exertion. They have frequently been mentioned in my letters, and to them I beg to refer in this respect.

A few words now on the *working of this mission*.

Direct preaching to the Jews, which would be the most immediate means of proclaiming the truth, is made impossible by the law of the land, as well as by other circumstances. Jews do not mind going to church to hear a favoured preacher, if they do so from their own accord; but they will not be openly invited to it.

Home Visitation.—This is of the utmost importance, and may be carried on undisturbedly, though not without due caution. Nor must these visits be repeated too often, since it would stir up the anger of the unbelieving, and prevent the work altogether. However friendly many may receive us, and attentively listen to the sweet consolations of the Gospel, yet few have the courage to brave the rebuffs and scoffs of the crowd. Yet whenever the visit is repeated, the missionary may have the joy of finding that the words he spoke in faith at the last visit, have not been given to the winds, but treasured up in the heart. Thus the truth is scattered and retained in many a heart.

Education.—In this respect the mission can do nothing in this country. By the law of the land, binding on all inhabitants, every child must visit the government schools, which are in a first-rate condition; and, when poor, the child gets not only a free education, but also clothing and the necessary books in the bargain. Let us rejoice that the means of education are within the reach of all; and let us hope that many a little child will find in these schools the tender Shepherd of his little flock. Jewish schools are superintended by Christian pastors as representatives of

government; and these men, if imbued with the right spirit, can do much, at all events, to enforce the study of the Old Testament Scripture, and to prevent unbelieving views from being implanted in the young heart.

Dissemination of the Word of God.—

The great auxiliary of the missionary is the Bible. To scatter it far and wide is his earnest solicitude. This is best done by means of a colporteur, who carries the precious volume from house to house, and frequently serves as a pioneer to the missionary. The committee have kindly permitted my engaging such an assistant, if he can be found; as yet I have not succeeded in meeting with a proper person to do this work. Meanwhile measures have been taken to make the Jews, especially the teachers, aware that I have a depot of Scriptures, and that they may be had at very low prices. An attempt was made some time ago by one of the rabbis to stop the purchase of our Bible edition, by representing that we had falsified the Hebrew text, in order to subvert our own dogmatical purposes; and it may be considered as a favourable sign, that as soon as this most unfounded charge was uttered, a Jewish teacher rose of his own accord in defence of our Bible edition, and of the integrity and honesty of our purpose; and he did this so effectually, that the voice of calumny has been thoroughly silenced, and nothing more is heard on this subject.

Tracts.—Next to the Bible, a good tract is all important to the missionary. I have often pressed this subject on the consideration of the friends of the mission, and shall here, therefore, only adopt the language of a very able writer, who says, concerning tract distribution:—"Such an agency is indispensable to the churches everywhere. A good tract, well circulated, is only second to a good man preaching a faithful sermon. A tract of the right sort is a confessor of the right sort, proposing questions, eliciting acknowledgments, moving to sighs and tears, prescribing duties, evoking resolutions—but, all the while, deaf and blind. Addressing the eye instead of the ear, it is a very patient and obliging teacher, repeating verbatim, again and again, as often as may be desired, any argument or illustration that may have arrested attention. This paper preacher has instructed many who would not, at first, listen to the oral teacher. Sent on before, or brought as a companion, it serves to introduce the Christian missionary, often securing an audience where, otherwise, there would be apathy, and a welcome where there would

be only insolence."* Such being the task assigned to the tract, the Jewish missionary will do well not to neglect it: and it is a portion of the Bible colporteur's business to carry these silent messengers about with him, and disseminate them widely. I may take this opportunity of gratefully acknowledging the kindness of the committee of the Religious Tract Society, London, who, by repeated grants of funds, have enabled me to print many thousand tracts, which, being mostly already disseminated, have accordingly entered upon the solemn mission assigned to them in the extract quoted above.

In order to stir up the prayer and the interest of the Gentile Christians on the continent, I have, by the sanction of the committee several years ago, commenced a periodical, in which information concerning the progress of the work is given, and God's working in Israel is set forth. Through the good hand of God over this humble endeavour, this periodical has held on in its course ever since, and has now entered upon its seventh volume. The circle of its readers is constantly increasing, and we may venture to hope that many of these readers also become interceders in behalf of Israel. If so, then much is gained; for the Lord will be inquired of in these things.

In reviewing the history of a bygone portion of his work, the missionary feels as if he could catch something of that plaintive utterance, "the harvest is past, and the summer is ended," and Israel is yet not saved. And, in looking at the state of things, as slightly sketched above, well may he shrink back almost from putting his hands to the plough, and from the mighty responsibilities of such a work. Sensible of his own infirmities and shortcomings, well may he ask himself, Who is sufficient for these things? Who has power and energy to grapple with such an enemy in the souls of men, to contend against such hosts of darkness? for it is not a war against flesh and blood that he is called on to wage, but the far more formidable one, against an unseen foe, lurking in the folds of the heart. His comfort is the Lord, who is mighty in battle, the Lord of Hosts is His name, and the promise of His Lord, that He will be strong in the weak, and that they shall become more than conquerors that fight His battles and contend for His glory.

Need I point out how much cause there is for the prayer of God's people on behalf of the missionary thus fighting, single-

* Wesleyan Methodist Magazine for February, 1857, page 125.

handed, the battle of the Lord? A little consideration will convince the Christian that it is his bounden duty, by his intercessions, to sustain the energies of the missionary abroad. Let him recollect, amongst other things, that the missionary is a man, like others, exposed to the same infirmities, often repining when hindered in his work by worthy and unworthy means, wearied out by opposition, dried up in his soul by constant controversy, and sometimes the absence of intercourse with living Christians. True, the missionary has always the Fountain Head, whence to refresh his weary mind, and to invigorate his drooping energies,—the true Friend in every need: but cannot the Christian do something, by his prayers and remembrance

before the throne of grace, in drawing down upon the lone labourer abroad the showers of heavenly grace in yet greater abundance? Does the love of Christ shed abroad in his heart not constrain him to wrestle for that Lord's brethren, that, ere another harvest be gone, and another summer passed, many of them may be reckoned among the number of the redeemed?

If the Christian's heart were filled with love towards Israel, Israel's heart might be the sooner won for a love to the Saviour.

If the Christian's lips overflowed with prayers on behalf of Israel, the work of evangelising Israel would advance in a far higher degree.

The Lord grant us faithfulness and love!

Notices.

The MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, May 20 at 7 o'clock. Passage of Scripture for consideration, first chapter of the epistle to the Hebrews. The meeting is open to all friends of Israel.

P.S.—We are thankful to insert the following brief note concerning one of our former missionaries: "The 'Victoria Regia' arrived at Adelaide, November 17, 1855. The 'surgeon's report' states, that the conduct of Mr. Mozert was 'very good' on the voyage, in his capacity as religious instructor." We have also to state, that after considerable perils on his voyage, Mr. Maxwell Ben Oliel has arrived at Beyrout.

NOTE.—Notwithstanding the report of our Anniversary has compelled us to enlarge our space, several articles of peculiar interest are unavoidably deferred.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE | | PAGE |
|----------------------------|------|---------------------|------|------------------------|------|
| Hezekiah's Passover..... | 85 | OUR MISSIONS:— | | Breslau | 95 |
| Jesus and Jerusalem..... | 86 | Tasmania | 92 | Home..... | 97 |
| The Jewish Brothers..... | 89 | San Francisco | 92 | POETRY:—Jubilee Hymn.. | 99 |
| The Jews' Quarter in Rome | 89 | Marseilles..... | 93 | List of Meetings..... | 99 |
| Islington Young Men's Aux- | | Lyons..... | 93 | Notices | 100 |
| iliary | 91 | Frankfort | 94 | | |

Hezekiah's Passover.

"And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven."—2 CHRON. xxx. 21-27.

As we thus read of the celebration of the Passover in the days of Hezekiah, and of its results on the hearts of the people, who can but wish that, returning from our yearly convocation, we may realise similar feelings, and yield ourselves to a like consecration? For we, too, have felt the force of kindred affection—we have renewed the confidence of Faith—and Hope has thrown its bow across the darkest cloud that Fear could gather in the distance. We, also, have kept the paschal supper, and while remembering the dying love, and conscious of the presence of the Lamb of God, our differences have been forgotten, perfect love has seemed to cast out all fear—and, like Israel, we could gladly have taken "counsel to keep other seven days," in communion so sweet, in devotion so humble, and yet so inspiring.

On the mission to which we have given ourselves there have been gladsome beams; and if not the brilliancy of extensive success, there was enough to indicate the presence of God with us, and to forbid us to decline from the path in which He has been leading us.

The Jewish Mission has advanced many stages in its progress, although its influence is still but partially developed. We have not now to contend for the reception of the New Testament: the Jews have it. We have not now to verify the facts recorded by the Evangelists: the Jews believe them. We have not to rescue the beloved Name of our Redeemer from rebuke and blasphemy: the Jews honour Him as the best and holiest of teachers. Have we not, then, gained advantage? and in addition to all this, do we not stand on a better footing with those whom we long to embrace as brethren in Christ? If so, does not our work assume an aspect of deeper spirituality, inviting to more of prayer and dependence on divine influence—to more of simplicity and earnestness in our deliverance of the truth—and to the sedulous cultivation of all those Christian graces by which we may so exhibit the tranquil cheerfulness, the inwrought and diffusive benevolence, and the hallowed devotion of Christianity, that we may provoke the Jews to jealousy (emulation),* and attract them to Jesus? In connexion with this progress there is another thought. We move amongst a people from whom the Spirit of God had withdrawn, but amongst whom He is now evidently hovering. Let us “watch in the Spirit,” “pray in the Spirit,” and “walk in the Spirit.” Oh, to present the truth as He would have it presented! To whisper in the Jewish ear as an angel of light would do who came *immediately* from the Throne of God! to tell of Jesus as one who has just found mercy at the Cross! or who, having long tasted the loving kindness of the Lord, is about to commend to Him his departing spirit!

Jesus and Jerusalem.

No. III.—THE ZEALOUS YOUTH.

ALL the evangelists refer in detail to the various circumstances connected with the death of Christ; and some of them do the same as regards His birth, but only Luke narrates anything respecting His childhood and youth. The same evangelist also informs us, that at the period of His manifestation to Israel “Jesus began to be about thirty years of age.” During the greater part of that thirty years He dwelt at Nazareth; and the following testimonies are borne of Him in connexion with His residence in that place:—“The child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him.” “Jesus increased in wisdom and in stature, and in favour with God and man.” We are also told that “He was subject to His parents;” and there is reason further to conclude that He wrought at His reputed father’s occupation as a carpenter (Mark vi. 3). How astonishing is all this when we consider the prophecies which went before of Him, and the wonders which attended His birth!

* See Dr. M’Crie’s Sermon.

"He who was rich, for our sakes became poor, that we through His poverty might be made rich."

Those years which He spent in the solitude and obscurity of Nazareth were years of preparation for His public ministry. God sometimes fits persons, whom He designs to do a great work for their service, by causing them to have much to do with Himself in private. Thus it was with Moses, David, and Elijah, and it was so with "the Great Prophet," His own beloved Son. He was made to hope when on His mother's breast (Ps. xxii.). He was God's scholar, ever listening to His instructions, and always retaining and practising what He learned. Such passages as the following were then fulfilled:—"He wakeneth me morning by morning; He wakeneth mine ear to hear as the learned" (or instructed,) (Isaiah l. 4.) "I will bless the Lord, who hath given me counsel; my reins also instruct me in the night season. I have set the Lord always before me" (Ps. xvi.).

But we must leave Nazareth with all its wonderful associations, and again contemplate Jesus at Jerusalem. We have one, and only one, incident recorded of Him during those thirty years; this is a most instructive one, and took place at Jerusalem.

When He was twelve years old His parents went up to Jerusalem, after the custom of the feast, but Jesus tarried behind after the rest had departed. When they missed Him, an anxious and sorrowful search was made, and it was not until the third day that He was "found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." In reply to the somewhat hasty expostulations of His parents, He said, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

"*Jesus tarried.*" How much do these words teach us concerning Him! It was not from wilfulness or vain curiosity that He thus acted. It was sympathy with God that detained Him at the holy city. No doubt, in going up to the feast, His heart had realised the meaning of the 84th Psalm. He longed for "God's altars;" "His heart and His flesh cried out for the living God." He desired "to see the beauty of the Lord, and to inquire in His temple." His heart clung around His Father's house, for He had even then "a consuming zeal." With what delight would He look on Zion's hill, and tread Moriah's holy brow! He was a true patriot; the blood of Abraham and David glowed in His veins; and so He lingered with delight around the hallowed spots where such wonders had been done and such glories revealed. At length He entered the temple, and found some grave men sitting with God's holy Word open before them. They were talking about its sacred contents; the holy child Jesus listened and became deeply interested. He proposed questions, and that with so much grace and intelligence, "that all who heard Him were astonished at His understanding and answers." Here we trace with delight His humility, His docility, His delight in the truth of God: and in His reply to His parents we see His filial spirit, His zeal for God, and His entire dedication. "Wist ye not that I must be about my Father's business?" "*My Father!*" Thus in the first words recorded as uttered by the Saviour, we have the tender term "Father;" throughout His life He constantly used it—His last saying on the cross contains it, so do His first words after His resurrection, and His last words just before He went to heaven. He ever depended on God, He ever delighted in God; and was fully devoted to God as His God and Father. Here is a lesson for us. We must learn to regard God as a Father, and to

depend on Him as such; then shall we delight in Him, and be devoted, as Jesus was, to *His* business; not seeking our own selfish gratification, but the glory of God and the good of others. The Saviour delighted to be where there was work to be done for God, and diligently to perform that work. His whole life witnesses to the truth of His great saying at the well of Jacob, "My meat is to do the will of Him that sent me, and to finish His work."

Concerning the words uttered by the youthful Saviour, it is testified, "and they understood not the saying which He spake unto them." How little sympathy did the Saviour find in this world, even from the beginning! yet "He failed not, nor was discouraged." It endeared to Him the throne of His heavenly Father. Let us learn from Him "to do all things heartily, as to the Lord, and not unto man." Still is there something very solemn in these words, "they understand not the saying." This sad fact is still applicable to many, both Jews and Gentiles. Jesus is not understood, and therefore He is despised and rejected of men. Yet how *plain* are His words! how important, and how full of blessing! "The Father says, *Hear ye Him*" and blessed are those who "incline their ears and come unto Him."

What a contrast between Jerusalem that now is, and that city which was visited by the youthful Saviour! "How doth the city sit solitary that was full of people! How is she become a widow!" The reason for this difference is found in the contrast there was between the people of Jerusalem, and the Saviour who came to do His Father's work. "He came unto His own, and His own received Him not;" and Zion must remain desolate and down-trodden until she shall say of Him so long rejected, "Blessed be He that cometh in the name of the Lord." For this let our heart's desire and prayer arise continually unto God, that He would arise and have mercy upon Zion.

Let all imitate the youthful Saviour. We cannot go to the same temple into which He entered—that has long ago fallen, but there is a still nobler one yet standing, to which we are invited. This is *the temple of truth*; there let all resort, to "hear and ask questions." Docility and earnestness as regards God's truth will be pleasing to Him. "The meek will He guide in judgment, the meek will He teach His way." "If any man will do His will, he shall know of the doctrine whether it be of God."

Devout study of divine truth is "doing our Father's business." In this age of bustle there is much danger of overlooking this. But unless there is a meditating on God's Word, we shall not be "as the tree planted by the rivers of water."

It may be that this one incident concerning the first thirty years of the Saviour's life—this glimpse at His youthful days—is intended just to show us *how* His thoughts were occupied and His time employed during the secluded years He spent at Nazareth.

"Thus may we read the thoughts that filled His soul,
When He walked through the fields at even-tide,
Or sat and pondered o'er the sacred roll,
Deep-thoughted, by His gentle mother's side."

With this thought let us conclude our meditations. The zeal for God and His truth which Jesus manifested at Jerusalem was succeeded by meek subjection to His parents. In the days of our childhood we learned the wondrous facts, and they appear more wonderful now than ever.

"At twelve years old He talks with men;
The Jews all wondering stand;
But He obeyed His mother *then*,
And came at her command."

May we listen to His words and become wise: lean on His atonement and find rest: learn of Him who was meek and lowly in heart, and become more and more like Him in zeal and humility!

J. C.

The Jewish Brothers.

THE Jews sometimes display a lofty principle, which shows that the divine light exists among them, although frequently concealed by the old incrustations of rabbinical institutions. In my own family an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility, and of a warm heart, but easily excited to wrath. He had a brother whom he dearly loved. One day they fell into a dispute, and each returned to his home in anger. This happened on a Friday. As the evening drew near, my good grandmother, who was another Martha, full of activity, began to make preparations for the Sabbath day. "Come, dear Joseph," she exclaimed, "the night is approaching; come and light the Sabbath lamp!" But he, full of sadness and anguish, continued walking up and down in the room. His good wife spoke again in anxiety. "See, the stars are already shining in the firmament of the Lord, and our Sabbath lamp is not yet lighted." Then my grandfather took his hat and cane, and, evidently much troubled, hastened out of the house. But in a few moments he returned with tears of joy in his eyes. "Now, dear Rebecca," he exclaimed, "now I am ready." He repeated his prayer, and with gladness lighted the Sabbath lamp. Then he related the dispute which had occurred in the morning, adding, "I could not pray and light my lamp before becoming reconciled with my brother Isaac." "But how did you manage to do it so soon?" "Oh!" he replied, "Isaac had been as much troubled as I was; he could not begin the Sabbath either without becoming reconciled with me. So we met in the street; he was coming to me, and I was going to him, and we ran to each other's arms and wept."—*Dr. Capadose.*

The Jews' Quarter in Rome.

From the Rev. W. J. Edwards' "Italy as I Saw It."

(See *Jewish Herald*, p. 81.)

WHAT a terrible chapter for the history of the people once so highly exalted might be found in this region! It was, I believe, in the sixteenth century, when that pattern Pope, Urban IV, took them specially in hand. He seems to have deemed it the one mission of his life to bend the shoulders of the stubborn generation to the papal yoke. He shut them up within a few acres, rendered pregnant with disease by the frequent inundations of the river; compelled them to wear hats, and veils of yellow, as the badge of their rebellion and imposed every species of restriction upon their occupations and trades which his fervid bigotry could suggest, or his cruel ingenuity invent. When the present pontiff assumed the triple crown, a

few of the oppressions were removed, which his predecessors, with a fox-like vigilance, had cunningly devised and sternly inflicted. But the concessions were far too paltry to justify the eulogies his flattering satellites so eagerly pronounced. They are still a tabooed race, and off caged by eight gates, opened and shut at the pleasure of the powers that be. They remind one of a large community of lepers, restricted to the precinct of an Eastern city. The one predominating aspect is that of squalid poverty, and the one predominating element that of filth. The women lounge on the steps of their doors, resting their heads on their arms, as if bewailing their fate, like the captive daughters of Judah, with their harps on the willows, in the days of old. They seem smitten to the dust, with neither the will nor the power to battle with their doom: a worse condition it would puzzle the most graphic writer of the day to depict. The people to whom "pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore,"—here seem stripped of every vestige of their former splendour, and sunk to the very lowest depths of degradation and woe, without even a shadow of the dignity they once possessed. Every brow looks wrinkled with care, every face pale with want, every eye drooping in despair. The very children seem burdened with misery, with scarcely a spark of animation to allure them to the innocent sports so genial to their period of life. They resemble flowers consigned to some gloomy recess where the sun never shines, and the sluggish atmosphere is laden with opposing elements, and remind one of the roses in the Temple Gardens, that would not bloom till the smoke-nuisance was abated by law, and forbidden to poison the breeze.

Yet, what has all this bitter persecution achieved? Nothing! It has proved as useless as cruel, and their present oppressors have as signally failed to extinguish the race as their taskmasters of old on the banks of the Nile. Like their forefathers in Egypt, they have multiplied in bondage. It is a singular fact, that, with all the misery of their condition—burrowed up as they are in the foulest recesses, where it might be supposed that every form of disease would acquire a fatal ascendancy and sweep them off by hundreds—they have much less sickness than their neighbours in the surrounding districts, and the Ghetto is in most respects the healthiest portion of the city. Fever is rarely found among them, and in visitations of cholera they are almost exempted from its virulent forms.

The Jewish population numbers about four thousand, and with all their misery they seem much more industrious than their fellow-citizens beyond the walls of their prison. Forbidden the higher departments of commerce, they are driven to the lowest occupations of life. Their shops—if narrow miserable holes can be so called—are chiefly stuffed with second-hand jewellery, rusty implements of trade, antiquated furniture, and old clothes. The females are said to be clever in the use of the needle, and specially skilful in the art of embroidering lace.

One more fact, and I dismiss this scene. The same tyranny that fixes the brand of proscription on these poor Jews assumes now and then the paternal air, and aims to persuade them into penitential submission. At stated periods of the year they are compelled to make their appearance in the Church of St. Angelo, and sit with grave faces, while a long oration is poured in their ears from the lips of a priest. I understand the topic com-

monly selected is the Messiahship of Jesus. Such a theme rarely fails to impress an ordinary congregation—a fact which ministers in England well know. But who can be surprised if here it should rather disgust than allure? A very edifying sight it must be! I pity the preacher almost as much as the assembly. Surely, if he has any sense of propriety, his task must be anything but pleasant.

Islington Young Men's Branch

OF THE

NORTH LONDON AUXILIARY.

[We are glad to record the proceedings of a Meeting for the formation of a Young Men's Association for mutual information and co-operation in the cause of the Jews; and cordially unite in the hope expressed, that the example will be followed extensively throughout the country.]

(COMMUNICATED BY THE SECRETARY.)

A preliminary meeting of this Branch was held on Wednesday evening the 13th of May, in the vestry of Islington Chapel, the Chair being occupied by Mr. Greey of the Upper Street.

The CHAIRMAN stated his belief that, especially at the present time, God is doing a great work among His ancient people, and that it therefore became the duty of Gentile Christians to be more energetic to secure their speedy evangelisation.

The SECRETARY of the Branch then made a brief allusion to the motives that should prompt the Christian in engaging in this great work; and explained that the especial object of this Association was to excite a deeper and more prayerful sympathy among young men on behalf of this cause, which it is hoped will be promoted by periodical meetings for prayer and scriptural conference upon subjects akin to the interests of the society.

MR. G. YONGE, the Resident Secretary of the parent Society, gave some extremely useful suggestions to those who felt disposed to join in the work, pointing out several ways in which young men might be especially useful in the practical part of the work—such as by distributing suitable tracts to their Jewish brethren with whom they might come in contact; and enclosing others in envelopes, and conveying them to respectable Jews. He hoped that this meeting, small as it was, would excite young Christians of other localities to combine for a similar purpose. He also suggested that one or other of the members might occasionally visit the Jewish quarter with a missionary.

MR. GINSBURG directed especial attention to the interesting literature of the Jewish people of past and present times, particularly in the German and French languages, which he said bore striking testimony to the profound learning and research of many Hebrew minds; for it was a well-known fact, that a large proportion of the learning of Europe was contributed by Jews. He thought that young men could not fail to find the study of Jewish history and literature extremely instructive.

After some interesting remarks from MR. J. S. JAMES, on the importance of the work, and prayer had been offered, the meeting separated.

Our Missions.

Our present Number contains articles of intelligence, adapted at once to stimulate exertion and to give increased earnestness to prayer.

The following communications are peculiarly interesting, as indicating the wide diffusion of a spirit of earnest solicitude for the welfare of Israel :

TASMANIA.

The Rev. J. M. STRONGMAN (Secretary of the Tasmania Auxiliary) writes, under date Hobart Town, Jan. 19, 1857 :

You will be very thankful to know that we have made a practical beginning with our Jewish Mission. Mr. D. Daniel, formerly a Missionary in Palestine, but for two years past residing in Melbourne, was recommended to our notice. He has been at work about two months, and with some exceptions has been kindly received. One of our ministers has lectured three times in our Mechanics' Hall, on Jewish subjects, and thus drawn attention to the mission. We have wished Mr. D. to move about very quietly. When we invited him we had no money, but we believe the silver and gold will not be wanting.

There are many Jews settling in the

colonies, and the Christian public might feel disposed to think of those dwelling among them. Already we have evoked some care for the Jew. We believe it will not cease till some spiritual fruit has been gathered. Many from whom we expected help, seemed at first to think this a hopeless task; but the way is opening and the clouds are dispersing. Encouragement is not wanting among the Jews. Many of them will listen and argue, and some, we believe, are reading the New Testament. Let us hope, in answer to renewed and increased prayer, they may yet see and recognise Jesus as the Messiah.

SAN FRANCISCO.

From San Francisco, California, March 20, 1857 :

At the last regular monthly meeting for Missionary purposes, held in this city by the First Congregational Church (of which I am a member), I undertook to report from time to time, in reference to the spread of the Gospel of Jesus Christ among the Jews. From myself and many brethren who are anxious to learn how the good work prospers in that portion of our Master's vineyard in which you labour, no apology is necessary for troubling you on a subject in which, no doubt, your sympathies are enlisted, and I therefore request you will have the kindness to forward to me, at your earliest convenience, the last published report of the Society with which you are connected, as well as such other information on that interesting subject as you may be able to supply.

Be sure there are many even in this "end of the earth" who offer prayers to God that He may be pleased to hasten the accomplishment of the object which your Society has in view; and I sincerely hope, with His blessing, you will be able to send us tidings of great joy in answer to this application, that we also may take courage when we learn the first fruits are coming in.

I say the truth in Christ that I have continual sorrow in my heart for my brethren and my kindred according to the flesh; for I also am an Israelite of the seed of Abraham—and it is with feelings of deep gratitude to the Almighty, that I look to the hole of the pit whence I am digged. Truly, "the wind bloweth where it listeth." By the grace of God I feel the necessity of a Redeemer, and am led to seek salvation through our blessed Saviour, Jesus Christ, who is over all—God, blessed for ever—Amen.

Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

With assurances of fervent prayers, through Jesus Christ, to the God of Abraham, of Isaac, and of Jacob, that in His tender mercy He will give success to the efforts of your Institution, even in a greater measure than you can even ask or think, and that you yourself may receive every spiritual blessing,

I am, &c.

C. MORRIS.

A similar application has been addressed to us from New York.

MARSEILLES.

From Mr. COHEN :

I am fully persuaded that the visits of our dear brother Mr. Davidson to the various missionary stations, will, by the blessing of God, be very beneficial to the missionaries who need such visits of encouragement in their work of faith and labour of love. I believe that no one could have been more adapted for this than Mr. Davidson, and I am perfectly convinced that if the missionaries open their hearts to him they will find in him a friend, a brother, and a father in Christ. As to myself, I have already received great good from his visit; he has, as it were, instilled into me new life and fresh vigour, and I have recommenced the work with all the energy of a young soldier.

As the resident Jews here are not accessible, on account of their mercantile position, Mr. Davidson proposed a plan which is rather a difficult one, and which I essayed when I arrived here; but it was not on such an extensive scale, nor was it so systematical as our friend's. The plan is this, to procure if possible all the names and addresses of the Jews here, and to call on them with a tract and request them to read it, and to call again, and, if possible, to have a little conversation with them on the subject, and that this should be done at least once a year and leave the result with God.

We have already commenced the work in prayerful dependence on the God of Israel, who has promised to be with His believing people and to bless their feeble efforts; but we hope to carry out the plan more fully as soon as we have received our tracts from Toulouse.

In general we were kindly received by those Jews on whom we called, and our tracts were politely accepted, with a promise to read them, but their infidelity is most horrible: very few of them believe in Moses, and I dare not repeat the way in which they spoke of him and the prophets.

We have had several interesting conversations with Mr. G——, who is still inquiring after the truth; yesterday we called on

him and remained with him more than an hour. Brother Davidson was the chief speaker, who proved to him from the Hebrew Bible the way of peace and happiness through Christ Jesus; he listened, as he always does, with the greatest attention to all Mr. Davidson said; and at the close, he said:—"What I am going to tell you is the truth of my heart, that I feel I receive more benefit from half an hour's conversation with gentlemen like you than I do in conversing with the under-rabbi for a whole year, and I am more edified in once attending a Christian place of worship than I am in attending the synagogue service for I do not know how long;" and when we were about to leave him, he asked me to give him six months, to read with him the New Testament through. I joyfully accepted his reasonable proposition, and we hope to commence our reading next Sunday, please God.

Our aged sister is still confined to her bed, and sometimes I fear that she will never leave it until she leaves it for the realms of bliss.

Subsequently Mr. Cohen writes :

The tracts have arrived, and I am happy to tell you that nearly all the Jewish families in this most important city have now been supplied with one of them, and although there were some who refused to accept them, saying that they did not like to have their minds disturbed, yet on the whole they were generally accepted with a polite bow, and with a promise to read them if it gave me pleasure. Let us now wrestle with the Angel of the Covenant, to send down showers of His Spirit upon the seed which has again been scattered among that people in this place, who are still beloved for the fathers' sakes; and let us earnestly ask the Sun of Righteousness to arise and shine with gentle beams on our public efforts. Yes, blessed Saviour, we need thine aid and heavenly blessing, without which all our labours will be fruitless.

LYONS.

Mr. FRANKEL, according to an arrangement previously announced, has retired from Lyons, which will be occasionally visited by Mr. Cohen. Mr. Frankel thus refers to his farewell intercourse with Jewish friends :

During the past month, I have been employed in taking leave of those Jewish families to whom I had gained access during my residence here. I feel it a very solemn

thing to leave, perhaps for ever, those towards whom I have been acting as a watchman, to warn them of their danger, and urge them to flee from the wrath to come.

Where will they be found in the last day? Will the preaching of the Gospel prove to them the savour of life unto life, or the savour of death unto death? I could only leave them with a sigh, and lift up my heart to God in supplicating the Spirit from on high to be poured out upon them, that they may be led to behold savingly the truth as it is in Jesus.

I can scarcely describe to you the kind feeling and regret they expressed. Had I been their own brother, they could not have

shown me more sympathy. They made me promise to write to them, which I hope to do, as a means of keeping up my connexion with them, and by letter to communicate to them the precious truths of the Gospel.

You will I feel assured, unite with me in imploring the great Head of the Church to accompany us with His favour and blessing, to bless me in my own soul, and make me a blessing to many.

FRANKFORT.

Mr. JAFFÉ's description of the Fair at Frankfort-on-Oder presents an interesting view of his mission in that town:—

Frankfort has again witnessed one of those scenes which, while it brings noise and bustle, life and animation, into every street, affords also to the Missionary of the Cross manifold and abundant opportunities of making known Him who is the centre of all true happiness and peace, and who came to reunite in Himself all the tribes of the family of man. The Fair which has now been held has been far more numerously attended than the former; no less than 7000 Jews were here, and among them an unusual number of Polish and Russian Jews. Business was carried on briskly and successfully, so that a still greater number of buyers and sellers are expected at the next fair.

I had plenty to do. From morning till evening my time was taken up in the great work. At one time I was arguing in the market-place with forty or fifty Jews, and at another time I was allowed to speak uninterruptedly to a number of calm and impassionate hearers, in a more retired part of the town. But the principal place of resort for the Jews was my Bible-stall; here they met in very large numbers, and here too the conflict was the hottest. Some would maintain that many passages of Scripture have in our Bibles been interpolated, and others again that the German translation of the Bible is partial and incorrect.

An old, venerable-looking Jew asserted that he had discovered five errors in the Pentateuch alone, and that if I were to grant him leave, he would point those errors out to me. I told him that I not only would not give him liberty so to do, but would also feel greatly obliged to him for it. For two hours he stood, with a deeply earnest and determined air, in search of the alleged errors, during which time a great crowd of Jews had collected around him, some supporting his allegation, and others again re-

proving him for his presumption, till at last he gave up the task as an hopeless one, and retired, amid the derisive scorn of the crowd, from the field. When quietness was again restored, I ascended several steps close by the stall, and earnestly called upon those Jews who were still present, no longer to cavil with and raise doubts against the Word of God, but solemnly and prayerfully to investigate its hallowed pages,—to see whether their expectation of a Messiah still to come was not as vain as it is delusive, and to study carefully the life and character of Jesus of Nazareth, in conjunction with the prophecies of the Old Testament, and ascertain whether He is not the One who was to come, "to finish the transgression, to make an end of sin, to make reconciliation for iniquity, and to bring in an everlasting righteousness." The most of my hearers listened with profound attention to what I said, and before I finished I heard several voices exclaim, "It is true, that if we strictly adhere to the exposition of the prophet's writings, we must coincide with you in the statement that the Messiah has already come, and that the Christian religion has the probability of truth on its side."

Several copies of the Word of God were disposed of on this occasion, and most parted with me in a kind and friendly manner.

I also sent this time, through the medium of the press, an affectionate invitation to the Israelites, to come to my house for friendly intercourse, but I regret to say that but few responded to my call.

With two Russian Jews, whom I accidentally met in the street a few days before the fair began, I had a very lengthened and interesting conversation. They evidently never spoke with a Missionary before, and all I told them was strange and novel to them. They put to me many questions,

as to the time of the Messiah's advent, the end that was to be answered by His coming, and the qualifications with which He was to be endowed for the right discharge of His office. Their curiosity and excitement was raised to the highest pitch, when I referred them to, and explained, the ninth chapter of Daniel, in connexion with the second chapter of Haggai, and the third chapter of Malachi, as fixing and determining the time of the Messiah's coming; as also the fifty-third chapter of Isaiah, as pointing out the object of His coming; and the sixty-first, forty-second, and eleventh chapters of Isaiah, as speaking of His qualification for His Messianic office. They evidently never seemed to have come in contact with these prophecies, though they were pretty well versed in the Bible; and no wonder that they were perplexed and confounded when, after having decided the meaning of the text, they heard me referring them to Jesus of Nazareth, as He in whom all these prophecies have met their

full and final completion. One of them felt inclined to be indignant, but his good-nature gained the ascendancy, and he remained calm and attentive all the while I spoke to them. They parted with me in a kind and friendly manner, and promised me to ponder the things in their hearts which they had heard.

Of Bibles and other portions of the sacred Scriptures, I have disposed as follows:—7 Hebrew Bibles, 10 German Bibles, 5 New Testaments, and 19 Pentateuchs.

Of tracts I have also given away a goodly number, and more than once the same individual who had received a tract came again, after he had read it, to have it changed.

The Rev. Mr. Belson and Candidat Gans, of Berlin, two of the London Jews Society's Missionaries, were also here, and I am thankful for the union and interchange of brotherly feeling I have enjoyed in their society.

BRESLAU.

Mr. SCHWARTZ, after referring to the solemnity of the Passover, thus proceeds:

On occasions like these, I am in the habit of attending the service of the synagogue, not from curiosity, but because in the deportment of the worshippers the religious mind is to some degree reflected, and because the opportunities for scattering the precious seed of the Gospel are frequent and seasonable. Since my last attendance at the synagogue, many innovations have taken place. An organ has been introduced, and a complete choir organised; and, I must confess, as regards the outward eye, it is certainly calculated to captivate the senses, and to delude the individual into the false hope of being in possession of the true mode of worship. Judaism being at present destitute of all vitality, endeavours to substitute the exterior pomp of the Romish Church; and, indeed, one unacquainted with the place, and the uncovering of the heads during the service, &c., might fancy himself in a popish chapel. The splendid deep tones of the renowned chanter, Mr. Deutsch, mingled with the solo voices of the melodious choir, all kept together in beautiful harmony according to the strictest rule of music, in singing the inimitable Psalms of the sweet singer of Israel; the burning of numerous candles, the solemn attire of the preacher, and his constant and mysterious opening of the ark where the law is deposited, together with numerous

other things, are calculated powerfully to impress and overwhelm the ignorant minds of the Jew, and to lull the conscience effectually into a deep slumber. This has actually taken place with many; but the great majority of the congregation, their consciences being previously undermined by the destructive tenets of infidelity, have lost all regard for religion, and they stand unmoved amidst all this splendour. The prayer for the dead customary on these occasions was read by the rabbi in the German language, and sounded more like a philosophical treatise on the immortality of the soul than a prayer of any description. Formerly such things were never questioned, and the belief in a future state was interwoven with the very essence of their being, but it has now become a matter of necessity to convince the fearfully fallen Jew of the immortality of the soul, by his own rabbi, not from the Word of the living God, but with the arguments advanced by heathen philosophers. Indeed, nothing was more descriptive of the condition of that remnant of Israel which I had before me, than the Haphtorah, or the portion of the Prophets which is read on this feast (Ezek. xxxvii.). It was a field of dry bones, and my heart, filled with sorrow, longed to unfold, at least to some of them, Christ Jesus the true Passover, offered up for the sins of a

perishing world. There were many of my acquaintances present: one of them kindly offered me a place, and provided me with a book, and, after the service was over, entered with me into conversation, which was no sooner done than we were joined by two other individuals. I had, on many previous occasions, preached to them the Gospel of Christ, and I looked upon one of them hopefully and with an expectation that he would receive the offers of salvation, and thus have a share in the glorious redemption which was effected by the blood of Jesus. He had been formerly in England, and there had opportunities of hearing the glad tidings of salvation, and found his heart at first very accessible to the truth, and had been the means of awakening a spirit of inquiry in the hearts of his two sisters, and they attentively listened to the message of mercy when I visited them. This they still do, but it is in a cold, polite manner, rather than on account of any interest in the truth; and it seems that here also the influence of the brother, as it had formerly operated for their good, is now exercised to their spiritual disadvantage. It had never shown itself to such a degree as on the present occasion. I thought it my duty to rebuke him solemnly, and to let him know the judgments of the Lord against such as trifle with His mercies, and warned him further to take heed before he utterly falls, lest there should not another opportunity occur in which mercy should be again offered to him. He replied nothing to this, and took leave abruptly. Upon the others, however, this short conversation had a different effect. One of them, Mr. S——, visited me a day or two after, with whom I had several very interesting and delightful conversations. Being a stranger, and only for a short time here, he was anxious to make good use of his time, and spent two whole afternoons with me. He was a man of a highly cultivated mind; and, at the same time, I am happy to say, sincerely desirous of ascertaining religious truth. It was of no small interest to me to find in Mr. S—— an honourable exception to the spirit of many of this class, and especially so, when I found that he occupied an influential position amongst a Jewish congregation in Austrian Galicia. He honestly confessed to me that, though he acted as a spiritual guide to some of his brethren, he was often at a loss how to impart religious instruction from a system which was both repugnant to reason and to the Word of God. Upon this latter part he laid great stress, and was indignant against those whose only aim it is completely to set aside the authority of the

Bible, and use it merely as a book which contains some good mottoes, which they twist to suit their sermons, and set up reason as their infallible guide. He eagerly listened to the special predictions concerning the kingdom of Christ, and was particularly attentive to those passages which foretold the sufferings of the Messiah, and it seemed to make a powerful impression upon him when I illustrated them by the actual history of Jesus, as having been fulfilled in His glorious Person. And seeing this happy result, I brought before him that part of Christianity which speaks to us more individually and to our consciences, for which I was especially anxious; and it pleased the good Lord especially here to give a visible sign of His blessing upon my humble labours. After he had compared his views with the testimonies of the divine record, Mr. S—— saw the fallacy of his hopes; and notwithstanding he laboured hard to establish them, he gave them up, and a change took place in the whole train of his thoughts. His spiritual pride was vanquished, and he stood like one stripped of all his splendour, upon which he laid great value, and waited for the compassion of some one who would supply him with a humble garb. Before his final departure he brought with him two friends from the same province, attired in the Judeo-Polish costume, and introduced them to me. Here, too, the Gospel of our Lord found an entrance; and will doubtless produce fruit in the Lord's own time meet for salvation. Mr. S—— took with him a number of tracts, a copy of the "Old Paths," in Hebrew, and five New Testaments. The other individuals were also very thankful for a copy of a Hebrew New Testament each, and I supplied them with some tracts for their own reading, and for distribution among their friends. The Lord give a rich blessing upon this my humble labour! In like manner I preached the unsearchable riches of Christ to more than one hundred and fifty members of the house of Israel during this month, both in this place and in the neighbourhood. Of this number, fifty were strangers from the adjoining countries of Poland and Austria, who, as usual, manifested a lively interest in the message of mercy; and there is no doubt left in my mind that our labour of love will be blessed from above, and will not be in vain with the Lord. Amongst the former number I have likewise had, during the course of this month, evident proofs that the seed of the Gospel, once taking root in the heart of the Jew, cannot, notwithstanding many adverse circumstances, be wholly suppressed. This I have had illustrated in

the case of Mr. W——, of whom I wrote to you some time ago. This person was, from the very first, very accessible to the truth; Judaism had long ago lost its influence over him, and when I first made his acquaintance, I found his mind, as is the case with many others, in a deplorable condition. He had no God to whom he could pray, and was consequently destitute of true peace, and when calamities crossed his path, he found solace nowhere, but a dreary void met him at every step, and when he ventured to look beyond the present, nothing but fear and despair. In this condition, the Gospel found him, and this heavenly message no sooner reached him than he willingly opened his heart, and very soon began to experience its benign influence on his depressed spirit. His resolution was to decide for the Lord, but his noble design was hitherto baffled and frustrated by the opposition of his wife and relations, and the only satisfaction I had was that I knew him to be a believer; and a solemn promise he gave me, that his children should be taught the truth, and thus imbibe in their early years the religion in which he found peace. Lately, I met him in the church, listening with pleasure to the discourse of a believing minister, and one of his boys at his side. After the service was over, he brought his boy to me, and desired I should examine him in the Christian religion; and on the whole, I

found that there was a good foundation laid for future development, provided he falls into the hands of believers. There are three boys who at present attend religious instruction in a Christian school. There are, however, other parents who, from motives of indifference or ignorance, send their children to Christian schools, and permit them to receive Christian instruction in common with other children, which in either case does not fail to be of spiritual good for them in after life. Over such, it is our duty to be on the constant watch, and there is not the slightest doubt that, though we are not always permitted, and thus far honoured to bring all in a direct way into the Church, yet is it by all acknowledged that the conversions that take place annually in this province are to be ascribed to our silent labour alone. During the year 1855, no less than thirty-four Jews were received into the Protestant Church of Silesia, by baptism; in the year 1856, eighteen; together, within the last two years, fifty-two, making a total number of *one hundred and eight* since I resided in this place. This is no small number, and I only pray that the Lord would watch over them, increase their faith, and make them fit subjects for His heavenly kingdom. Oh, what a triumph will this afford to the saints in heaven, to see so many brands, as it were, plucked out of the fire! May we be sharers of their joys!

HOME.

Mr. SAMSON gives the following description of the Passover Festival as witnessed by himself during the last month:—

In the first week of the past month, I found it rather difficult to get access to the Jewish houses, as they were too much engaged in making preparation for the approaching Passover.

Upwards of three thousand years ago, this feast was instituted among the Jews, on the fourteenth day of the month Nisan, to be a standing evidence and memorial to posterity of their signal deliverance from the bondage of Egypt, and from the sword of the Destroying Angel of God. And still is that feast observed, and every devout Jew prepares himself to obey the injunctions delivered to him from his fathers, relating to this solemn season.

I had several invitations from my Jewish acquaintances to be present at the celebration of that night. But as I could only go to one place, I preferred to go to a Jewish dining house, where I was sure to meet a large number of my brethren.

They were obliged to prepare two rooms for this occasion; in one, twelve Jews sat around the table; and in the other, seventeen sons of the house of Israel were gathered together. In the one room, the ceremony was conducted by the house-keeper, and in the other by a Polish rabbi. The tables were furnished in the following order:—

Three plates are placed on the table covered with a white cloth; in one are put three Passover cakes; in another the shank-bone of the shoulder of lamb, in commemoration of the Paschal Lamb—an egg, in commemoration of the offering brought with it, called the offering of the festival—both roasted on the coals. In the third, some parsley and the top of horse-radish,—in commemoration of the Egyptians making their ancestors' lives bitter,—and a cup of salt and water, likewise a compound formed of apples, &c., worked up to the consistence

of mortar, in memory of the bricks and mortar on which they laboured in Egypt. Every one at the table has a glass of wine placed before him, for on this night every person is obliged to drink four glasses of wine. The wine is made of raisins and water. Over each of these four cups a benediction is pronounced. Over the first is said the consecration of the day; over the second glass the history of the Egyptian bondage is read; over the third glass the benediction for food is pronounced, and over the fourth glass the Hallel is completed. (Psalms cxiv., cxv., cxvi., cxvii., cxviii. and cxxxvi.) After drinking the first glass of wine, the master of the table is to wash his hands, but not to say the blessing. He then takes some parsley, and dips it into the salt and water, and distributes it to all around, and says the following grace before eating it:—"Blessed art thou, O Lord our God, King of the universe, Creator of the fruits of the earth!" He then breaks the middle cake in the dish, and leaving one half of it there, he lays the other by till after supper. Then he takes the bone of the lamb and the egg off the dish, and all at the table lay hold of the dish, and say, "Lo! this is as the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry enter and eat thereof; and all who are necessitous, come and celebrate the Passover. At present we celebrate it here, but the next year we hope to be free men in the land of Israel." They then read over the whole history of their bondage in Egypt, and their deliverance by a mighty Providence; after which, they drink the wine, and wash their hands, and say a short grace. Then the master takes some of the bitter herbs, and dips them into the compound mixture of apples, &c., and offers up a short prayer. Afterwards he takes two pieces of cake and the horse-radish, and before they eat them, they say: "Thus did Hillel during the time the holy temple stood; he took the unleavened bread and bitter herbs, and ate them together, that he might perform what is said,—With unleavened bread and bitter herbs shall they eat it." The whole is concluded with a number of short prayers, a hymn, and the following words:—"The year that approaches, O bring us to Jerusalem!" Every countenance of those present appeared impressed with the solemnity of the occasion, and every heart gave utterance to language expressive of sincere repentance,—but the voice of conscience was, I fear, lulled again into a state of carnal security.

After the ceremony was over, I entered into conversation with several of them, di-

recting them to the true Paschal Lamb, "Christ our Passover, who is sacrificed for us." Some felt anxious to argue with me in order to display their dialectic powers; some argued for the sake of arguing; but others, again, from a sincere desire to know the truth. I had provided myself on this occasion with a good number of useful tracts, and distributed that very night sixty-four tracts and a New Testament, which were thankfully received. It was past twelve o'clock when I left the house, and they all kindly invited me to come again on the second night, when the same course of ceremonies is repeated.

Both these days are celebrated with great pomp, by extraordinary services in the synagogue, as are also the seventh and eighth days. The four intermediate days are distinguished from common days only by abstinence from servile work, and by the observance of several rabbinical restrictions. During the whole eight days they are not allowed to eat leaven of any kind.

As many of the wandering sheep of the house of Israel, who are travelling over the country the whole year, come on this and other feasts to London, and as I have access to four Jewish dining-houses, I had the privilege of meeting with as many as ten, fifteen, and twenty at once, and for hours disputed and reasoned with them concerning the things pertaining to the kingdom of God. There were those who never heard that such a book as the New Testament was in existence, and others who looked upon it as a mere idle tale. I even found those who altogether doubted the authenticity and genuineness of the prophetic books, and claimed inspiration only for the five books of Moses.

The subject upon which I argued with them was such as the occasion suggested; but I reasoned with them more especially concerning the sacrifices which were anciently offered up on the days of festivals; and showed that, as these festivals could not be legally celebrated without the offering up of the appointed sacrifice, and that without these there could be no forgiveness of sins, so now likewise these festivals cannot, at the present day, be scripturally observed.

This led me to set more clearly before them "the Lamb of God that taketh away the sins of the world;" and that, as it was necessary to select a lamb without spot and blemish four days before the Passover, so Christ, the true Paschal Lamb, came up to Jerusalem four days before the great sacrifice, and was examined before the tribunals, and declared to be without sin, according to Pilate's testimony: "Ye have brought

this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him."

I am glad to say, that the truth, which carries its own testimony with it, silenced many an objection, reprov'd many a caviller, and carried conviction home to the unthinking and unconcerned.

Tracts have in several instances been eagerly received and carefully perused, and, I believe, in many instances, have left a good impression on the mind.

I have also succeeded in forming some new acquaintances during the past month; the particulars of which, as also of some cases mentioned in previous reports, I shall leave for next month; hoping then, by the help of God, to give some interesting facts of what the Lord has accomplished through my humble instrumentality.

Poetry.

JUBILEE HYMN.

STRIKE the harp, O Judah!
Ye virgin daughters, sing!
Shout your great Deliverer,
Shout your Messiah-King!

Blow ye loud the trumpet
On Zion's holy brow!
Lo! your Saviour cometh—
Haste at His feet to bow!

Canterbury.

Bring thy sons, O Judah!
Thy daughters from afar!
Come, O scattered Israel!
Messiah's reign to share!

Let earth's redeemed nations
Join Israel's countless throng,
Aid to swell the triumph
Of heaven's eternal song.

SARAH A. RYMER.

Meetings of Associations, &c.

Deputations: Rev. John Reynolds—Rev. J. Wilkinson—Mr. C. D. Ginsburg.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMEN AND OTHERS TAKING PART. |
|-------------|---|-------------------------|--|
| February 22 | Nottingham—Halifax Chapel | Sermon | |
| " | " Rev. J. Edward's (Baptist) Cha | Sermon | |
| February 23 | " Hound's Gate School Room | Public Meeting | Chairman, Ald. Herbert; Speakers, Rev. S. McAll, Messrs. Hunter, Thomas, Clarke, and Cole. |
| February 24 | Mansfield—Wes. School Room | Public Meeting | Chairman, J. Watson, Esq.; Speakers, Revs. Messrs. Pomeroy and W. Jackson. |
| February 25 | Ridings—Independent Cha. | Lecture | Chairman, Rev. W. Colledge. |
| March 1 | Kettering—Rev. T. Toller's (Independent) Chapel | Sermon | |
| " | " Rev. Mr. Murrell's (Baptist) Chapel | Sermon | |
| " | " Wesleyan Chapel | Sermon | |
| March 16 | Radleigh—Independent Chapel | Sermons | |
| March 16 | Sudbury—Town Hall | Lecture | Rev. John Gill presided. |
| March 17 | Walden—Independent Chapel | Lecture | Chairman, Rev. W. Ballock. |
| March 17 | Briggstock—Independent Cha. | Lecture | Chairman, Rev. T. Lord. |
| March 18 | Dun—Corn Hall | Meeting | |
| March 18 | Norwich—Princes-street Cha. | Meeting | Chairman, Rev. Mr. Alexander; Revs. Messrs. Gould, Wheeler, Hallet, Harschall, &c. |
| March 19 | Drayton—Meeting House | Meeting | |
| " | Guiseborough—Baptist Chapel | Lecture | Chairman, Rev. T. E. Gibson. |
| March 20 | Welford—Independent Chapel | Lecture | Chairman, Rev. D. Williams. |
| March 22 | Market Harborough—in Cha. | Two Sermons | Rev. H. Tolers. |
| " | Quinton—Meeting House | Sermon | |
| " | Wood Dallington | Sermon, Evening | |
| March 23 | Ashley—Rev. T. Coleman's (Independent) Chapel | Sermon | |
| March | Gravesend—Town Hall | Public Meeting | Chairman, J. North, Esq.; Mr. Yonge. |
| March 24 | Rugby—Wesleyan Chapel | Public Meeting | Chairman, Dr. Paxton; Revs. Messrs. Bates and Angus. |
| " | Loughborough—Town Hall | Public Meeting | Chairman, Mr. Marshall; Speakers, the Revs. Mr. Stevenson and J. Goodby (Baptists), Mr. Mason (Independent), and Mr. ——— (Wesleyan). |
| March 25 | Crutten—Bell Inn | Meeting | |
| " | Aylham—Wesleyan Chapel | Meeting | Rev. J. Reynolds presided; Revs. A. Scarr, T. Swindell, C. Jeffrey. |
| " | Stamford—Ind. School Room | Lecture | Chairman, Rev. B. O. Bondall. |
| " | Hammernsmith—Broadway Cha. | Public Meeting | Chairman, Rev. J. Trestrail; Rev. J. Stoughton and Dr. Schubert. |
| March 26 | Delaton—Wesleyan Chapel | Lecture | Rev. J. Wilkinson. |
| " | Melton Mowbray—Rev. J. Twidale's (Ind.) Chapel | Lecture | |

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMAN AND OTHERS TAKING PART. |
|----------|---|---------------------------------|---|
| March 27 | Oakham—Independent Chapel | Lecture | Chairman, Rev. Mr. Bent. |
| March 29 | Halt—School Rooms | Meeting | |
| " | Worstead—Baptist Chapel | Sermon, Morning | |
| " | Mundesley—Missionary Chapel | Sermon, Aftern. | |
| " | North Walsham—Ind. Chapel | Sermon, Evening | |
| " | Peterborough—Wesleyan Cha. | Sermon | |
| " | " Rev. A. Murray's (Ind.) Chapel | Sermon | |
| March 30 | Wellington—Town Hall | Lecture | Chairman, Rev. J. F. Poulter. |
| March 31 | North Walsham—Ind. Chapel | Meeting | Rev. Mr. Browne presided. |
| April 1 | Hickling—Wesleyan Chapel | Lecture | |
| April 2 | Stalham—Corn Hall | Meeting | C. Cook, Esq. presided. |
| April 3 | Norwich—Independent Chapel | Lec. to Juveniles | |
| April 5 | Thetford—Wesleyan Chapel | Sermon, Morning | |
| " | " Primitive Chapel | Sermon, Aftern. | |
| " | " Independent Chapel | Sermon, Evening | |
| April 7 | Stoke Newington—Wes. Cha. | | Chairman, Rev. J. Jefferson. |
| April 8 | Brentford—Wesleyan Chapel | Public Meeting | Chairman, Rev. — Jackson; Revs. — Jackson, MR., W. C. Yonge, E. Moorley, and Mr. Yonge. |
| April 13 | Greenwich—Presbyterian Chu. | | Chairman, Rev. J. Duncan; Revs. W. Lucy, T. Timpson, J. Russell, and Mr. Yonge. |
| April 15 | East Cowes—School Room of Ind. Chapel | Address | Present, Rev. Joseph Waite, B.A. |
| April 17 | Romsey—Independent Chapel | Lecture | Present, Revs. Messrs. Morris (Bap.) & Crombie (Ind.) |
| April 19 | Winchester—Independent Cha. | Sermon | |
| " | Ipswich—Stoke Chapel | Sermon, Morning | |
| " | " Rev. Mr. Raven's | Sermon, Aftern. | |
| " | " Rev. Mr. Jones' | Sermon, Evening | |
| April 20 | " Town Hall | Public Meeting | Chairman, S. H. Cowell, Esq.; Revs. Jones, Lord, Raven, and Webb. |
| " | Salisbury—School Room of Scott's Lane Ind. Cha. | | |
| April 21 | Yeovil—Wesleyan Chapel | Address | Present, Revs. Messrs. Chancellor and Wood. |
| " | Manningtree—Ind. Chapel | Sermon | Present, Rev. J. W. Dawson. |
| April 23 | Wincanton—Independent Cha. | Lecture | Rev. F. Newman prayed. |
| April 23 | Castle Carey—Town Hall | Lecture | Present, Rev. J. E. Dwyer. |
| April 24 | Wells—Independent Chapel | Lecture | Chairman, Captain Phelps. |
| April 25 | Long Melford—Ind. Chapel | Sermon | Present, Rev. T. Flower. |
| April 26 | Clare—Independent Chapel | Lecture | Rev. J. Burgess prayed. |
| " | " Independent Chapel | Sermon, Morning | |
| " | " | Sermon, Aftn. & Address to Sch. | |
| " | Cavendish—Ind. Chapel | Sermon | |
| " | Troubridge—Rev. T. Menn's Tabernacle | | |
| " | Snowbridge—Wesleyan Chapel | Sermon | |
| April 27 | Bishop Stortford | Sermons | Rev. J. Gill. |
| " | Shepton Mallet—Argyle Rooms | Meeting | Revs. W. H. Hurdall, W. H. Aylen, B.A., and J. Gill. |
| April 28 | Warrminster—Town Hall | Public Meeting | Speakers, Revs. Messrs. Young and Johns. |
| " | Hertford | Lecture | Chairman, Rev. H. Gunn. |
| " | Haverhill—Ind. Chapel | Meeting | Revs. Messrs. Bowhay and W. H. Aylen. |
| " | " Ind. Chapel | Aftn. Add. to Ch. | |
| April 29 | Westbury—Up. Meeting House | Evening Lecture | Rev. R. Simpson read and prayed. |
| April 30 | Melksham—Independent Cha. | Lecture | |
| " | Colchester—Ind. Chapel | Sermon | Present, Rev. J. Jones. |
| " | " Wesleyan Chapel | Lecture | Rev. Mr. Davis prayed |
| " | " Wesleyan Chapel | Sermon, Morning | |
| " | " Rev. Mr. Davis's Cha. | Aftn. Add. to Ch. | |
| May 1 | Frome—School Room of Rev. D. Anthony's Chapel | Sermon, Evening | |
| May 3 | Long Ashton—Ind. Chapel | Lecture | |
| | | Sermons | |

THE Committee have resolved on making a reserve fund (by deposits with the London and Westminster Bank) of a portion of the balance in the Treasurer's hands, in the expectation of thus avoiding the pressure experienced in former years. It is hoped, therefore, that our respected friends will continue, and extend the measure of their support; that, while present agency is provided for, other openings may be improved, and a wider diffusion of divine truth secured.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, June 17, at 7 o'clock. Passage of Scripture for consideration, first chapter of the Epistle to the Hebrews. The meeting is open to all friends of Israel.

Just Published, gilt edges, price 4d., to be had of MR. SNOW, Paternoster Row, and (by order) of all Booksellers.

THE OFFENCE AND RECONCILIATION OF ISRAEL.
A SERMON ON BEHALF OF THE SOCIETY,
DELIVERED BY THE REV. T. M'CRIE, D.D., LL.D.,
Professor of Theology in the Presbyterian College, London.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 139.]

JULY, 1857.

[Price 1d.]

Contents.

| | PAGE | | PAGE | | PAGE |
|-----------------------|------|------------------|------|--------------------------|------|
| Our Progress..... | 101 | Frankfort | 110 | Amsterdam..... | 114 |
| Notice of Books | 103 | Bordeaux | 111 | United Presbyterian Mis- | |
| Our Missions:— | | Paris..... | 111 | sion | 115 |
| Wurtemberg | 103 | Marseilles | 112 | Contributions, &c. | 116 |
| Breslau | 108 | London | 113 | | |

Our Progress.

WE intend this number to be a kind of supplement to the Report, which we hope will be in the hands of most of our readers before this has reached them.

Mr. Davidson's visitation has supplied us with interesting information and suggestions for thought and action. His communications are more immediately intended for the consideration of the Committee, than for the gratification of the public. We have, however, the satisfaction to state, that we have no note of complaint in reference to either of the Stations visited; and that his visit has been a cordial to the spirits of the Missionaries, and a reviver to the cause in which they labour.

We hope to supply some extracts from his letters, as indicating the nature of his visits of inquiry and co-operation.

Our items of direct Missionary doings present the usual amount of intelligence—enough to awaken gratitude, and to sustain the lamp of hope. If asked why, in the absence of more numerous conversions, we persevere in the effort, we reply that we have at least the same reasons for continuing as we had for commencing the enterprise. We have the explicit command of God to preach the Gospel and to diffuse the truth; and we have the promise as explicit, that all Israel shall be saved. We are taught to estimate Jewish evangelisation at a very high price, from its influence on the Christian Church, from its unbroken connexion with final results of infinite happiness to the world of Jews and Gentiles. We find an additional motive in the admitted fact, that by human agency, under Divine influence, is the kingdom of Christ to be established and extended. We do not allow that the merits of the Society are to be estimated by the number of evident conversions; for what was our commis-

sion?—"Go forth with the pure Word of God, and sow beside all waters." It was not, Go reap; but, Go work. The promise was not that the gatherer should tread on the heels of the sower; but, "Weary not in well-doing, for in due time you shall reap, if you faint not." We have sown by the Missionary—by the Book. Has the seed gone beneath the surface?—Read of arguments with intelligent Jews, continued for hours, and re-samed again and again. Well, but you did not part at the Cross! True, but will he ever forget that argument? Will he be unmindful of the tearful earnestness with which the Missionary plied him on behalf of **Messiah**, the Saviour of the lost? The vision is for an appointed time.

If the aggressive movement on Jewish darkness and error is not made on the people collectively, there is, we believe, a working together for good of individual and desultory effort, the issue of which will exhibit a fulfilment of prophecy, for which, in the feebleness of our faith, we are not prepared.

The Jew who heard the truth in Marseilles, sits down to a humble meal with a kinsman in Manchester; some trifling remark elicits the fact that both have been drinking at the same fountain. The argument is renewed, and the impression is deepened. The Missionary was too much in earnest to be an impostor, and what he believed was too reasonable, too scriptural, not to deserve further thought.

Again, a Jew picks up a scrap of waste paper—there are words on it, such as he never heard before—what would he give for the book? He has it, and in the Gospel by John he finds the rest his spirit needs.

"You once gave me a New Testament; I read and admired until I found it contained too much of light and purity for me. I burnt it, but its words had laid hold upon me, and I cannot rest until I have the precious book again." These are not fictions, but sustained by truthful narrative.

We do not mistake conviction for conversion; but conviction so fastening upon the Jewish mind as to induce inquiry, and to keep the mind open to serious impression, is a great result; and we believe it exists to an unprecedented extent.

We cannot force the development, but we can so diffuse the truth, that the Jew may find it in all directions; and we can aim at awakening such an amount of prayerful sympathy as shall provide a band of Christian men ready for every kind office, and watching with deepest solicitude every movement of the Jewish mind.

The attention of our readers is now invited to a few extracts from communications by some of the Missionaries; given as they were penned, and penned as the heart dictated. We renew a plea for prayer on behalf of the Missionary band; for those who, amidst many anxieties, are seeking to guide the effort according to the will of God; and for our brethren and sisters of Abraham's seed who are, by means of their agency, brought in contact with that Word which will be to every soul "the savour of life unto life, or the savour of death unto death."

Our Mission is necessarily expensive, for to reach the Jews we must travel. The balance in our favour is rapidly diminishing: we mention this—need we urge it?

Notice of Books.

The Offence and Reconciliation of Israel. A Sermon preached April 15th, 1857, on behalf of the British Society for the Propagation of the Gospel among the Jews. By the Rev. T. McCrie, D.D., LL.D., Professor of Theology in the Presbyterian College, London. Snow, Paternoster Row.

If this sermon had been preached for any other Society than our own,—any one having for its object the conversion of the Jews,—we should as cordially and gratefully have acknowledged our obligations to the preacher as we do now. The train of thought which is here presented, as well as the kind and tender spirit which it displays towards the Jew, entitles it to the serious attention of all Christians; and is especially calculated, we think, to commend itself to our Hebrew brother. It is impossible for the most bigoted of the race of Israel to take exception to its contents; while a thoughtful and prayerful consideration thereof would, we feel certain, tend to a more favourable estimate, both of Christians and Christianity. We should exceedingly like to see this sermon circulated extensively amongst intelligent Jews, and venture to anticipate that it would be attended by the happiest results; while not a few Christians might be led, by the perusal of it, to an enlarged view of their obligations to that people, and learn some useful, and, in some instances, not unnecessary lessons of the best method of treating those who, though they are still, as a nation, in a state of unbelief, are destined ultimately to be brought into the fold of Christ. How near that long-desired time may be, we know not, but we know we are acting in harmony with the Master's will in doing all we can to prepare for and accelerate it.

Once more, and sincerely and gratefully, we thank Dr. McCrie for his valuable sermon.

Our Missions.

WURTEMBERG.

Report of Missionary tour by Rev. P. E. GOTTHEIL and Rev. J. L. MOMBERT.

On May 18th we set out together. After a few hours' journey we fell in with a young clergyman of this country, who evinced a deep interest in Israel, whose heart seems to be full of love for the Jewish cause, and who has some ideas of devoting himself to the great object of testifying of Jesus among God's ancient people. He told us, among other things, a somewhat startling circumstance, which, in spite of inquiries made, we have not yet been able to fathom. A Jew is reported to have been lately seen in a field, on his knees, wrestling in prayer before God. His struggles must have been intense, for the peasants who saw him report him to have repeatedly exclaimed, "Alas, alas, I have lost my Saviour!" We mention this circumstance as one out of

many, where the Lord is pleased to carry on the work of regeneration in secret.

On the evening of the same day we arrived at C—, where we found a most kindly welcome by Miss W—, whose whole soul glows with love for Israel, and who is ever ready to speak a kind word to the sons and daughters of Abraham, among whom she seems to be a great favourite. We sent for a Jewish teacher, Mr. C—, whose knowledge of the Scriptures is rather good. We read, according to a German custom, a portion of Holy Writ after dinner, and a most interesting occasion it was. The portion was Isaiah ii. When we came to verse eighteen, the question arose, what was meant by the idols referred to there? Whether they

were simply the gross representations of imaginary deities in stone, in metal or wood, the work of men's hands,—or whether they did not equally apply to the invisible idols of the mind and the heart—of the intellect and the affections? We arrived at the conclusion that all kinds of idolatry, gross and material, as well as its more refined and hidden forms, were meant; the idolatry of ancient and modern heathens, no less than that of genius, intellect, wealth, or of men, as prevalent among the most civilised nations of the present day. This led us to speak of the spiritual worship of the triune Jehovah through the Messiah, and the question arose, whether He had or had not yet appeared. Mr. C— seemed to have but little doubt that Jesus of Nazareth is the true Messiah. He did not take the offensive, as many Jews will do, nor the defensive; but maintained, throughout our interview with him, a decidedly receptive attitude,—a circumstance which, among literate Jews, is always a good sign; for a talmudical student is sure to use every weapon, and to twist it in every possible direction as long as he has the slightest chance for doing so: silence in such a case is almost identical with acquiescence. Mr. C—'s views about the atonement, however, are extremely defective and erroneous. He has confused notions of the office of the Messiah, because he has no scriptural views of sin. He appears, however, to search for the truth; he has perused several tracts with great attention and thoughtfulness, and evidently is thoroughly conversant with the contents of the New Testament. We put into his hands Dr. McCaul's tract on Isaiah liii. (which is much liked by the Jews) and a copy of the Scripture extracts. May the Lord help this brother to find Christ, and by His Holy Spirit give him grace to see that self-righteousness and merit are altogether out of the question in those who wish to find acceptance with God!

Friendly reception in a Jewish family.

—We called also upon a Jewish widow, who gave us a most cordial reception. She has a large family, is sensible, and of an inquiring turn of mind. We found at her house several of her friends, and had no difficulty to preach to them Christ crucified. It is astonishing and sad to see how the idea of self-righteousness and merit as the consequence of good works, as well as the idea that suffering on earth entitles man to happiness hereafter, have taken possession of the Jewish mind. Mrs. A— seemed to labour under impressions of that kind. She thought that the bare fact of her being sorry for sin was enough to

secure the forgiveness of God. Of the necessity of a Saviour, she seemed to have no idea. When we pointed out to her that, according to her views, she was virtually making God the instrument of sin, she seemed to perceive that those views were untenable, and that there was something wanted, which her own efforts could not supply. She spoke of her afflictions, and hoped God would *remember* her sufferings. We referred to sin, and our inability, as unholy, sinful men, unreconciled by the blood of the Lamb, to hold communion with God, the Holy One of Israel, who says, "Be ye holy, for I am holy." She is very ignorant, but by no means hostile to the truth, and received with gratitude the tracts and Scripture extracts we gave her.

We had also an interesting conversation with two young men, whom we found at her house, about the Messiah. They seemed to be in utter darkness, and displayed a most lamentable ignorance of the Old Testament Scriptures, as well as of the New. We referred to the necessity of being at peace with God; we proclaimed Christ as the Messiah and Mediator between God and man; we spoke of His love, and charged them to think of death and judgment, and their own position. They listened attentively to our speech, and promised to peruse the Old Testament extracts and pamphlets adapted to their case, which we put into their hands. They were very kind to us, and the children clustered round us, read to us in Hebrew from the Old Testament, answered our questions, and came to the mail coach to see us off. As long as we meet such evident marks of kindness at the hands of the Jews, we must go on sowing the good seed of the Gospel truth, in faith and hope, leaving the giving of the increase to God.

We left the same evening for M—. On our journey, we passed a place called D—, where we fell in with the Jewish teacher, who, on a former occasion, had been rather violent in his opposition to brother Gottheil, but was now very friendly indeed. This happens very frequently, and though, at the time when such an encounter takes place, we are somewhat cast down, we rejoice the more when we see how the Lord prepares the hearts of opponents for the truth. We are sure to be safe if we put our trust in Him, and strive to thank Him for our trials of faith as well as for our seasons of joy. Our interview was very short, but he invited us to visit him when we came again to D—.

The Lord worketh in secret.—On Sunday afternoon we went to C—, to see Mr. G—, whom brother Go: heil had seen

once before. (See *Jewish Herald* of Sept., 1856, page 141). We were obliged to take the Sunday, because this is the only day in the week, except Saturday, on which he is at home. We only wish we had every Sunday such a brother to call upon, and we should not object to go a few miles out of our way; for he is certainly a living monument of the grace of God, and the dealings of God with him have been most wonderful. Throughout our tour we have felt with much thankfulness that the Lord was preparing the way before us. At C — we had another instance of His kind providence. Mr. G —'s position is very difficult: the Jews know that he is friendly to Christianity; the teacher of the village is a most violent opponent of the truth; and Mr. G —'s wife also is quite averse to Christianity. Such being the case, we could not call upon Mr. G — at his home, nor send a note to him for fear it might fall into wrong hands. We called, therefore, at the house of a Christian friend, whom we desired to go and fetch Mr. G —, when we found that he himself entered the house at that identical moment. He was delighted to meet us, and promised to come and spend the evening with us. He was true to his word, and at an early hour he came, forthwith beginning to tell us how thoroughly glad he was to fall in with two Jewish brethren to whom he could open his heart, state his difficulties, trials, struggles, temptations, and griefs, and whose sympathy, advice and prayers he came to solicit. We were greatly struck with him, and delighted to notice how mightily the work of God had wrought in him. The remarkable features of his characters may be described by *openness, courage, and faith*. We shall speak of them in order, consecutively. His *openness* was manifest from his spontaneously communicating to us his great struggles,—from his specifying the temptations to which he is exposed, not from without, only but also from within. He told us his domestic grievances—the difficulties he had to experience at the hands of his wife, who is devoid of all sympathy with him, and deeply entangled in the superstitions of the Talmud, suffering herself to be influenced by the Jewish teacher in her opposition to her husband. He specified several cases, in one of which the teacher had advised his wife to pursue a certain course, because it was after all only a *little sin*. This led us to speak of sin in general, and to show to our brother that it was wrong to speak of a little sin or a great sin, but that everything contrary to the will of God was sin, and that the sense of our sinfulness and the utter im-

possibility of our covering or undoing our sins was indispensably necessary in drawing nigh to God. The teacher already referred to performs at the same time the duties of rabbi, and persecutes Mr. G — very much indeed, both directly and indirectly; but the mind of the latter is fully made up, and the Lord has hitherto given him grace to stand. The Jews, on the other hand, are compelled to honour Mr. G — for his uprightness and consistency. He told us that the first thing he did after the Sun of Righteousness had illuminated him was conscientiously to pursue his trade, and to deal honestly with all men. While he thus openly expresses his disavowal of Jewish rites and ceremonies, he nevertheless commands the respect of his Jewish brethren by his honesty. The Lord seems to have blessed our dear brother with great humility, and imparted to him a profound conviction of his own unworthiness and guilt. It was touching and delightful to see the openness of our brother: he literally opened his heart to us, told us of his own accord the secrets of his soul, the temptations to which he was exposed, and the sins which most easily beset him, and that not only in general terms, but explicit language. It seems that some thoughtless Christian has put into his hands a kind of Swedenborgian publication by a certain Zermhardt, who lived during the last century. The book seems to contain most unscriptural views about righteousness; to insist upon meritorious works, such as abstinence from animal food, from every kind of liquid except water, and to strongly recommend ascetic habits as well-pleasing in the sight of God. Mr. G — seems to have diligently studied that book, and is much troubled by its contents. We referred him, after arguing the points with him, to the fountain-head, and promised to send him an antidote in the shape of a most excellent work by Müller, the celebrated author of the "Hours of Heavenly Delight." We found it very sweet and delightful to preach to brother G —, for he seems to be all ear, bodily and mentally attentive to what we brought before him; and, withal, he is so very grateful for what affords us such sincere and heartfelt delight. He told us a circumstance which was most characteristic. His business takes him from home every day; he usually leaves early in the morning, and returns late at night. He has accustomed himself to occupy himself on his journeys in the following manner:—After offering a short prayer, he chooses a text from the Bible, *preaches a sermon to himself*, then sings a hymn, and finally prays to God for strength and light. He told us

the way in which God was pleased to bring him to Christ. One day he found a fragment of a book, in which he saw a narrative about the owner of a vineyard. It was, in fact, our Lord's parable of the labourers in the vineyard. This made a great impression on his mind, and he began to inquire for the work of which he had found the fragment, and on being told that it was the New Testament, he bought it, read it over and over, compared it with the Old Testament, and became at last convinced that Jesus was the true Messiah. He told us how he struggled and strove, and how the inherent power of the truth carried the day at last and made him low, laid him prostrate at the feet of Jesus, and how the grace of God enabled him to pray in the name of Christ. Christ crucified is now his all in all. This leads us to refer to his *courage*. The truth has divested him of the fear of man. He fearlessly acknowledges the truth of the Christian religion, not only to us, but to his wife, his fellow townsmen, and to the Jewish teacher. When in the synagogue, he told us, he often felt as if he ought to rise and cry aloud, "Men and brethren, believe in Christ." He disputes with the teacher about the truths of the Christian religion, and points out to him the inconsistencies and contradictions of modern Judaism. His intercourse with lukewarm and inconsistent Christians is a great drawback to him. The atmosphere in which he breathes is anything but encouraging, and yet the Lord has done great things for him. If professing Christians were only more Christlike, we should see thousands and thousands emerging from Judaism to seek refuge with Christ. Oh, that the Lord may be pleased to shed abroad more abundantly the Spirit of Christ, and of holiness among the members of His Church, and the blessing to the seed of Abraham is sure to follow. Mr. G— attends frequently at church, but owing to the thoughtlessness of nominal Christians, he now always goes to the vestry, whereas he formerly used to take his seat in the body of the church; but on leaving the church, some of his Gentile acquaintances accosted him, saying, "I say G—, is it not nicer with us than in your synagogue?" a sort of question which was anything but congenial to so delicate a mind as his. His *faith* appears to be great and intense. He *believes* in the Son of God with all his heart; he loves Him as the Saviour of his soul, and strives to prove his love by his obedience. Tears stood in his eyes when he told us, in glowing language, of what Christ had done for him, and how inexpressibly dear He was to him. Mr. G—

was with us for four hours, which we spent together with unmingled delight: we prayed and realised the Saviour's promise, that where two or three are gathered together in His name, He will be in their midst. We felt the blessing, and our brother left us assuring us that he also had experienced the same, that he went away with a lighter heart, brighter hopes, and greater faith, than when he came.

The Lord seems to be preparing Mr. G—, by trials and difficulties of no common sort, as an instrument for the spread of the truth. His knowledge of the Scriptures is very great and correct: the New Testament he almost knows by heart, for whenever we began to quote a passage, he finished it for us. He knows also a great many Christian hymns by heart. He is a thinking man, and has a fine imagination. His difficulties for leaving Judaism are of a domestic kind; he has an old father, whose grey head, he says, he wishes not to bring with sorrow to the grave, and his wife is still very strongly prejudiced against Christianity. Let us hope that the Lord, who in secret has wrought so effectually, will in His own way and in His own good time remove the difficulties which still remain.

On Monday, we went to W—, and had an interview with Mr. R—, the Jewish teacher, who is very, very ignorant, and presented a strange contrast to Mr. G—. We spoke about sacrifice, and asked him how he accounted for the fact, that while sacrifices used in ancient times to be the central point in the Jewish religion, there was no sacrifice offered now. He replied, "They have substituted *prayer* for sacrifice." We asked whom he meant by *they*, and he said "Our *sages*." We then pointed out to him, that without prayer no sacrifice could be offered in the Jewish economy,—that therefore prayer could not be the substitution of sacrifice,—that sacrifices were essential in the reconciliation between God and man,—that without the shedding of blood there was no remission of sin, and that the law declares, "Ye shall not add unto the word which I command you, neither shall you diminish ought from it," and "Cursed be he that confirmeth not all the words of this law to do them,"—that it was therefore evidently not the part of the sages to *substitute* anything for the commandments and statutes of Jehovah. Mr. R— maintained the authenticity of the Talmud, and its equality with the Bible. But he evidently knows not more about the one than about the other. He denied, also, the advent of the Messiah as a past event, but was unable to

account for the departure of the sceptre from Judah on the supposition that Shiloh has not yet come. He was, however, very friendly, and promised to read the extracts from the Tanach we gave him, and to diligently consider Dr. McCaul's "Old Paths."

On Tuesday we went to W—, and had a conversation with Mr. L—, who is convinced of the truth of the Christian religion, believes in the Saviour, but who, through want of faith in God, is afraid to openly acknowledge Christ. The cares of this world and the fear of man grow like weeds in his mind, and threaten, by keeping him fettered in the bondage of rabbinism, to choke the word. He told us that it was with a pang that he aided in the duties of the synagogue,—that he could not forbear smiling at the talmudical absurdities which now disfigure the solemn intonation of the passover. Oh! that the Lord would give grace to this brother to get emancipated by His free Spirit from the slavish fear of the world, and to be translated into the glorious liberty of the children of God!

We left the same day for C—, and met in the mill coach a young Jewish merchant, with whom we had some conversation about religion, and who was in a woful state of ignorance and infidelity. He said, "I am a merchant, and the only God I acknowledge is Mercurius, the god of merchants." Is this not sad? A son of Abraham acknowledging himself in the nineteenth century as a worshipper of a heathen deity! Light, light, more light! and let it be the light of heaven shining in the Gospel.

The next day we called upon the resident clergy, and were astonished at the utter carelessness and ignorance they evinced about Israel. One of them thought us almost beside ourselves to attempt what he considered, so hopeless a thing as to preach Christ to God's ancient people. The other gentleman was kind and friendly, but he also told us that his people had not been acquainted with the Heathen Mission for more than two years, and he feared that they would lose all interest, if he were to

bring before their minds the subject of the Jewish Mission. We generally find, that where the clergy are friendly to the cause, there the access to the Jews is easy, and *vice versa*. It was so here. We could only see the teacher, who seemed to know but little of Christianity; he promised to call upon us, but did not keep his promise.

The next day we went to E—, where we called upon Mr. H—, who, on a former occasion, had been anything but friendly to brother Gottheil, but was extremely kind this time. He knows much of Christianity, and frequently goes to church, but is far from being convinced of the necessity of a Saviour.

At U— we called on a Jewish teacher, who gave us a very cordial reception. He seems to be of an inquiring turn of mind, and wished us to call again upon him.

At G— we had an interview with Mr. E—, who, we were glad to find, goes on believing in Christ. He is a very enlightened man, fully acquainted with the truth, and well versed in Christian theology; but he has, unfortunately, the idea that it is his duty to remain in Israel without identifying himself with the Church of Christ. His case has been frequently brought under your notice, so we need not say more about him now.

On the whole we have much reason for gratitude to God for His goodness to us on this journey. We have had many opportunities for standing up as witnesses for the truth before our Jewish brethren; we have found many listening ears when we spoke of Christ and His dying love; we were permitted to preach Him to those who knew Him not, to set him forth as the way, the truth, and the life; to scatter the seed of life, and to find that the Lord in His mercy influenced the hearts of our hearers to receive us kindly and even affectionately. We have sown the seed in fear and trembling, yet rejoicing in the Lord; and we trust and pray that He may give the increase, that His word may spring up to life eternal in the souls of all to whom we were permitted to minister it. To Him be all the honour, the praise, and the glory. Amen!

In a note just received from the Rev. P. E. GOTTRELL, he communicates the gratifying intelligence of the baptism of a Jewish young lady, who had been for a considerable time under his instruction. At an earlier stage of her religious history, Mr. G. testified thus: "Her parents, who are wealthy people in France, have cast her off. But she has the firm assurance, that though father and mother forsake her, the

Lord, whose allegiance she is seeking, will not forsake her, but stick more closely to her than any other friend."

In the note above referred to, Mr. GOTTHEIL says—

Last week has been rather a busy week with me here. Besides a visit to a Jewish village in the vicinity, where I found the teacher in great mental distress, and endeavoured to convey comfort to his troubled mind from the Word of God, we completed the instruction of the French Jewess, whom I frequently mentioned to you as being under a course of preparation for baptism. And you will, I am sure, rejoice with me, that she has had strength given her to profess her Saviour. Yesterday, (Sunday, 14th), I was privileged to administer to her and her dear little girl the holy rite of baptism. As she is fully conversant with the English language, she has become a member of my English congregation, where she has attended regularly during her studies. Yesterday forenoon I preach-

ed from Ezek. xviii. 31, in conjunction with xi. 19, and xxxvi. 27, to a very full audience. In the afternoon, the sacrament of baptism was administered, and in the evening I preached again from 1 Kings xx. 11, on the Christian soldier's duties, engagements, obligations, and expectations. Between time, two converts came to converse with me, both from great distances, the one from Jerusalem, the other from Naples.

Let me bespeak your affectionate intercessions on behalf of our dear sister and her babe, that they may have indeed become, through grace, the children of the Most High; that a new life may have commenced in both; that they may not be ashamed of the Gospel or of the Cross.

BRESLAU.

Mr. SCHWARTZ presents some interesting particulars in reference to Jewish young men whose attention has been awakened; and it may be hoped that, at least in one instance, the heart has been brought under the influence of saving truth:—

Amongst my early acquaintances here were three individuals, whose spiritual case was of great concern to me, since from the very beginning they had shown willing dispositions to know the truth. I therefore cultivated their friendship, and endeavoured to bring them within the influence of the Gospel; and the Lord was pleased to bless my labour, and all three determined to have a regular course of instruction in the Christian truths. They were all, though still young men, to a fearful degree tainted with infidel notions, and were utterly ignorant of God's Holy Word. But, nevertheless, the voice of the truth found an avenue into their hearts, and I had every reason to be grateful and to hope for the best results. But it seems that the Lord had another object in view with them; for, all at once, my prospects were destroyed,—by the removal of one from this place by his friends to another scene and sphere of action, and the enrolment of the others into the army for three years' military service; and it is just now three years since that occurred. One of them, whose case I shall describe now, was the first of whom I received intelligence that he was in Berlin; and that was the only time. And during three years I received

no tidings whatever of him; and I often thought that the good seed would be choked by the bad examples of companions and the world in general. I prayed for him to the Lord; but, in the sequel, I found that my fears were but too well grounded; and had not the Lord had compassion on his soul, he would, at any rate for the present, have been wholly lost. At the beginning of this month, when making my visits as usual, in the neighbourhood, I accidentally met him, and was not a little pleased at this providential encounter. He was very friendly, and offered this and the other refreshment; but when I touched upon the subject for which I was most anxious, he turned away his head, and, to my great sorrow, I found very soon that sin had taken possession of his heart. I remonstrated with him, reproached his infidelity, and warned him of his danger; but all that I could obtain was a promise that he would call upon me when in town. He was honest enough to keep his promise, and visited me at my lodgings. I had here a full opportunity, which I had not before, to speak to him seriously. I could see no effect from which I could draw any favourable conclusion. He started objections, and waited for no reply, and even made

light of religion altogether. I offered to pray with him; but he refused, on pretence of having no more time, and left me abruptly, evidently in a state of mind as hardened as before. I could not but follow him with my prayers, and was grieved that a plant which I had nourished with such care, and from which I expected some fruit, should have been blasted and withered by the pestilential breath of infidelity, and determined not to give him up yet, but to follow him, and give him no rest; and thus, if it pleased the Lord, to rescue him from his perilous position; and this happened truly in a very wonderful way. I went, one Lord's day morning, to the military service, where a very faithful minister preaches. There His Royal Highness the Prince Frederick William generally attends the service. Not a few, therefore, are attracted from mere curiosity, and amongst these Mr. B— was. The minister preached a most effective sermon, and spoke chiefly to the consciences of the hearers, and I often thought this was well adapted to the case of my friend in the corner. I was anxious to ascertain whether he paid any regard to what was said, and found, to my great satisfaction, that he was attentively listening, and thus continued till the whole service was concluded. When I left the church he came up to me, took hold of my hand, and, with a joyful countenance, told me of the great happiness he felt in having gone to church this morning. From his altered behaviour, and from the whole circumstances, I gathered that an impression for good had been produced upon his mind, and that it had pleased the ever-merciful Lord to awaken the slumbering conscience by means of this service, for which I could not but be very grateful. The next day he came at an early hour; and from the very first I observed that, as he afterwards repeatedly told me, a change took place in his whole mode of thinking; and this favourable turn he proved by his actions. From this day he continued to visit me regularly, at stated times, and applied himself diligently to the study of the Scriptures, especially of the New Testament; and it is indeed with great thankfulness that I am able to record of him that he has laid hold of the truth, and that it continues to make a steady progress in his heart. The last time he was with me, he said it was with much pleasure that he now joined the delightful exercise of prayer, and that he felt much comforted by such acts of devotion. May the Spirit of the Living God continue to

operate in his heart, and may he soon be counted among those who love the Lord Jesus in sincerity and in truth!

Of the other two young men I had heard nothing since their enlistment. With one of them, at least, my fears were happily not realised; and the whole case had a very happy issue. It seems, indeed, that the seeds which I scattered years ago in his heart took deep root, and the hostile elements by which he was constantly surrounded were not able to eradicate them; but, on the contrary, served to enhance the value of the Gospel doctrines. There is in the army, however, a service every Sunday for both Protestants and Catholics, and detachments are *co-manded* by turns to attend their respective places of worship: only for the neglected Jew there is no provision made, and he stands isolated and totally abandoned. You cannot conceive the spiritual destitution in which these individuals are living. Most of them having been brought up with but very slight religious knowledge, and coming in contact with principles so destructive in their tendency of all religion, and not able, and unwilling even, to resist them, they greedily embrace them, and thus fall a prey to infidelity in its most deadly shape. Happily M— was one of those into whose heart the great truths of the Gospel found an entrance, and this proved, by the blessing of God, a means, not only of preventing his total fall, but of stimulating him to further reflection and inquiry. He very often attended the Protestant services, which, it appears, a believing minister conducted; in his leisure hours studied diligently the book of God; and, notwithstanding the trials which he knew awaited him, he was determined to follow up his convictions and confess Christ publicly. For this purpose he applied to a minister in L—, where he then was, who received him kindly, and completed his instructions, and received him into the Church of Christ by baptism. By this step the poor young man lost everything. His father had been a long time one of the representatives of the orthodox synagogue here, and was looked upon by the Jews as a very pious man; and when he left the army, and his conversion became known, he was deserted and forsaken by all his former friends and acquaintances, who consider him now a disgrace to his family. The minister of L—, however, who baptised him, very kindly interposed on his behalf, and did not leave him in this wretched condition. By his influence he obtained for him a situation in a Government office, for which

he is, by his education, well qualified. Before his final departure he took an affectionate leave of me; on which occasion I commended him again to the Lord. He

likewise brought his relation, who is one who served with him at the same time in the army, though in a different regiment and another locality.

FRANKFORT-ON-ODER.

Mr. JAFFÉ gives an encouraging view of his sphere of labour, although he has no very striking facts to state:—

The past month has passed by without any particular cases of interest; still I found plenty to do. The parties to whom my efforts are directed, though cold and indifferent in the extreme in matters of religion, are yet curious to know what the missionary has to say; they will put questions, and ask for the why and wherefore of every thing, often out of mere curiosity, and at other times again from an inclination to controversy; but, I am thankful to say, sometimes also from a deep-felt necessity. There are not a few who, convinced of the unsatisfactory nature of Judaism, or altogether disgusted with the flattering and beguiling prospects which infidelity holds out to them, would gladly seek that better portion in the religion of Jesus, and strive for a greater elevation of character, and the maintenance of purer and more ennobling principles; but who, from some consideration or other, whether of family connexion or worldly policy, are kept in a state of indecision, and consequent peril of falling a prey at last to Satan's wicked devices. Such persons are of all the most to be pitied, and our prayers and efforts in their behalf ought to be constant and unremitting.

My acquaintance with Jewish families is daily on the increase; and I can truly say, that I enjoy a large measure of respect and confidence of not a few. The Lord grant that my message may find its way into their hearts! I have, for some time, exerted myself to draw the young to me, but I find it to be attended with great difficulties. First, their school-duties (which, I must say, are very heavy) swallow up most of their time, so that it leaves them but few or scarcely any opportunities to attend to anything besides; and secondly, those who are employed in places of business have but little chance of absenting themselves; and thirdly, most of the young are tainted with rationalistic views, so that the Gospel has but little or no attraction to them. Such is the case with the Jewish youth more or less in every country, and the missionary has often had to lament over his inability or want of opportunity to induce the young to seek "the better part."

Mr. B—— is still coming to see me, but

not so frequently as aforesaid, for reasons already stated in my last journal. But I have still the highest opinion of his sincerity and earnestness of desire to become a participator in the blessings of the Gospel of Christ; and whenever Divine Providence will open a way before him, he will not linger in confessing his faith in Him, whom, I believe, he already loves and venerates in his heart. May the Lord appear for him!

From Mrs. K—— and her aged mother I have also had intelligence. They hold fast the hope, which the love of God has kindled in their souls of a suffering and all-sufficient Saviour, and will, at the first opportunity which God will open to them, joyfully confess their adhesion to and confidence in Him, whose love and mercy has been so richly and graciously unfolded to them.

I have received several very pressing invitations from clergymen, who live not a great distance from here, to visit some Jewish families, of whom they entertain some hope, who reside in their several parishes. I hope I shall find time to respond to their calls.

Some time ago I mentioned to you the fact that the Rev. Mr. S——, the superintendent of the diocese, had sent a circular writing to all his clergy, calling upon them to open their churches to me, and to assist me in every way, whenever I propose holding any meeting or preaching a missionary sermon; and I have availed myself of this opportunity, and have on successive Sundays already delivered fifteen missionary sermons, and will have to preach seventeen or eighteen more before I shall have visited every part of the diocese. The receptions I have met with on the part of the clergy have hitherto, with only one exception, been most cheering. The attendance at church, during service, generally speaking, was good; some were filled to overflowing; no doubt the novelty of the thing and curiosity induced many to come. But what the effect of my preaching has been, I cannot as yet say.

The animosity against the Jews is strong and deeply rooted; and are they, who were wont to hate the Jew, to be taught to love him; they who took a pleasure in de-

riding and mocking him, to be taught to pray for him; and they who, from their mother's breast, have been instructed to regard the Jew as the enemy of the cross, to be taught to interest themselves in his welfare, and contribute their mite towards his conversion? No! that cannot be done at once, it must be a work of time; and when that long wished-for time arrives, then the conversion of Israel will be greatly accelerated. I hope, if the Lord spares my life, to visit the diocese at least twice a year. To most of the places, where the distance was no more than eight or nine miles, I walked in order to save expense; and to those places which lay the farthest from here, a conveyance was generally sent for me: still I found it by no means an easy task to preach two or three sermons every Sunday, and often to walk fifteen or eigh-

teen miles besides. But blessed be God that he gives me the strength to do it; He has been most gracious to me since I was here; in restoring me to my former strength and health; and that shall be brought as a joyful offering on His altar, to be devoted to His service and glory.

Last Sunday evening I delivered my second missionary sermon in the Lower Church here. The attendance was not so good as at the first, for the reason that the German Christians, who are not accustomed to an evening service, prefer, during the summer months, to spend their Sunday evenings rather at any place of amusement than at the house of God. Still I had a large number of attentive hearers, and am led humbly to believe that the interest in Israel's welfare is on the increase.

BORDEAUX.

Mr. FRANKEL is enabled thus to write, soon after commencing his mission in this city:—

The mission, I am happy to say, is beginning to assume a cheerful aspect. We have, already, access to nearly twenty families, the details of which I hope to give you in my next. The establishment of a little "Société des Amis d'Israël," and a monthly prayer-meeting for Israel, *aren'traîn*. We have had, and still have, many difficulties to overcome, especially in interesting the members of the National

Church; but, by prayerful perseverance we hope to succeed. I feel now, more than ever, what a glorious privilege it is to have access to the Throne of Grace by the blood of Jesus,—there to seek counsel and guidance in time of difficulty,—there to take courage in the midst of trials and discouragements by the way,—there to be refreshed, and go on our way rejoicing.

PARIS.

Mr. BRUNNER writes:—

The Lord, who is with us in this most arduous and difficult work, watches indeed our warfare, and when He sees our hands wax feeble and our hearts faint, He discloses to our view, from the midst of the surrounding clouds, some gleams of hope, bidding us to proceed and be of good cheer. There are always in our work some little incidents which the missionary is happy to trace and record as illustrative of a divine agency being at work.

A long time ago I happened, by chance, to buy something in a shop without knowing that the persons (consisting of two sisters) were Jewesses. The same day I was visited by a Christian lady (Madame M—), to whom I recommended that shop. This kind lady patronised it, and in course of time felt a friendly and Christian solicitude for the two sisters, to whom she gave some religious tracts, which were received and read. Madame M. thought the whole time that they were Catholics, but omitted no opportunity,

when it was offered, to recommend them to read the Bible. The two sisters evidently tried to keep secret their origin and religion, for fear, no doubt, of losing the patronage; but when, lately, this pious lady inadvertently asked them to what confession they belonged, they avowed themselves Jewesses, but added that they hoped that their religion would not create a prejudice against them. Madame M. soon dispelled this fear by an increased interest and solicitude, and continued for some time to be to them a messenger of peace, until, upon their request to see one of their nation converted to Christianity, she gave me their address. It was then recollected that it was through me that Madame M. first knew them. On visiting them I was received very kindly; they were not free from prejudices against the person of our Saviour, and not a little surprised at my assertion that Jesus was the true Messiah, whose advent, life, and suffering were foretold by the prophets

and for whose rejection Israel was cast off; but still evinced a readiness to hear and examine whether these things be so. They requested me to continue my visits, and I trust that, by the help of God, they may prove a blessing to their souls.

I made lately the acquaintance of an intelligent Jew, Mr. R—, who is married to a Catholic woman, with whom he has seven children, but who is unfortunately imbued with the poisonous drugs of infidelity. He affirms the existence of a God of nature, but rejects the God of revelation,—carving for himself a creed which is neither sound nor tenable. But what is remarkable in this case, and at the same time proving the dissatisfaction these vague and unscriptural theories yield

to their apparently zealous defenders, is that this very person desires his children to be brought up in the Protestant faith, and for this end requested my assistance.

One of my inquirers, Mr. Z—, of whom I entertained great hopes, is now preparing to return to his native country, because I could not succeed to find for him an occupation which could enable him to remain here and continue under my instruction. I trust, however, that the seed which has been deposited there has taken root, and will, by the grace of God, in due time, yield its precious fruit. I have received a letter from Mr. G—, of whom I gave a little note to you, and it appears that he is making progress in divine truth.

MARSEILLES.

Mr. COHEN is still cheered by tokens of the divine blessing on his work.

I have met with much, during the past month, for which I ought to feel thankful to the God of all mercies, who permits me to see that the message of salvation is not proclaimed by me in vain.

Among the many of my brethren to whom I have preached the Gospel during this month I have had some with whom I had repeated conversations, and who were searching the Scriptures for themselves; and two of them confessed to me, that from what they had read in the Bible and in the tracts I lent them, they were convinced that Jesus was the very promised Messiah. "Yes," said one, "if Jesus is not the true Messiah, then the Bible cannot be true."

One young man whom I have known about six months, and who was once greatly opposed to the truth as it is in Jesus, now expressed the delight he felt in conversing with me, and in attending Christian worship; he said, "You never leave me, nor do I ever leave the church, without sincere emotion; whilst the Jewish service leaves me cold and unmoved; I think this strange, and know not how to account for it." I explained to him the difference, and the reason why the one could move him, and the other not. As he left me, I could not but help thinking that here one can plainly perceive the working of the Holy Spirit, though the man himself knows it not, nor can he account for it; but blessed be God, those know who experienced the same thing long before they understood it.

I have also had with me a Jew from Rome, who was extremely ignorant of Christianity. When I first saw him, I lent him an Italian New Testament, and he daily called on me for about a fortnight.

He manifested great willingness to be taught, and I hope he was so, by the Spirit of God. One morning he called and repeated to me the third and fourth chapters of St. John's Gospel, which he learned by heart; and he then told me, that he was quite convinced that Jesus is the Messiah; but I have not seen him since.

This may give you another idea of the work in this most important city; thus, I have lost sight of a great number since my residence in this place, not a few of whom have left me,—like this Roman, not only with New Testaments in their pockets, but portions of it in their hearts. Let us remember them in our prayers, and earnestly ask God the Holy Spirit to continue the work of grace in their souls, so that many may be led to the full enjoyment of the Gospel of Christ.

Mr. G— is still steadily pursuing his inquiries after the truth, and I believe that I can freely say of him, that he is more than convinced of the truth of Christianity.

The other day I called on a Jewish merchant, for the purpose of leaving a tract, and as he appeared to be what the French call *aimable*, I took the opportunity of calling his attention to the sufferings of our Saviour for the sin of the world, to which he listened with a great deal of interest; and as he told me that he had an Italian Bible, which he found in his cellar, I told him I should like, before I left him, to mark a chapter for him to read at his leisure. He brought me the Bible, and I turned to Isaiah 53rd, which I found already marked. I asked him whether he had read this chapter, as it was marked; he said, "I have not read it yet; it was a

friend of mine who marked it for me, and requested me to read it. You ought to call on him; he is more a Christian than he is a Jew." I asked him who this friend was; he said, "his name is Mr. G——." I told him that I knew the gentleman perfectly well; and this led me to speak to him more fully of Christ and His Gospel. I remained with him for about two hours, and we parted friends, and I have seen him several times since. I cannot tell you of my joy when I heard this of Mr. G——, and from the mouth of a Jew,—I thought it so noble of him. May the Lord be with him,

and strengthen him in the inner man, and fit him for the kingdom!

I hope to leave for Lyons on the 4th of June. The Lord giving me health and strength, I hope to spend my time thus:—Lyons,—June, July, and August; Marseilles,—Sept., Oct., Nov., Jan., Feb., Mar., April, and May,—Montpellier, Nîmes, Avignon, &c., I hope to visit, during the month of Dec.;—thus, I shall be eight months in Marseilles, three months in Lyons, and one month in Montpellier, Nîmes, and Avignon.

LONDON.

We should be sorry to abridge the following statement by one of our Missionaries, so replete is it with Jewish memories, and the yearnings of Christian affection.

Mr. B——, a young man of respectable and intelligent appearance, was introduced to me, one Saturday of last month, by one of my old Jewish friends, Mr. S——. When I entered into conversation with him, about ancient prophecies and predictions, pointing out to him Je-us Christ as the centre of them all, as well as of our salvation, he plainly intimated his desire to belong to those who bear that name. He did not particularly awake my interest and sympathy in his desire for baptism, although Mr. S. assured me of his sincerity, as it would only be increasing the number of nominal Christians, which, alas! are already very numerous.

It seemed to me, that the mere outside of a simple Protestantism, which Mr. B. had an opportunity of observing in his native country, was a cause of so much attraction to him, as even to produce this desire in him; which is not seldom the case with some of my Jewish brethren on the Continent, when, having shaken off the trammels of Judaism, they do not like any longer to belong to a community who cling tenaciously to so many ceremonies and observances, which are as many occasions to expose them as heretics in the eyes of their co-religionists; they therefore choose the Protestant religion, which displays so much to its advantage, over all other religious systems, with respect to that point. However, at a second interview, which, humanly speaking, was an accidental one, as I repaired to the very same place where he stood to take shelter from a very heavy rain, I found that my exertions, as well as the tracts I gave him, have not failed, by God's blessing, to give to his heart, at least, in some measure a right bias. His lan-

a conscience already roused. He told me that he did not keep any of the Jewish observances, not even the Atonement-day; he did not believe in a revealed religion; but, continued he, not believing in a revealed religion, would be equal to denying the immortality of our souls, which, he exclaimed, "is impossible, as it would be bringing man, as a rational being, to a level with the lowest animals,"—a terrible idea indeed. He then confirmed my assertion, that the New Testament bears more than anything to the evidence of the ancient writings. He is perfectly convinced of the real and true connection between both, in spite of all rabbinical objections. He also told me that he attends divine service on the Lord's Day in St. Paul's, with a Christian family, who, at present, take much interest in his temporal concerns. Though he did not find it convenient that I should call upon him, he gave me his address, that I might write to him. May his choice of the Protestant religion, by the help of the Spirit, not be merely for convenience-sake, but an answer to that serious question, what should I do to be saved?

On a Friday evening I entered the room of a Jewish family, named W——, to enquire for a young man who lived in their house, being the tenants of it. I was not a little struck with the scene around me, which very nearly presented my father's house to me, on a similar occasion in my earlier days. The table was covered with a snow-white cloth, two candlesticks were on it, and several other arrangements, according to tradition. Both he and his wife sat at the table, with their Hebrew Prayer-books, which are composed of whole chapters of the sacred volume, as well as

prayer and reading book. She wore a white cap which covered nearly two-thirds of her forehead, that her hair might not be seen.

We, I mean as Jews, cannot help being awed by such scenes, to which feelings of veneration for that part of our life when we were in our own paternal house, associate themselves; where our pious and tender parents continually inculcated on our minds what unspeakable joys await us in the world to come, as a reward for the contempt and sufferings to which we are exposed among the Nazarenes.

I must confess I hesitated for a little while to preach the Gospel to them, for fear of disturbing them at so solemn a moment. But, who would believe that this family listened to me with great readiness, and afterwards manifested even more esteem for me than before?

According to the Jewish habit, he asked me what my engagement in London consisted in. I answered him, to explain the Word of God rightly to all those who wish to hear it. He then bid me sit down, and brought a Hebrew and an English Bible, but without the New Testament. I asked him whether he had ever read the New Testament. He said that some years ago he travelled about the country, dealing in various articles; but not knowing the law of the land, he had no license; he was therefore sentenced to thirteen days' imprisonment, but as he became very ill immediately after this, he was removed to the hospital, where he was very kindly treated; they also gave him a New Testament, which he read very diligently, so that he is acquainted with it.

When I directed them to the Messianic passages in the Old Testament, and spoke to their consciences, they were rather silent though attentive listeners. "But," said

he, "I am born a Jew. How can I change my religion now?" She said: "Perhaps you embraced Christianity when you were in great need, as many do in London?" They accepted my tracts with pleasure, and both read them, even while I was there. When I asked them, if they did not consider my visit very intrusive, they said, "Oh no, for we still consider you as our brother, and wish you to call on us again." I am very glad to observe, that it is very encouraging for our work to meet even with orthodox Jews, who having laid aside all superstition and hatred against the cross, receive us very kindly, and listen to our message willingly.

Mrs. G— is a widow with one child, to whom I was in the habit of preaching the Gospel about fifteen months ago. I recommended her at that time to some Christian friends; but I could not succeed in awakening their interest in her behalf. She returned to her native country, where she remained about a year; however, a few weeks ago, she came back to London, with more firmness and resolution than before, to confess the name of Christ before the world. She is at present under the instruction of Dr. Ewald.

I had also a warm debate with three other Jews, two of them of my acquaintance, and the third a stranger. Questions and answers were mutually given; but not such as passion and anger produce, but which conscience dictated. I am glad to state, grounded on their own expressions at the end of our discourse, they were brought to think, that perhaps after all, Jesus, whom for many centuries they refused to acknowledge, is indeed the true Messiah, from whom they have not only to expect their national restoration, but the individual restoration of their souls.

AMSTERDAM.

Free Church of Scotland Mission. From Rev. Mr. SCHWARTZ.

Within three months, several Jews have been baptised, under rather remarkable circumstances, by three ministers of the Dutch Reformed Church, viz., Drs. Van der Ham, Molenaar, and Hasebroek, and myself. On the 25th of December, Mr. Van Ronkel was received at Utrecht into the Church of Christ by Dr. Van der Ham. Only a year ago he wrote verses praising Dr. Meyboom and Jesus. Then he only knew the Greek Christianity of Groningen; he now knows the Israelite Christianity of the Bible. Sure I am that all who know Mr. Van Ronkel, and especially the worthy minister with whom he has studied the

Scriptures during several months, will bear their testimony that the God of Israel has wrought a wonder of mercy on this son of Abraham.

On the 26th of December, an Israelite mother with four of her children were baptised by me. Her eldest son, of sixteen years, did not confess Jesus, as he does not yet recognise Him as the Messiah promised to the fathers of old. I mention this expressly in order that our Jewish readers may see from it, that none but those who are really convinced of the truth of the Gospel, and ask to be permitted to profess Jesus as their Messiah, are baptised. The mother

was induced to attend the Sectch Mission Church by reading one of our placards, with the inscription "Circumcision and Baptism." In a single word, I would just remark, that we put up placards because Christians in Great Britain do the same, advertising beforehand the subjects on which they intend to speak. They believe that if the world and the devil have a right to call the attention of the people to the lies they proclaim, Christians are bound in duty to use all legal means in order to induce the people to "come and see." Besides this, these placards have not been a voice in the wilderness. Many a Roman Catholic dates the beginning of his conversion to the reading of such advertisements, and even in Amsterdam a daughter of Israel was induced thereby to come and to hear proclaimed the Word of Life. I am, therefore, very happy to see that even those that formerly shook their heads now make use of the same means. (Good, conservative, orthodox people objected to the placards, as something like a profanation of holy things.)

On Sunday, March 6th, an Israelite was baptised at Hasdenyk, by the Rev. Mr. Mulnaer. He is a native of Poland, was taken prisoner at Bomarsund, came to England, became acquainted with the Gospel, having got in an hospital a New Testament, and is now engaged by the Dutch to serve in the West Indies. The name of the respected minister, and the manner in which he has written about that baptism in the last number of the *Herald*, give us the happy assurance that even this son of Abra-

ham has found peace in Christ Jesus, and that he has been registered among those who wish to fight under the banner of the Cross, Jesus being the great leader and conqueror.

On the 15th of March, a young Jewess was baptised by the Rev. Mr. Hasebroek at Amsterdam. In the prison her attention was directed to the fifty-third chapter of Isaiah, and it pleased the Lord to bless the reading of it to her soul. She read the New Testament, got regular Christian instruction, and was solemnly received, in the presence of a great congregation, into the visible Church of Christ.

No one, I believe, will deny that these various baptisms, administered within so short a time to such different persons, in so remarkable circumstances, may justly be called "a sign of the times." Only twenty-five years ago people would have thought impossible what we now see with our own eyes, and wherein many heartily rejoice. Everywhere prayer meetings in behalf of Israel are established; many ask for the conversion of God's ancient people, and we know that whenever the time of the Lord has come, and He wishes to do great things, He always begins with stirring up His people to pray for the very things He is about to accomplish. Here we rejoice in these prayer meetings, being convinced that they will be blessed unto those that pray, and to those for whom these prayers are offered, and that they shall promote the honour and glory of Him who made His people willing to pray.

UNITED PRESBYTERIAN MISSION TO THE JEWS IN LONDON.

The following extract from Dr. Cunningham's journal will, we are sure, commend our beloved friend to the affection and sympathies of our readers.

Dec. 20, 1856.—In the market-place, Duke's Place, from two till about a quarter past three, amidst a great commotion. The first question put to me was, How did He rise on the third day? I said, Christ rose from the dead in reality, and according to prophecy, (Hosea vi. 2). Jonah in the whale's belly was a type of him. The next question, put by another Jew, was, How was the Sabbath changed? *Ans.* Because of the new creation, (Psa. cii. 18). Several said, No, no. *Ans.* Yes. And the times of Messiah are described in Jer. xxxi. 22; and a new covenant is foretold in verses 31-34. A Jew replied, I do not care for the prophets; I adhere to the law. One of the police here told me to remove; and I retired to a quieter place about four or five yards off. An aged Jew

said he was only about thirty-two hours in the grave. And was that three days? *Ans.* You overlook the Jewish method of reckoning periods of days, which was to commence with the first and end with the last, including both. Another Jew said, I have been in Scotland. The Scotch are —. They cheat the Almighty out of a day. Another Jew said, The Jewish Sabbath was to be perpetual. For it is said, "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations." *Ans.* The very same expression, "their generations," is given as the period of the priesthood of the sons of Aaron, (Exod. xxvii. 31.) But it is a matter of fact that the priesthood of Aaron has ceased. And it is alike true that the authority of the

seventh-day Sabbath has been given to that of the first-day. And God gave a prelude of the change of the Sabbath-day by permitting the children of Israel to take a day's journey in the wilderness of Sinai on a Sabbath, (Exod. xvi. 1, 30). The Jews here shouted greatly. After this I turned round and talked to the Jews who had been behind me, concerning the love of Christ, His divinity, and infinite justifying righteousness. There was now a large audience. At last one of the police force, who had interfered twice before within a few months, came forward, and ordered me off. I think some of the Jews had prompted him. Taking advantage of this interruption, some of the youths struck me with decayed fruit. And some one shortly afterwards threw upon me, from behind, a mass of flour; seeing which, the policeman ran after the youth who threw it, and rebuked him for helping to carry out riotous proceedings, which he himself, instead of keeping the peace, had initiated. I told the man on duty that I should make inquiry as to the length to

which the powers of the force extended. The people themselves removed from me the matter with which I had been invested. I left them all in quietness, reciprocating with them good bye. I omitted to mention that in the course of the discussion a Jew said to me, You will be writing home a flaming account of your success to-day. *Ans.* I never write lies.

Dec. 22.—In order to ascertain within what limits street-preaching might be prosecuted without interference from the police force, I waited on Sir Richard Mayne, chief commissioner of the metropolitan police, who courteously informed me that he had given no new instructions on that subject to the force under him; that on the whole his directions were favourable to street-preaching, but that three things must be observed: first, that the thoroughfare be kept clear; secondly, that there be no riots; and thirdly, that the inhabitants of no district be annoyed; besides, that when any case of misunderstanding occurred, that should be tried by itself, as it was impossible to lay down a general rule.

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Since closing the Accounts till June 24th 1857.

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THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, July 15, at 7 o'clock. The meeting is open to all friends of Israel.

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DELIVERED BY THE REV. T. M'CRIE, D.D., LL.D.,
Professor of Theology in the Presbyterian Coll'ge, Lond.n.

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[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
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PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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AUGUST, 1857.

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Contents.

| | PAGE | | PAGE | | PAGE |
|----------------------------------|------|-------------------------------------|------|-------------------------|------|
| The Epistle to the Hebrews | 11 | Quarterly Financial Statement | 124 | Frankfort-on-Oder | 128 |
| Jews and Jerusalem | 120 | OUR MISSIONS:— | | Belgium | 130 |
| Letter to the Editor | 123 | Bordeaux | 125 | London | 131 |
| | | | | List of Meetings | 133 |

The Epistle to the Hebrews.

In the memorable year of the first Crystal Palace, when, amidst the throng attracted to London from almost every part of the world, it was expected that a large number of the Jewish people—citizens of the world—would be here, the Committee were desirous that, in connexion with other agencies of spiritual good, the Society's Missionaries should circulate among them copies of the Epistle to the Hebrews, accompanied with a few brief notes of elucidation and application. The preparation of this Tract was cordially undertaken, and gratuitously and ably accomplished, by one of the Tutors of the Jewish College. It is not surprising that the Tract should expand into a volume—very valuable and most appropriate for the use of intelligent and inquiring Jews; but the publication came too late for the occasion, and has had but a limited circulation—far more limited than its merits entitle it to. The Committee will probably be induced to publish an edition with abridged notes; and, in the meantime, the *Introduction* is commended to the serious attention of both Jews and Gentiles:

"A LETTER addressed nearly eighteen centuries ago to the seed of Abraham, on matters of the highest importance, and to a great extent on the distinctive features of their own religion, has undoubtedly some claim on the attention of the Jewish people now, and cannot but be regarded as possessing for them a real attractiveness, at least on historical grounds; and this interest must be heightened when the composition itself comes from the pen of one who was himself a Jew, and who therefore could enter into Jewish feelings and habits of thought.

"Under those circumstances, the following pages are presented to the

notice and study of those of God's ancient people whose lot has been cast among us. We have the most satisfactory evidence that the Epistle, of which an exposition is here offered, was written by Paul, one of the Apostles in the early Christian Church, and whose intimate relationship to Judaism is thus described in his own words: 'Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee.' A disciple of Gamaliel, he had peculiar opportunities of becoming perfectly acquainted with the views which the Jewish teachers of his day held, and which the people generally received.

"An account of the circumstances under which Paul became a Christian will be found in the following expository notes. On the reasons why his name is not appended to this Epistle, some suggestions are offered. [See conclusion of this article.]

"This address to his brethren—preserved as it has been by the Christian Church among its inspired documents, has from time to time been found by *Gentiles* to answer the most advantageous ends, and especially that of enabling them to understand the meaning and force of the institutions which were originally delivered by God to Moses, and through him to the Jewish people. It forms a supplement to the books of Moses, which Christians regard not only as important, but indispensable. Guided by its light, we cease to look upon the records of Levitical forms and ceremonies merely as annals of a bygone age. We learn to appreciate the rites thus presented to our view as the embodiment of great principles applicable alike to all ages. We see in them the foreshadowing of great events which in due time transpired, and which concern us as men, as sinners, and as immortal beings: and we have also the opportunity of ascertaining the mind of God concerning those events, in their immediate connexion with ourselves and our destiny.

"An enlarged and enlightened acquaintance with Christianity can never be acquired, except as an adequate comprehension is previously attained of what scriptural Judaism was. This Epistle to the Hebrews therefore supplies a great desideratum; and, by helping Gentiles to understand the Divine appointments of the Jewish religion, lends them most valuable assistance in securing clear and distinct views of their own Christianity.

"But though the perusal and study of this Epistle offer such advantages to Gentiles, it must not be forgotten that primarily it is the property of the 'elder brethren.' In presenting it to these, then, in its present form, we do but bring under their notice what is *their own*, from a strong conviction that it is as much calculated to enable Jews to see what Christianity is, as it is adapted to enable Gentiles to see what Judaism was in its divinely-appointed arrangements.

"The purposes for which the Epistle was originally written render it peculiarly valuable as a text-book for Jews, whether their thoughts be altogether unfriendly to Christianity, whether their inquiries are being directed to its claims, or whether they have avowed their acceptance of it. It was originally addressed, in all probability, to Jews resident in Palestine, who had in considerable numbers professed themselves attached to the Christian religion. But this their avowal exposed them to the reproaches of their brethren according to the flesh, to the persecution of ecclesiastical rulers, and to the strongly expressed objections of Jewish

teachers. And there were times when, under those combined influences, these professors were ready to waver, and began to question whether they had acted rightly in ever declaring themselves adherents to the new doctrine. This state of mind it is the object of the Epistle to meet. It invites these Hebrews to a review of the whole case of Judaism in connexion with Christianity. It proves that the religion of Jesus is not only not an innovation upon the Mosaic economy, but rather that which in all its distinctive features the Old Testament had pointed out and had taught men to anticipate. It shows that by the language of prophets and psalmists, God had most emphatically called attention to the *temporary* character of the Levitical dispensation; and that in the same way he had, through successive ages, announced the advent of a *permanent* economy, with whose features—as portrayed *predictively*—Christianity would be found closely to correspond *in fact*; so that if a Jew rightly understood the books of the Old Testament, he could not fairly withhold his assent from the truth of the facts and doctrines set forth in the New Dispensation. And the great object of the writer throughout the Epistle is to show that the Jew loses nothing by embracing Christianity, but is in every respect a real gainer—that the same privileges which he enjoyed under his own economy, meet him again in the arrangements of the Christian scheme, but in a form more valuable, more accessible, more spiritual and permanent. From such representations a powerful argument is drawn against going back to Judaism on the part of those who had professed to leave it. Why should they recede, where to maintain their position was but to follow out Old Testament instructions, and at the same time to enjoy blessings far in advance of those which had ever been attained or even offered under the system which had now been superseded? Why then revert to that system? Why not stand fast in the faith, with increasing light and advancing comfort?

“It will be seen, that in conducting such an argument, and following such a line of thought, it was natural to introduce those very points upon which an *inquirer* would wish to be informed. The views of Christianity which had a tendency to confirm the professor, were exactly those which were calculated to guide and interest the inquirer. For this additional reason, as affording information on the prominent features of Christian truth, the following pages are commended to the candid perusal of those whose minds, not perfectly satisfied with their own religious views, are desirous at least to know the grounds of that hope which the Gospel professes to give.

“May He whose Spirit, we doubt not, directed the Apostle to write this letter, and whose providence has preserved in His Church so valuable a portion of Divine truth, grant that those whose eyes shall rest on its statements and arguments, may study them prayerfully, weigh them fairly, and assent to them fully, fervently, and for ever.

“*Windsor, December, 1851.*

“J. A. M.”

The following are the author's remarks in reference to its being the Epistle of Paul:—

“It would be sufficiently understood, even without the appending of the name, who the author was. The withholding of the name may fairly be regarded as the natural result of an unwillingness, on the part of Paul, to add to the prejudice which was entertained against him by the Jewish rulers, since to have increased this would have rendered them more

inveterate against the Gospel which he preached. And he would, of course, be anxious not to expose the receivers and readers of his Epistle to any new persecutions, which would in all probability have been the consequence, if it had been publicly known in Palestine that even from Rome he had addressed the Jewish converts, and this too in terms implying the cessation of the Jewish polity and power, and if it were also known that this communication had been favourably received by them. Besides it was not necessary for Paul to give his name to those, not a few of whom had enjoyed the benefit of his personal instructions, who had sympathised with him in his sufferings, and who could identify many of his expressions with language which he had been wont to employ on former occasions of intercourse. The learner can recognise the composition of his instructor though the teacher's name be not appended. The child can in the style of paternal address discern his father's heart, and detect his pen, though there were affixed no signature by which to identify it. The Christian who has derived spiritual advantage from the labours of his pastor would need no more than to read or hear a pastoral exhortation from him in order to be sure of its authorship. Its tone, its manner, its structure, its prevailing topics, would be as sure a proof of its authorship as even its signature itself. Thus undoubtedly was it with the Hebrew Christians in Palestine in regard to this Epistle. They needed not to be told its writer's name—they knew its authorship from other sources, and they were prepared to estimate its value, to yield to its fervour, to be affected by its arguments; and as they recognised their friend and teacher in the instructive and affectionate sentences which they read, many were the hearts which reciprocated the fulness of the prayer with which now the Epistle concludes—"Grace be with you all. Amen."

Jesus and Jerusalem.

No. IV.—THE EARNEST TEACHER.

We last saw Jesus at Jerusalem—a zealous youth, "sitting in the temple amidst the doctors, hearing them and asking them questions." More than eighteen years roll away before we hear of Him again in the city of David. Most probably, during this interval, he had been many times up to His Father's house to keep the different festivals; if so, He came simply as one of the worshippers, undistinguished from the rest by the eye of man. But on Him the complacency of God rested, for He was *the perfect worshipper*; one whose will was parallel with the Divine will, and whose heart was in perfect sympathy with God. What a glorious object is this sinless One for us to contemplate and delight in!

This second recorded visit of Jesus to Jerusalem presents some striking points of difference to the first. There is a *temple scene*, and a *chapel scene*. Let us look at both, and seek grace to learn more about the character of Christ—more of our obligations to Him, and of our duty towards His truth.

The feast of the Passover was about to be held:—"Jesus went to Jerusalem and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting." He purged the sacred courts of these traffickers, saying, "Make not my Father's house a house of

merchandise!" Here we still see Him "about His Father's business," and join with the disciples to admire that fervent consuming zeal which He then displayed (John ii 17). How great the difference between the youth of twelve years of age, and this fervent reformer! Truly "He was anointed with the Holy Ghost and *with power*." When He rises up to vindicate His Father's honour, who can stand before Him? Long before this the prophet Malachi had exclaimed—"Who may abide the day of His coming, and who shall stand when He appeareth; for He is like a refiner's fire." That fire, in its full manifestation, is yet to be kindled; and the above question is yet to be answered. Oh! if we would stand in the day of His appearing, let us listen to Him and learn of Him now.

Those who witnessed this display of His power inquired for a further sign, and the Saviour replied:—"Destroy this Temple, and in three days I will raise it up." These words were misunderstood, remembered, and brought forward afterwards as evidence against the Saviour. Had those who heard them humbly inquired their meaning, instead of answering captiously, what deep and precious truth would have been unfolded to them! But they were too proud to ask instruction, and so remained ignorant, prejudiced, and blinded. "He spake of the temple of His body;" and His words found a wondrous fulfilment in his own death and resurrection. "He was *greater than the temple*"—more wonderful, beautiful, and glorious. He was the dwelling-place of Deity, the meeting-place for God and the sinner, the place of acceptance, and the fountain of blessing; yet man did his utmost to "destroy that temple," and he seemed to have succeeded when the Holy One was laid in the dust. But "He could not see corruption." The temple is rebuilt, and stands, beyond the reach of death or change, upon the mount of glory. "In Him dwelleth all the fulness of the Godhead bodily;" yea, "it hath pleased the Father that in Him all fulness should dwell."

"He is the temple we adore,
The indwelling majesty and power:
And still to this most holy place,
Whene'er we pray, will turn the face."

With what holy earnestness did the Saviour from the beginning teach that He was the substance of all types, the manifestation of God, and the source of all spiritual and eternal life! He could take Himself for His theme, because to know Him and the Father is life eternal; and none can know or come to the Father but by Him.

We pass from this public scene to one in private, equally wonderful, containing richer and plainer unfoldings of the same truths He had taught in the temple. There is every reason to conclude that the interview of Jesus with Nicodemus took place at Jerusalem. The connexion before and after intimates this (See John ii. 23 25, with John iii. 22). Nicodemus, too, is always mentioned as residing at Jerusalem; his being a ruler of the Jews, or one of the Sanhedrim, would render this necessary (See John vii. 50, xix. 39). There is something pleasant in the thought that this precious discourse, so full of the most important truth—so honoured in all ages of the Holy Spirit—should have been delivered in Jerusalem. Would that all whose minds yet linger round Zion with filial fondness knew the value of these wondrous teachings. To some, indeed, of Abraham's literal children these gracious sayings have become a thousand times more precious than Siloam's fountain or Bethesda's healing

pool; and they have roamed with far deeper joy this vast temple of truth than any of their father's felt in the peerless structure on Moriah's brow.

Let us enter the humble room in which this never-to-be-forgotten conference took place. The truths announced—the manner of the teacher—and the lessons to be learned, should all be considered.

Regeneration, redemption, responsibility, are the mighty themes on which the Great Teacher dwells. He assumes what all Scripture had previously taught and all history demonstrated—that man was utterly ruined and depraved; that he could not help himself; that no creature power could assist him; that his helper must be Divine; that his recovery to holiness and God came from above. He spake of a kingdom—a new state of dignity and purity, affording scope for all man's powers and a portion suited to his desires and immortality. But man must pass through a marvellous change—greater than creation itself—before he could enter on that state or belong to that kingdom. The hearer was perplexed and astonished; repelled, yet spell-bound. His reason starts up and utters incredulous questions; but still something within him said, "This is a teacher come from God"—listen to Him. "The Master in Israel," perhaps, felt conscious of his ignorance, and abashed in the presence of "THE TRUTH," even truth incarnate; so he sat and listened while Jesus spake as even He had never before spoken to His own disciples. He shewed the connexion between regeneration and redemption; between what the Holy Spirit would do in man, and what Himself would do for man; He taught that a work within could only grow out of a work without. But first He glances at His own dignity as the Redeemer (13); then at His work, shadowed forth by the serpent in the wilderness, in which expressive type the necessity for, the manner of, and the results from, his sacrificial death, are so exquisitely described. Then comes that *text of texts* which shows the very heart of God—that pitying, yearning, giving heart; that infinite heart of love; the teeming womb of redemption, with all its blessings and glories—"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" "So loved!" God loved Israel even when clutched by the poison-fangs of fiery serpents—so loved as to find a suitable remedy; and He so loved the world, when clasped round by the old serpent, and even nestling in his killing embrace, "as to give His Son!" Oh, let it be written in characters of everlasting light. "God commendeth His love towards us, in that while we were yet sinners Christ died for us." "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

Surely the Saviour, by connecting these two great points of regeneration and redemption together, intended to teach that it is only by believing the truth concerning redemption that we can be born again; and most solemnly does He show the responsibility of these to whom the merciful testimony comes. "Light is come," and it is a fearful thing to lose it. Truth is clearly revealed, and it is a terrible crime not to believe it. Jesus knew this; He knew the awful doom of the unbeliever—of the man who would not receive the gift, nor look to the Healer, nor believe the testimony, nor prize the love of God. Hence His earnestness. He put all compliment aside, and came at once to His subject. He repeated His assertion; illustrated His testimony; laid the heart of man bare;

contrasted it with God's heart; left the character of God without a shade, the way of salvation without a single stumbling-block, and the unbeliever without the least excuse. Who teacheth like Him? We know, O Saviour, that thou art the teacher come from God; thine is the eloquence of Divine wisdom and the earnestness of Divine love.

Nicodemus came to Jesus attracted by His excellency. Let all who believe on Jesus seek grace so to act that they may attract inquirers to them. This is especially necessary in those who have to do with Jews. Jesus willingly received Nicodemus. He knew his character, his prejudices, and the shame he felt to be *seen* coming to Him; yet how kindly did He deal with him. It was only one *individual* that came, yet Christ threw His whole soul into the work of instructing him, and unveiled truth more fully than He had done before. What an example of faithfulness, zeal, patience, earnestness, does Jesus present! Here we learn *what* we should teach and *how* we should teach it. Like Paul, our heart should glow with our subject, but we should be "gentle as a nurse cherisheth her child." The one hearer of the Great Teacher departed. Thoughtful, silent; yet undecided he went his way. And the Teacher waited and prayed. He had sown the seed, and it was not lost. Two years after it showed a little sign of vitality (John vii. 50), and a few months later it burst into vigorous life around the mangled corpse of his visitor. Was it not, as Dr. Hamilton beautifully surmises:—"that the death of Christ, which shocked and scattered the open disciples, was a spell which drew this secret disciple to Calvary. There it was, as Moses lifted up the serpent, so the Son of Man was at last lifted up. He was lifted up, and He drew Nicodemus to Him. His own mysterious prophecy is now fulfilled, and this Son of Man is withal the Son of God. The heathen centurion has just exclaimed as much, and Nicodemus feels it true. His death is a miracle eclipsing all the marvels of his life, and truly this is the Son of God. To Nicodemus what a commentary was now *visible* on the words of that eventful evening—for "God so loved the world that He gave His only begotten Son!" And to millions besides him has the conversation in that humble room become a glorious saving reality—a theme for continual thought—a fountain of unspeakable joy—the subject-matter for an eternal anthem.

Let us persevere in telling these great saving truths to Jew and Gentile; let us be patient with the hesitating, and hopeful of dull and prejudiced scholars. He of whom we speak "is with us always," and can make His own gracious words to be the germ of eternal life. Sow we on, then, though in tears, and we shall reap in joy.

Correspondence.

TO THE EDITOR OF THE "JEWISH HERALD."

Will you allow a plain man to give his reasons for adhering to the cause advocated by your "Herald?"

I like to view the cause, first of all, in the light of the Bible alone; and simply to ask—What have we, as Christians, to do with the Jews?

Well, they are a people—sinful, immortal, responsible—like ourselves; and if saved at all, to be saved by the truths held forth in their own sacred books. These books they do not understand (according to the

prediction—Isa. xxix. 10); and instead of seeking Divine illumination, they have gone to men who have bandaged their eyes and closed their ears by subtle and absurd traditions. In this state they go forward and perish, unless the truth be brought home to the conscience and the heart by the power of the Holy Spirit (according to the promise—Isa. xxix. 22; 2 Cor. iii. 16; Rom. xi. 25, 26). But He employs human agency, as it is written—Rom. x. 13, 17.

They need no other Gospel than that by which we are saved; but, inasmuch as they hold the truth in misapprehension and enveloped in prejudice, they seem to need a different agency from that employed for the heathen, or for ignorant (so-called) Christians—men of God, prepared by Jewish studies to deal with Jewish minds; and best of all, Jewish Christians who by grace have themselves struggled out of the darkness of Judaism into the light and liberty of the Gospel, and who show its happy and holy influence in a consistent life. Such an agency your Society employs.

The Jews are a people whom God has separated to Himself, and constituted the depositaries and witnesses of His truth among all nations. To the present day their condition attests the authenticity of those Scriptures which predict Israel's sins and Israel's woes. But there are brighter lines on the prophetic page, to be fulfilled in Israel's reception of the Christ crucified by their fathers; and in the beauty of holiness and in the joy of salvation, which are to distinguish them as the people whom God hath chosen for Himself, to show forth His praise and to be a blessing in the whole earth.

To this they cannot attain except by a living faith in the Lord Jesus Christ, and this can only be imparted by the life-giving Spirit, according to Zech. xii. 10; Ezek. xxxvi. 25; xxxvii. 5.

We must, then, lift up the cross in the midst of them, and bid them look—we must “prophesy” to them, and then plead with the Holy Spirit to breathe upon them that they may live (Ezek. xxxvii. 4, 9).

Here is our stand-point, and from it we ought, I think, to look back with shame and penitence on long neglect and indifference, and forward with joyful expectation, that on the means now called into exercise the God of Abraham will shed His abundant blessing. The Spirit of God is in the Churches, and in proportion as He awakens the Churches to prayer and holy effort, will His saving influences descend on Israel, until the promise is fulfilled to its largest extent. “Israel shall blossom and bud, and fill the face of the whole earth with fruit.”

I have my own views as to the restoration of Israel to Palestine, but they have nothing to do with your object, which is simply their spiritual ingathering to Christ; an object so urgent, so important, and so extensive that it may well breathe in our constant and most earnest prayers, and inspire our holiest and most unsparing exertions.

LAICUS.

Quarterly Financial Statement.

THE following items of account were placed before the Committee at the last meeting, and it is deemed desirable that our readers should be made acquainted with them.

Receipts and Payments of the Society, from the commencement of the Society's year to July 1st, 1857.

| | | | | | |
|--|------|----|---|------|------|
| To Balance brought forward | 1101 | 18 | 7 | | |
| Receipts, Associations, Donations, &c. | 270 | 0 | 6 | 1371 | 19 1 |
| By Payments | | | | 880 | 10 7 |
| Balance in hand | 491 | 8 | 6 | | |

From the above it appears that the amount received up to the July 1, has been £270 Os. 6d.; last year the amount was £349 4s. 11d.,—shewing a deficiency this year of £79 4s. 5d. The disbursements—withstanding all the April payments were (with the consent of the auditors) included in the account of last year, and consequently do not appear in this—amount to £880 10s. 7d., whereas last year, when the April account was not so disposed of, the payments were up to this day £742 9s. 8d., shewing an increase this year over last year of £138 9s. 11d.

The view thus presented is not so bright as we could have desired, but we perceive nothing to depress or awaken fear. The excess of expenditure has arisen from excess of action.

The field over which the exertions of this Society extends is large, and the Missionary must travel. This involves journeying expenses, while his home and family must still be supported. The visits of Mr. Davidson have confirmed this view. The Missionaries at Lyons and Marseilles have visited, or are visiting, Toulon, Bayonne, Bordeaux, and other towns.

A deficiency of Missionaries at home has been supplied by the temporary recall of Mr. Mombert, from Germany to Hull; and Mr. Ginsburg has gone to Liverpool.

The benefit of these movements is evident from the reports of the Missionaries: *e.g.*,—Mr. Cohen has already visited 150 Jewish families in Lyons, leaving tracts with all, and subsequently calling for conversation. Mr. Frankel's entrance in Bordeaux, it will be seen, is also very favourable. Mr. Gottheil has been engaged in a Missionary tour in Germany, the interesting details of which we hope to publish in our next Number. The return of Mr. Manning from Beyrout for a time, on account of his health, after a sojourn of nine years, and the departure of Mr. Ben Oliei thither, have enlarged this quarter's expenses, and we have not received any donations of larger amount. We only need continued effort—extended over localities where perhaps it has hitherto been confined to the principal towns—the subject kept before the minds of fellow-Christians by personal influence and at social meetings—and a prompt remittance of amounts received.

Our Missions.

BORDEAUX.

MR. FRANKEL, in his first Report from Bordeaux, presents the following sketch of the Jews—their history and condition in that city:—

The history of the Jews of Bordeaux differs but little from that of the Jews of France in general. Down to the end of the seventeenth century, they were never properly settled; they only lived by tol-

eration, liable to be driven away within twenty-four hours' notice, exposed to the most cruel persecutions, to ignominious sufferings, and to the loss of everything they possessed. They were allowed to

traffic in order to accumulate wealth, and to be robbed of it whenever their rulers thought it worth their while to do so. The following article of Edward the Confessor was strictly carried into execution against the Jews here. "Let it be known that the Jews in whatever part of my kingdom they may be found, are under the guardianship of the king; he may dispose of them as he thinks fit, and that without his permission they are not allowed to remove from one city to another any part of their possession, inasmuch as the person of the Jew as well as his wealth are the property of the king." What tended to increase their misery and sufferings was, the contention and rivalry that existed between the three classes of Jews that inhabited Bordeaux, viz., the Spanish, French, and German. In 1492 and 1496, when Ferdinand and Emanuel expelled the Jews from Spain and Portugal, many were baptised and called the "New Christians;" they obtained permission to settle at Bayonne and Bordeaux; this permission was afterwards extended to all Spanish Jews. Their prosperity was calculated to draw to this place the Avignonnais (Jews of Avignon) and Germans; they lived together peaceably as long as they remained in obscurity, but they soon began to occupy a prominent position in society, and excelled their Spanish brethren in riches and influence; they were then looked upon as enemies and rivals, and in 1760 the Spanish actually succeeded in effecting the expulsion of all strange Jews (not Spanish), which very soon extended to all Jews, except a few families who were allowed to remain. Towards the end of the eighteenth century, Jews from all countries flocked again to Bordeaux. In the beginning of the present century, their number amounted to 2,000; and in the census of 1850, Rabbi Marx stated the Jewish population to be 3,200. It seems, however, that there has been an increase since, and they number between 4,000 and 5,000. About forty years ago they had six synagogues; 1835, they had three—Spanish, Avignon, and German—but the present rabbi has united them, and they now worship in one temple. There is also a little temple where service is performed morning and evening during the week; they have five schools, three for the poor "Ecoles Mutuelles" and two Pensions.

One evening we attended the service at the little temple; there we witnessed the most absurd and heart-ickening scene; there were about 200 people present, all talking at the same time, some walking up

and down, and every now and then one screamed out from one corner and another, sending back a scream from another part of the building; the scene resembled more a general quarrel than the performance of Divine worship.

On the Day of Pentecost we went to the "Grande Temple;" it is a very magnificent building, capable of containing above 4,000. The ark where the copies of the Law are deposited is hung with beautiful curtains embroidered with gold; a flight of stairs leads up to it, and an immense candlestick is placed at the foot of each stair. About twenty boys dressed in white surplices with blue girdles, as well as blue ribbon across their shoulders, high white caps trimmed with blue, together with the same number of young men, form the choir, one of the under-rabbis beating time nearly throughout the whole of the service. Psalms cxiv., cxv., cxvi., were sung most beautifully; it was a triumphal march, to imitate Israel's exit from Egypt. The boys then marched up in procession and placed themselves on the stairs; when the doors of the ark were thrown open, the music struck up in a lively yet solemn strain. After the reading of the Law, the boys led up the rabbi to the pulpit; all these ceremonies as well as the dress of the rabbi and under-rabbies, are copied from the Roman Catholic Church. The text was taken from Deut. xxvii. 9; he gave a graphic description of the giving of the Law, and eloquently depicted to his hearers, what a glorious people they were—"the chosen people," "God's witnesses," "the lights of the world"—in fact the whole sermon was one continuation of flattery, calculated only to feed their national pride and lull them into false security, without once raising his voice in solemn warning. The sermon served us as a subject of conversation with the Jews, to tell them that they were indeed witnesses of God's faithfulness and destined to be the lights of the world; but as Mr. Davidson remarked, they were now only the candlestick without the light, the lamp without the oil. On the whole the service was a mixture of solemnity and irreverence; people chatting, laughing, and gaping, showing that they had little sympathy with what was going on. The Portuguese ritual and their pronunciation of the Hebrew, differ so materially from the German, that some, after attending the synagogue for twenty years, can make out very little of what is going on, and are obliged to pray by themselves; at the same time, one beginning his prayers and the other, finishing, so you can imagine what

confusion this must create. A poor German told us that very often whilst he is repeating his prayers, a Jew of the other party stands behind him, mocking and laughing at him. One part of the service, however, is very solemn and interesting; when the Chazan repeats the priest's blessing (Numb. vi 23-27), the father of the family gathers round him his children and grandchildren, and with outstretched hands pronounces over them the benediction. But you would I dare say rather hear something about the worshippers themselves. As I have been here only a very short time, it would be presumption on my part to speak positively about the Jews at large; still I have every reason to fear, that the few we have already visited and conversed with, are but too true a sample of the whole community. We have now open doors to above twenty families; to some we have preached Christ as the only hope of salvation; to others, the name of Jesus has not as yet been mentioned, but we have been paving the way for it, to excite in them some religious feelings, to awaken the dormant conscience to a sense of danger, to prove to them, first of all, the Divine authority of Moses and the prophets before we can hope to lead them to Christ.

The religious state of the Jews here is most deplorable; they profess to be very orthodox, but, according to their own account, there are not twenty Old Testament Scriptures to be found amongst them. We have as yet only found one German Jew in possession of a Bible, and that was given him by a Missionary: it is therefore not astonishing that they should be without any knowledge of religion, and so deeply sunk into the abyss of infidelity. I will just give you the substance of some conversations we had with several of the most pious Jews here. Mr. A— closes his shop every Saturday, and is very diligent in his attendance at synagogue. Mr. Davidson found, on his bookstall, a work of De Sacy's, and read out part of the introduction, on the divine authority of the New Testament. A— remarked that Christians in the present day paid very little attention to the teaching of the Gospel; and cited, as an instance, the conversation he had with a Jesuit priest. A— told him that Roman Catholics had forsaken the Gospel, and adopted human tradition in its place. The Jesuit replied, in the presence of several Jews—"We priests care little, and the people understand little of the Gospel; and so where is its use?—the teaching of the Church is quite sufficient." Mr. A— seems to have read the New Testament

and his remarks led us to the expectation of finding him a very enlightened man; but pressing him to state his reasons for rejecting the Gospel, he replied that he was a Materialist, and did not believe in the immortality of the soul, nor in the existence of a future state; which, he declared, ought to be the belief of every Jew, inasmuch that Moses always spoke of temporal promises, and never once alluded to a future state. As for the prophets, they were all deceivers; because, by teaching the existence of a future state, they contradict Moses, who spake with God, face to face.

Mr. —, and his son-in-law, are also considered very pious Jews; the mother, a very intelligent woman, said that they closed the shop because they lived so close to the synagogue—and what would people think if they were not to do so. At our first visit, the son-in-law and his wife strongly advocated the divine authority of the Talmud. They soon gave up the point. We then proved to them the impossibility of being saved by the Law; inasmuch as it was impossible to keep all that is written therein. He at once declared that he did not believe in the Law at all; that the Ten Commandments were his only rule of faith. On our second visit, we tried to bring the subject home to his heart and conscience, and told him that, as a Jew, he would be judged by Divine Revelation, and that his condition was far worse than that of the heathen. He coolly replied, that he very much doubted the existence of a God. I asked him whether he did not think it absurd to pray to a Being whose very existence he doubted. He replied that he was bound to do what everybody else did, especially as the repeating of some prayers could do him no harm.

I will only give you one more instance of the amount of incredulity we meet with amongst the Jews here. I gave two tracts to Mr. B—. One day he accosted us in the street to return one of the tracts, the other he had lent to a neighbour. I asked him whether he found them interesting? He replied that these books were good for people with weak brains—he had the religion of his fathers too much at heart to change it. Appealing to the prophets to substantiate the truths of Christianity, he said the prophets were all "bêtive"—the Jews had no other prophet but Moses. I showed him the heading of one of the tracts (Deut. xviii. 15), to prove that Moses himself expected another prophet, and at once cut the conversation short by warning him of his danger, and implored

him to give his attention at once to the things that belonged to his peace. "Well," he replied; "when I die, my body will be laid in the dust; and as for my soul, let whoever will take it—I care very little whether it be devil or angel!"

But to turn to some more cheering instances,—we have met with Mr. D——, an intelligent tradesman, who told us that he had read the New Testament, and if he were not born a Jew, he would certainly have liked to be a Protestant. A Protestant neighbour of his was in the habit of hanging out white sheets for the procession to pass; but this year the Jew persuaded him to remain firm to his religion, as a Protestant, and not put up any sheets. His religion, he told us, was founded on these two principles—To love God with all his heart, &c., and his neighbour as himself. He admitted that the Jews were in an unconverted state, and needed the sprinkling spoken of by Ezekiel. Mr. Davidson watched him closely, whilst I read to him Isaiah liii.; and it seems that he was then very much moved. On another occasion I read to him portions of the Sacred Scriptures, and he remarked that those prophecies ought not only to be read, but closely studied; and added that he would give them his serious attention. He has agreed to come to my house and read the Bible together in English.

Mr. O—— is another intelligent Jew; but, as he had never read the Bible, he had formed a theory of his own. He believed in the transmigration of souls. His idea was that all souls go to heaven; the good to remain there for ever, but the wicked were sent back into this world, to work all kind of abominations and wickedness. He asked us our view of the resurrection. We read to him Daniel ix., and the explanation of the Apostle Paul, 1 Cor. xv., with which he seemed quite satisfied. We urged him no longer to neglect the salvation of his soul; and he expressed his desire of buying a Bible, and at once beginning to search the Sacred Scriptures.

I will only cite one more. We visited Mr. M——, on a Saturday: his shop was closed, and he was all the more prepared for religious conversation, as his child had been circumcised that very morning. We spoke to him upon the responsibility he

had taken upon himself of bringing the child up according to the Law; and the impossibility of redeeming his promise; for not only did he never observe the Law, but was actually ignorant of its demands, and had not even a copy of it in the house. He as well as his sister, seemed very much struck with the truth of my remarks. On our second visit his wife and another Jewess were present. They at first thought it a good joke to give Mr. M—— a good talking; but they soon became serious when I addressed myself to them, and told them that they were in the same condition, and that it was a very solemn matter, as we shall all have to give an account one day. Madame invited us to see her husband—Mr. M—— followed us. We spent more than an hour with them. The whole party looked like people awakening out of a dream—no one had ever told them of their real condition; their hearts seemed touched, and their consciences alive for the first time to a sense of their danger. They expressed a strong desire to read the Word of God; and, before parting, Mr. M—— told me that he had been living on blindly, without ever bestowing a thought on religion; but he was now determined to buy a Bible, and give his heart and soul to the subject.

You will, I dare say, remember that, about two years since, sixty Russian Jewish prisoners were sent to the Ile d' Aix, and from thence to Algiers; fifty of them are to settle down at Bordeaux. Only a few have yet arrived, and one of them told me that they had their own rabbi; and they with the Germans would form a separate synagogue.

I was glad to hear from Mr. Davidson that you intended sending Hebrew tracts, as they would be indispensable for the evangelisation of the Russian Jews.

There are also here at present 150 Russian sailors; they are to man the two steamers that are building here for the Emperor of Russia; they will remain here several months; there are seven Jews amongst them. We visited them several times; gave them a New Testament and tracts, and they promised to come to my house on Saturday, when I hope we may be able, quietly and calmly, to set before them the truth as it is in Jesus.

FRANKFORT-ON-ODER.

From Mr. JAFFÉ:—

Through the "good hand of the Lord upon me," am I again permitted, in my present Journal, to communicate several

pleasing and cheering facts. Some time ago I had occasion to mention a family of the name of M——, at whose place of

business I was in the habit of meeting, from day to day, with Jews, of all castes and creeds, to discuss the topics of our holy religion with them. This M—— has a brother-in-law, who lives in a country place, a few miles from here; and a son of that family, a youth of about fifteen or sixteen, came a short time back on a visit to Mr. M——. The youth, from the moment he came to know me, and to listen to my arguing with the Jews in his uncle's place of business, became so deeply interested in an his curiosity so highly rained about, the evidences of the truths of Christianity, that he made it his care to be daily watching for me, and to engage with me in conversation of a religious character. He had many questions to ask about the promised Saviour; his office, the time of his advent, &c.; and every time his soul seemed more drawn out in sympathy with the Lord Jesus. When I had to contend with Jews at his uncle's, and to grapple with all their evils, their prejudices, and, too frequently, with their deeply-rooted infidelity, he took his station in one part of the shop, and, with the utmost attention and interest, listened to the varied arguments that were employed for and against the Christian religion. Thus weeks passed by, and the young man's impressions with reference to the truths of the Gospel, became daily stronger and firmer. A light had gone up in his soul, which discovered to him, not only the abyss of endless woe and misery over which he was hovering, but also the great remedy which boundless love has provided for our recovery and salvation, and that light urged him onward in his heaven-born resolve. And thus it was one day, after I had been disputing with a number of Jews at his uncle's place, that the young man, who was also present, suddenly rose up, and, in a firm and determined voice, said—"I have now been listening, for some weeks, to the arguments which were employed on both sides, for and against Christianity, and, whilst I have been thoroughly disgusted with the levity, indifference, and unbelief of many whom I have heard, I have also been deeply convinced that Christ is the promised Messiah, and Christianity the only true religion." It would be difficult for me to say what were the feelings which, at the first few moments, overwhelmed those present; but this is certain, that, as soon as they were recovered from the first shock, contempt and imprecations were abundantly heaped upon the head of the young believer, and he had as much as he could do, to keep up under their derisive scorn and mockery. They also began to

argue with him from the Bible; but he showed an acquaintance with the Scriptures, especially with those that refer to the Messiah, which astonished everyone. "I take my stand upon this word," said he, "and so long as you cannot reasonably show me that the Messiah has not as yet come, I shall believe that Jesus is he." Much, very much, has he had to endure ever since, but he remains firm and unshaken; and whenever he is drawn into perplexity by the subtle reasonings of some Jews, he always waits till I come and clear up the difficulty to him. His parents know not as yet of his change; but, whatever may await him, he told me that, through God's help, he will hold fast to his hope.

A somewhat similar case I have to mention of a young Jewess. It is several weeks since that I had to deliver a Missionary sermon, in a place about fourteen miles from here. I found a Jewish family there, named A——. On Sunday morning the eldest daughter of Mr. A—— a young woman of about twenty, accompanied by a younger brother, attended my service. She paid the utmost attention to all I said, and seemed at times deeply moved. After service she came to the clergyman's house, evidently with a view of speaking to me. I entered into conversation with her, and had the satisfaction of hearing from her own lips that the picture that I had drawn of the helpless and hopeless state of the Jews was very correct, and the causes to which their misery was traceable very probable. I accompanied her home to her parents, where a warm reception awaited me, and where I had the opportunity of preaching to them, for upwards of two hours, the unsearchable riches of Christ. Mr. A—— felt bewildered and perplexed—made several attempts to defend Judaism, but failed; and was at last compelled, however unwilling, to confess that, if we strictly go by the Bible, the Messiah must already have come. I could see that a deep impression was made upon Miss A——, and it was with peculiar feelings of pleasure and delight that she accepted "Leila Ada," which I handed her before I left. The reading of that book, in connexion with what she heard, has, through the Holy Spirit's influence, been blessed to her soul, and her desire and prayer is to follow in the footsteps of "Leila Ada." She has latterly been to the clergyman, and confessed to him her faith in Jesus, and expressed her intention of being baptized—"But," said she, "my father is determined to discard me, and where am I to find another home?" I begged the clergy-

man to interest himself in her, and to stand by her in case of need, which he kindly promised to do.

A married son of Mr. A. — lives about two miles further, and I made it my business to visit him also. I was deeply touched when I entered the house of that Jew to find that he has already, for eighteen years, been a severe sufferer, and for these last four years altogether confined to bed. He has a nice business, but as he cannot attend to it, it is being greatly neglected. The joy and satisfaction that that poor fellow evinced in my visit, and in all I said, was truly beyond description. With the greatest eagerness he listened to the truth, so that he sometimes felt quite exhausted, and I had to keep still till he was again recovered. Old Mr. A. — also came the same day to see his son, and he had to hear once more those truths which on a former occasion were propounded to him. When I portrayed the present fallen state of the Jews, young Mr. A. — would often turn to his father and say, "Dear father, is it not exactly so as Mr. Jaffé says? Is not our state most deplorable? I pine away on this bed of sickness; but the Judaism, as we have it, is not able to impart one ray of light, or one drop of comfort, to me in my sickness; I feel that I am living like a heathen and my children growing up so too." "But, my son," replied the old man, "we still believe in a Messiah to come; and if so, what comfort can I derive from such an hope?" "But do not those parts of Scripture which have been named, go to prove that Messiah has come already? and is it not probable that Jesus is, after all, that Messiah?" A cloud over-spread the countenance of the old man, and in a depressed tone of voice he said, "Is it possible that the whole nation

should be deceived?" This gave me the opportunity of entering once more into the great question which is at issue between Jews and Christians, and at length I showed that the Jews' unbelief arises principally from early imbibed prejudices and erroneous views of Scripture doctrine, and that if they were to divest themselves of the former, and interpret the latter according to the Spirit's mind, they would not long hesitate of acknowledging that Jesus is of a truth their divinely appointed Saviour.

When I left, I presented young Mr. A. — with several suitable tracts, and earnestly exhorted him to give heed to the things which he had heard, and look to it, that the impressions which his mind has received are not effaced again. He expressed the deepest gratitude for my visit, and said that this has been the most refreshing season he has had for many years, and that I could not honour him more than by another early visit.

Another Israelite about eight miles from here, to whom I preached the Gospel for upwards of two hours and a half, was so powerfully wrought upon by the truths I uttered, that he declared himself fully convinced of the true Messiahship of Jesus, and desired to receive instruction in the Christian religion with a view of entering the Christian Church; but his wife, an ignorant woman, threatened to leave him the instant he carries his purpose into effect; but I do not believe that it will tend to turn him from his design.

I shall make it my business to visit these families occasionally, and deepen the impressions wherever such have been made. May the Lord watch over the seed which has been sown, and make it to bring forth an hundredfold to the praise and glory of His name!

Mr. KESSLER reports thus concerning the Jews and his mission in Belgium:—

There are, no doubt, from 350 to 400 families in Brussels; 150 to 200 in Antwerp; 30 to 40 in Liege; the same number, perhaps, in Ghent; two or three families in Louvain; about 50 families in Luxembourg, which, together with a few families dispersed in other parts of the country, would amount to 3,000 or 4,000 souls. Except Luxembourg, I have, since my arrival here, visited all the towns, and endeavoured to find out as many of my brethren as possible, and so far succeeded, that the Messiah has been proclaimed to a goodly number.

You will remember that I have tried all

means—public meetings, private meetings in my own house, individual visitation, all which, except the last, are only practicable for some time, and at intervals. One great drawback, too, is the utter impossibility of erecting schools; as the Jews themselves have schools for their poorer children, and those who can afford it send theirs to Christian schools. You can, therefore, feel with me, and account for the doubtful tone of my letters, as regards the mission, when I tell you of the difficulties I have to get hold of the minds of the people. The greater part are freethinkers, and their views in favour of Unitarianism, of

course, I cannot but oppose, from my conviction of its erroneous tendencies—tendencies which, if acquiesced in by the missionary, would make his mission comparatively easy. Could I do nothing else among the Jews than to counteract these pernicious tendencies by my teaching, my mission would, in some measure, be fulfilled; but, in spite of all discouragement, I am happy to say I can do more. There are some, though the minority, to whom I can fully preach Christ, and who seem to see, if not quite the correctness of my views, certainly the erroneousness of their own. They feel the void which Judaism leaves upon their minds and hearts; but cannot as yet, nor without aid from on high, experience the truths of Christianity in themselves. So, for instance, Mr. L—, who has not ceased to visit me, and who, reading the New Testament daily, nevertheless tells me he sees in Christ but a great man, and in the New Testament the nearest approach of his ideal of moral teaching. The wonderful deeds, and the blessed words of our Saviour, have no other effect on him than they had on the Jews of old; and he has struggled for more than two years to arrive at a knowledge of the truth, and is still, humanly speaking, far from it.

Another great obstacle is, and always will be, Popery. The Jew hates idolatry, and idolatry it is; we can give no other name to it. Now, such a religion he abhors, and that offered to him from the anti-Catholic quarter is infidelity. To choose between the two is his only alternative, and the latter would certainly have the preference, did he not meet with a similar infidelity in Judaism as it now is. I am therefore, so at least I consider it, placed here as a watchman on the tower, to lead those who really search the Scriptures to arrive at the truth, to the

true fountain of life. I have lately met with a Mr. B—, from Galicia, who is married to a Dutch Protestant lady, and whose children are neither circumcised nor baptised. His opinion is they ought to grow up without any bias in favour of this or that religion, and when at the proper age, to choose for themselves which is right and which is not. Meanwhile he thinks of explaining to them according to his views both Judaism and Christianity, and then let them have their own choice. He himself has broken with Judaism, as he does not acknowledge the Old Testament binding for him, nor does he style himself a Christian, at least not in our sense of the word. We have, whenever we meet, and we meet often, long conversations, and last week a very interesting one on the providence of God, which he wished to make out to be something like fatalism, whilst I endeavoured to give him a scriptural view of it. So you see I am going on quietly, and omit hardly any opportunity to speak to the lost sheep of the house of Israel, and my only prayer is, that their hearts may be touched to make them perceptible of the real spiritual advantages of the religion of Christ, and thus lead them to Him who was most emphatically the Saviour of the Jews.

When last in Germany, I met and heard from friends, that some of my Jewish brethren who were last year in Ostend, would again be there this time, and were looking forward to meet me again. It is my intention, with your permission, to go to Ostend for a fortnight in the course of next month, because I think, and I said so last year, the Jews who come there are eager to speak on religious subjects more so than at home, and a word in season, for aught we know, may bring them to study the Word of God more, and by this means be led eventually to Christ.

LONDON.

MR. SALMON gives the following notice of a young Israelite recently baptised:—

Jacob Goldberg is a native of Jerusalem, and a brother to the Rev. John Goldberg, Missionary to the Jews at Constantinople. On his journey from Africa to England, he stayed for a short time in Paris, where he became acquainted with our missionary, Mr. Brunner, who recommended him to the British Society for the Propagation of the Gospel among the Jews; and Mr. Yonge placed him under my instruction. From

the first interview I had with G., I perceived that he was fully acquainted with the Scriptures, but totally ignorant of the depravity of his own heart—of the preciousness of his soul, and of the inestimable price paid for its redemption. With regard to his sincerity there was, in my own mind, not the least doubt. In addition to the religious instructions which I gave him daily, I also instructed

him in the English language; and although up till that time he was unable to write even his own name, now reads and writes the English language with tolerable ease. God had commenced the work of grace within him, and I had every reason to believe that he became daily stronger in his faith—more ardent in his attachment to his Saviour—obtained a clearer insight into His spotless character, and consequently became himself more spiritually-minded. I could not but see a glorious change in him since the time he first came to me. He felt that he was a sinner, and was assured that there is no other Saviour but Jesus Christ the Son of the living God. G. was for six weeks under my instruction; during which time my friend Mr. Stalberg supplied all his temporal wants. He then left us, and went to Dr. Ewald to be prepared for baptism, the desire for which he had often expressed to me, and the solemn nature of which ordinance I set before him as often as he expressed the desire; and, after having regularly attended to the study of religious truth under the tuition of Dr. Ewald, for two weeks, he

was baptised on the 14th of June, at a Hebrew Service, in the Episcopal chapel, Palestine-place, by the Rev. Dr. Ewald. G. left London for Australia on the 19th inst.

I lately visited W —, a Prussian family, the second time. Mr. W — asserted that our faith is based upon credulity, which assertion he illustrated by some anecdotes. Mr. P —, a friend of his, who was also present, manifested great pleasure when I proved just the contrary: that the first Christians were very scrupulous, examining everything very strictly, which they stated, and were eyewitnesses of all they said. He also said that that passage in Daniel, where it is said that the Messiah will bring an everlasting righteousness, can only be applied to Jesus—"And," continued he, "if I cannot be a Christian, at least I wish that my children should be so." It is now about two years that his boy has been in a Christian institution, and he is very glad of it. He endeavoured, also, to persuade his friend Mr. W — to do the same with his children.

Meetings of Associations, &c.

Deputations: Rev. John Reynolds—Rev. J. J. Mombert.

| DATE. | TOWNS—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMAN AND OTHERS TAKING PART. |
|---------|---------------------------------------|-------------------------|---|
| June 7 | Kingswood—Tabernacle | Sermon | Rev. Mr. Cuttle. |
| June 12 | Dorset—Town Hall | Meeting | C. Biggs, Esq.; Revs. Messrs. Kingsland & Stamford. |
| June 14 | Bridge-st.— Wesleyan Chapel | Lecture | Revs. E. H. Jones & McMichael. |
| June 15 | Longport | Meeting | W. Hurmen, Esq.; Rev. Mr. Morton. |
| June 16 | Thorton—Ind. Chapel | Lecture | Rev. H. Martin. |
| June 17 | Taunton—Baptist Chapel | Sermon | Rev. H. Addicott. |
| June 18 | Cydonia—Noon | Meeting | Mr. Pickford. |
| June 20 | Westcombe—Ind. & Wes. Cha. | Sermons | Rev. A. Salmon. |
| June 22 | Repton—Athenium | Lecture | Rev. Mr. Dunnall. |
| June 24 | Ottery St. Mary—Ind. Chapel | Lecture | Rev. Mr. Fennell. |
| June 25 | Topsham—Ind. Chapel | Lecture | Revs. Messrs. Brewer, Pilley, and Latwell. |
| June 26 | Dorchester—Ind. Chapel | Lecture | |
| June 26 | Torquay | | |
| June 26 | Longport—Baptist Chapel | Sermon | Revs. Messrs. Jones and Short. |
| June 28 | Yusworth—Union Chapel | Lecture | Rev. Mr. Harney. |
| June 29 | Donington—Wesleyan Chapel | Lecture | Rev. Mr. Paul. |
| July 1 | Leicester—Sub. R. on | Lecture | |
| July 1 | Tunstall—Ind. Chapel | Lecture | |
| July 3 | Chisleigh | Lecture | |
| July 5 | Blackford—Ind. & Wes. Chapel | Sermons | Revs. Messrs. Withshire, Whitting, Winter. |
| July 6 | Blackford—Baptist Chapel | Lecture | Revs. Messrs. Slater and Roberts. |
| July 7 | Barnstable—Ind. Chapel | Lecture | |
| July 12 | Creighton—Baptist Chapel | Sermon | |
| July 8 | Leeds—South Parade Chapel | Sermon | |

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No 1, Crescent-place, Blackfriars, on Wednesday Evening, August 19, at 7 o'clock. The meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|-------------------------------------|------|--------------------------|------|---|------|
| The Feast of Tabernacles | 133 | OUR MISSIONS:— | | Hull | 147 |
| The Case of the Christian Jew | 137 | Mr. Davidson's Visit ... | 138 | Union with France on behalf of Israel | 147 |
| | | Beyrout | 140 | Contributions, Notices, &c. 143 | |
| | | Frankfort-on-Oder | 144 | | |
| | | Frankfort-on-Maine..... | 146 | | |

The Feast of Tabernacles.

THE Jewish Festivals were indicative of the loving heart of God to His chosen people, and were wisely adapted to keep alive in them a sense of their dependence, and to rekindle those emotions of gratitude so tributary to present enjoyment, and so stimulating to cheerful obedience.

The Feast of Ingathering and of Succoth was a memorial at once of humiliation and of mercy. However happy the Jews of Canaan were in their settled habitations, time was when their forefathers had no land but the desert, no home but the tent. They depended for daily sustenance on the manna from heaven, and drank of the water from the smitten rock. It was right, now that the barns were filled, and the wine-press overflowed, that songs of praise and sacrifices of thanksgiving should be presented before their covenant God and Saviour.

Oh, for a kindred spirit diffused through our Christian Israel, now that another and an abundant harvest makes the land glad through all her coasts! Around our Father's throne, and beneath the Cross, let us wave the palm of thanksgiving, and present the sacrifice of grateful hearts; while reminded that we too are but sojourners here, let us seek growing preparation for the hour when the Tabernacle shall be struck, the Jordan passed, and our spirits in Heaven. The words instituting the Feast of Tabernacles may be read in Leviticus xxiii. 33-44. Of its revival, after a sad interval of neglect, read an affecting account in Nehemiah viii. from 13th versc.

In his interesting volume entitled "Moriah," the Rev. R. W. Fraser gives a graphic and beautiful description of the observance of this Festival in the time of the second Temple, from which we make a brief extract:—

"It is the month Tizri, and the dry season, during which the crops

have ripened and been reaped, is not yet over. The 'former rains,' which fall after harvest, and prepare the ground for the reception of the seed, have not set in. It is the best season, therefore, for travelling; the roads are hard and dry; the brooks, which run through the hills, are not swollen, as in the rainy season, and the travellers may safely pass the night in the open air. It is, moreover, the middle of the month, the full moon shines forth, 'walking in brightness,' and presiding over the roads on which the pilgrims journey. Thus the Israelites possess such advantages for the right performance of their appointed duty as could not fail to render their responsibility the greater in neglecting that duty.

"On the first day of the feast, the primary duty of the worshippers is to supply themselves with the prescribed branches. Palm and myrtle trees flourish in the valleys and plains around the city, and the banks of the Kedron below the city are fringed with various kinds of willows. Having procured the necessary branches from these trees, they return to the city, and leaving one branch of willow separate, they tie up another with a branch of palm, and three of myrtle. These branches, so tied together, are called the *Luleb*, and each worshipper must carry one in his hand all the first day of the feast, and on every other of the eight days he must appear with it at morning sacrifice. In addition to the branches thus prepared, they obtain the fruit of the citron-tree; for, according to the tradition of the fathers, when they hold their lulebs in one hand, they must have an apple of the citron-tree in the other.

"When the worshippers had made the needful preparations, they proceeded with their lulebs in their hands to the Temple, to be present at the morning sacrifice. Having assembled in the Court of the Priests, the rites peculiar to the morning service are celebrated; and at the time when the pieces of the lamb are about to be laid on the altar of burnt-offering, a very remarkable ceremony is performed.

"Let us suppose ourselves to witness this. The two doors of the Temple—between the porch and the 'Holy Place'—have been thrown open. The seven gates of the Court of Israel are likewise opened. The silver trumpets are sounded, and the Levites have hastened to their places to conduct the praises of God. The people, who had been waiting without, pour into the courts, each holding the branches and the citron fruit in his hands. The lamb is killed, and the blood sprinkled in the prescribed manner. And now a priest appears, clad in his white garments and girdle. He holds in his hand a golden flagon; and that he has some peculiar duty to discharge is evident from the interest with which his brother priests and the people alike regard him. Presently he quits the court, passes through the Court of Israel and the Court of the Gentiles, and quitting the city, accompanied by certain of his brethren, proceeds to the pool of Siloam, which lies at no great distance beyond the walls. Into this pool he dips the golden flagon, and, having filled it, returns to the Court of the Priests, entering by the south gate. No sooner does he appear, than the silver trumpets, with a joyous flourish, intimate his arrival. He proceeds direct to the altar, and ascends the slope leading to the top of it. Two silver basins have already been placed there; one of them contains wine, the other is empty. He reverently pours the water into the latter, and then mixes the wine with it. It is now ready for the libation. He takes up the vessel, therefore, containing the wine and water, and, stretching out his hand, pours its contents over the altar, and on the foundation of it.

"This is the signal for the utmost gladness, and all the worshippers join in an anthem of praise. They sing, as at the other feasts, the Psalms of the Hallel, and at the intervals in their psalms, the whole multitude wave their lulebs to the north and south, east and west, upward and downward, intimating their gratitude and reverence toward Him in whose hand is every quarter of the earth, and whose power is exercised above, below, and around.

"After this remarkable ceremony, the sacrifices enjoined by the law are offered.

"At the conclusion of the sacrifices, the services of the morning of the first day of the feast terminate, and the worshippers prepare to descend from the House of the Lord. But they first pass in succession round the altar of burnt-offering, and each places one of his willow branches against it, repeating aloud the words of the Psalmist—'Save now, I beseech Thee, O God! O Lord, I beseech Thee, send now prosperity!'

Like the other sacred rites, as religion declined, *Succoth* lost its simplicity, and gathered around it traditional incumbrances, until, in the ultimate dispersion of the people, only the form was preserved, or rather so much of the annual observance as attested the origin of the rite, and the veracity of the Scriptures which described it.

Before we pass on to notice the present mode of its observance, two circumstances may be mentioned,—the first resting on Apocryphal testimony, the other Divinely attested. The former is contained in the Epistle from the Jews at Jerusalem to their brethren in Egypt.

"When our fathers were led into Persia, the priests, that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit, without water, where they kept it sure, so that the place was unknown to all men. Now, after many years, when it pleased God, Neemias, being sent from the King of Persia, did send of the posterity of those priests that hid it to the fire; but when they told us they found no fire, but thick water, then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood, and the things laid thereon, with the water. When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled."

And the "thick water" still flows amid the Jewish community, and only needs to be poured on the one sacrifice, and to catch the beams of the Sun of Righteousness to kindle it into light and joy. Is it not for this *we* labour, and watch, and pray? And are we not longing for the day when with us, "in His light they shall see light," and rejoice in His salvation?

Our other reference is to John vii. 37-39. It was probably on "that great day of the feast," when the water was drawn from the pool of Siloam, to be poured out before the Lord, accompanied by the joyous strain, "O Lord, I will praise Thee; Thou wast angry with me," &c. (Isa. xii.), that "Jesus stood and cried, If any man thirst, let him come unto me and drink," &c.

As to the present mode of celebrating the Feast of Tabernacles in our own country, we quote from the Rev. John Mills' "British Jews:"—

"On the evening of the fourteenth day, about the same time as the previous Sabbath began, the feast commences. They go to synagogue, and after the service, which is similar to that of other evenings, with the addition of some prayers peculiar to the occasion, they return to their homes

to celebrate the feast. This is done in the same general manner as on the Sabbath, and other feasts, when the master of the family takes a glass of wine in his right hand, and repeats the *Kidush*, or sanctification, as follows:—‘Blessed art thou, O Lord our God, King of the universe, the Creator of the fruit of the vine!’

“Agreeably to the command in Lev. xxiii. 40, they prepare themselves with *Ethrog*, or citron—*Lulav*, or branches of the palm-trees—*Hadassim*, or branches of the three-leaved myrtle—and *Ngaruvoth*, or willows of the brook. These are made use of in the synagogue during the seven days of the festival, when the *Hallel* is said.

“On the first morning of the feast, they go to synagogue as on the Sabbath; and when the time for saying the *Hallel* comes, the ceremony of the branch and citron is performed in the following manner:—A branch of the palm-tree, of about a yard long, is taken, to which branches of the myrtle and willow are fastened. The reader being provided with one, holds it in his right hand, a citron in his left, when the following blessing is pronounced:—‘Blessed art Thou, O Lord our God, King of the universe, who sanctified us with Thy commandments, and commanded us to take the palm branch. Blessed art Thou, O Lord our God, King of the universe, who hast maintained us, and preserved us to enjoy this season.’ Whilst singing the *Hallel* the reader continually waves the branch in all directions—now to the east, again to the west, and anon upwards towards the heavens, not unlike a soldier brandishing his sword. Several members are also furnished with similar branches, who, at certain points of the service, respond to the reader by shaking theirs also.

“This part of the service being over, a portion of the law is next read, which is from Lev. xxii. 21-23. The portion from the prophets is Zech. xiv.

“Next follows the *Musaph*, near the conclusion of which a procession is formed. A scroll of the law is taken out of the ark and brought to the desk. The officers of the synagogue, together with a few others named for the occasion, being provided with branches, as already mentioned, form themselves into a procession—one in front carrying the scroll in his arms, and all holding the branches in their right hand, walk around the reading-desk repeating ‘*Hosanna*.’ The law is then replaced, and, after a few more prayers, the morning service is over.

“*HOSHANGNA RABBA*.—The last of these five days, or the seventh of the feast, is called *Hoshangna Rabba*, or Great Hosanna, which is esteemed more sacred than the four previous days. Every one has a branch of the willow—a willow that grows near a running stream. These are procured under the superintendence of the officers of the synagogue, and the head of every family must purchase sufficient, that each member has a bunch. Each bunch must contain five sprigs, and seven leaves on each sprig. These are tied up with the bark of the palm. In this manner all—male and female, great and small—repair to synagogue with their branches in their hands.

“In course of the morning service, which is similar to that of the previous days, seven scrolls of the law are taken out of the ark, when a procession, similar to the one on the first two days, is formed. The reader of the synagogue leads, with one of the scrolls in his arms, followed by six others, appointed to the office. In this manner they walk around the reading-desk seven times, the reader singing certain compositions as

they proceed. The *Chazan* ought to adjust the singing to the walking, so that each composition may end with the circuit. The last of these compositions is prolonged for some time, the burden of which is to entreat the Almighty to show them mercy for the sake of Abraham, Isaac, Jacob, &c. The conclusion runs thus:—‘The voice of him (Elijah) who bringeth glad tidings, and said, Thy salvation will I strengthen, when He (Messiah) cometh: it is the voice of my Beloved coming, and I will declare the glad tidings. It is the voice of Him who cometh, with myriads of saints, standing on the Mount of Olives, and I will declare the glad tidings. It is the voice of Him (Messiah) when He cometh with the sound of the grand cornet, when the mountains will divide; and I will declare the glad tidings.’”

Those of our readers who may be able to attend on the principal days of the coming festival, will, we believe, feel a solemn interest in the occasion.* They will mourn, indeed, at the omission from the devotions of all reference to a suffering and atoning Messiah; but they will unite in heart in some of the supplications, and return more earnestly than ever to plead, that a people so intelligent, and some of them apparently so devout, may soon be brought out of darkness into marvellous light. “Oh, that the Lord may arise, and have mercy upon Zion; that the time, yea, the set time to favour her, were come; for then [and not till then] the heathen shall fear the name of the Lord, and all the kings of the earth His glory.”

The Case of the Christian Jew.

It is one of peculiar delicacy—not unfrequently one of painful anxiety. We labour, and pray, and expend funds for the conversion of the Jew, and when a sincere inquirer is awakened, we leave him to visit the Missionary and to read the New Testament at the risk of losing all that has hitherto sustained him. When, by the grace of God, he avows himself a Christian, he is often regarded with suspicion; and lest he prove a hypocrite, we refuse to open the hand of charity, and sometimes refuse the hand of brotherhood. Without contesting the principle that a Society for promoting the spiritual good of the Jews should confine itself to that one object, we doubt whether this very fact does not claim for the Jew the sympathy and the charity of Christian churches and individuals. What is there in the law of love to God and love to our neighbour that should intercept the exercise of this love to the Jew? Is he not our neighbour—our elder brother? By what right do we treat him as a deceiver? And why should we repel him from the religion of Jesus, by regarding him with suspicion, and by leaving him to brave the scorn of relations and the ills of poverty, lest he should prove a false professor? Did our Great Exemplar thus? And are we, His followers, doing justice to His religion, by thus averting hand and heart from the Jew who has obtained His mercy, and seeks ours?

Granted that many baptised Jews have proved impostors; in most of these cases, a moderate degree of caution and inquiry would have detected the imposition and disappointed the “vagabond.” Our plea is for those

* We may assure our friends who go to synagogue as devout observers, of a kind and courteous reception by our brethren. The Feast of Tabernacles commences on the 3rd of October.

who are under judicious Christian instruction, and for those whose religious character is worthily attested. There are many such in connexion with all our societies, whose temporal necessities expose their sincerity to a test more severe than we are justified in imposing. Might not private Christians entrust pecuniary aid in the hands of those who would examine cases recommended to their notice, and give, if not adequate support, at least a token of Christian sympathy?

If this paper should meet the eye of any whom it is intended to assist, a word or two of affectionate counsel may prepare the way for a better feeling between the Jewish and the Gentile believers.

We are willing to acknowledge the priority of the former in original privilege, but we are one in Christ. Neither of us has occasion to boast, and *we* have a right to claim of our Jewish brother a perfect reciprocity of love and of offices of love. Do not let them "stand for their order," but let them come in among us as a part of ourselves, associating with the members of the Christian community whose views and discipline appear to them most scriptural, and testifying their love to the Saviour by love to His members, and by uniting with them in every good word and work, not "wandering stars" or vagrant hearers, but encouraging the hearts of their pastors, and blending their energies with those of their fellow-members to build up the walls of their Zion, and to send forth streams of living water to the desert neighbourhood and throughout the world.

They will thus live down prejudice and disarm suspicion. Their newly awakened zeal will rekindle ours, and the world will have another evidence of the truth and beauty of living Christianity.

Our Missions.

MR. DAVIDSON'S VISIT TO MISSIONARY STATIONS.

OUR readers are aware of the engagement above referred to. Our valued friend has for a short time returned to his home, after having spent some weeks with each of the missionaries at Marseilles, Lyons, and Paris. The information elicited has been important and encouraging, and the suggestions resulting from personal observation are likely essentially to promote the object of the Society, while the spirits of the Missionaries have been refreshed by intercourse with one very highly and deservedly esteemed by them. Mr. Davidson's reports are not made with a view to publication. We may, however, state that they afford satisfactory testimony to the devotedness of the Missionaries and to the esteem in which they are held. Mr. Davidson strongly advises an extension of the labours of Mr. Frankel and of Mr. Cohen; and in consequence of this, the former has removed to Bordeaux as his residence, with the view to his occasionally visiting Toulouse, Bayonne, &c.; and Mr. Cohen, residing still at Marseilles, will visit Lyons, &c. Both Missionaries, with the advice of Mr. Davidson, have commenced a systematic delivery of tracts; and at each station a very cordial interest in the mission is evinced by Christians of different denominations. Mr. Davidson's report from Paris is so interesting, by its facts and sentiments, that we feel much pleasure in giving the following extract from it:—

On my arrival here, I judged it proper to inquire first of all into what had been

done here hitherto, and Mr. Brunner introduced me to those whom he considers to be

his converts. They are 13 in number, 9 of whom, besides 4 children, were baptised in Paris. All of these continue in the faith except one, M—, who, after having walked consistently for a few months, fell into grievous sins, and drew just judgment upon himself. May the Lord have mercy upon him, that his sufferings may lead him to repentance before the day closes upon him!

Of the number stated above, I had the opportunity of conversing with *five* only. I am happy in bearing special good testimony of Mr. C—, who lives in the capacity of a concierge, in a highly respectable house. Both himself and his wife (a Gentile), not only evince much of spirit al life, but seem also anxious to promulgate the truth among others, especially among the Roman Catholics, with whom they have occasion to come into contact.

I must not omit making mention of the godly manner in which I was received and treated by Madame G—, another of Mr. Brunner's converts. She is a widow of about 60, living retired upon her own property, and having adopted a Roman Catholic girl, who is likely to become her heiress. Both of them manifest great attachment to the Saviour, and appear to walk humbly with Him.

But I cannot pass on without making the following observation. And I do this, not as casting a reflection on Mr. Brunner, or any other missionary, for putting upon a list the number of those in whose conversion they have been instrumental, but rather as giving my experience from observation for the encouragement of missionaries. It is this, that in most cases of conversion that have come under my notice, I could trace the progress to be in accordance with the old adage of "One soweth and another reapeth." So that, while the missionary has reason to rejoice over and be thankful for any measure of instrumentality granted to him in the salvation of an immortal soul, he should be careful, readily to acknowledge that portion with which his fellow-labourer has been favoured in the progress of the conversion of the same individual. For, after all, "neither is he that planteth anything, neither he that watereth, but God that giveth the increase." It also sometimes happens that a missionary has laboured for years in a place or places without evident fruit. As long as we know that he honestly, intelligently, and prayerfully does his duty, let neither he nor ourselves despair. The Spirit of God "dividing to every man severally as He will," may have appointed to him the sowing of the seed, and

another will have to enter into his labours to finish the work. I believe that faithful missionaries are aware of this dependance upon and sovereignty of the Spirit of God: would that the Christian public, taking an interest in missions, were equally aware of it!

Mr. Brunner counts about 60 Jewish families to which he has access. But, considering the shortness of my stay, the oppressiveness of the heat, the various long distances by which they are separated from each other, the many flights of stairs necessary to ascend on each visit, to which is to be added the disappointments at finding some absent from home, made it impossible for me to visit them all. Those that we did visit received us, without exception, very well; and almost, in every case, an opportunity was afforded me of preaching the truth, which was either tacitly listened to, or met with opposition.

I may, however, mention with pleasure a Mr. R—, who is more than a mere inquirer, seeming, in fact, a Christian in the true sense of the word, only that he is not baptised. He is a family man of respectability, and, besides being well versed in the Holy Scriptures, he possesses a considerable knowledge of Jewish literature. There seem two obstacles in the way of his baptism: the incredulity and opposition of his wife, and his immediate connexion with the Jews in business. May the Lord grant him grace to forsake all for Christ's sake!

Mr. B. introduced me also to a Dr. C—, a Foreign Jew, who had embraced Roman Catholicism, but who has renounced it in favour of Protestantism. He confesses that his first step was with a view to self-gratification, but he appears honest in his present intention. He acknowledged to me Mr. B.'s anxious concern for his true welfare. Although his knowledge of Christ is by no means a saving knowledge, he loses no opportunity of sending to Mr. B. such Jews as he comes in contact with. Even during my stay here, he has introduced to him a Mr. E—, who has lately arrived here from Berlin, and is engaged as a clerk in a highly respectable place of business. He visits Mr. B. twice a week, and though it is with a view of learning the English language, it affords the latter an opportunity of preaching Christ to him.

Short as my stay here was, I had sufficient opportunity to convince myself of Mr. B.'s usefulness, and of the high respect in which he is held, both among the lower and better classes of the Jews, who know him for the honesty of his

character, and the anxiety which he manifests to serve them. I may add here also that he is held in good repute for his integrity among the ministers I visited when passing through Paris on my way to Marseilles.

This visit to Paris being my last in France, I have only to notice in general, that there is no room left to the missionaries for establishing *schools* for the Jewish

children; since, it is well-known here that the Jewish schools in France are among the best and well supported in the country. Here in Paris, I have indeed met with instances where poor Jewish children are sent to Roman Catholic schools, so that they adopt their prayers and ceremonies, to the disgust of the parents; but these are isolated cases, owing to the distance they are off from Jewish schools.

BEYROUT.

MR. BEN OLIEL's journal has at length come to hand. It is of considerable extent, but its details, although not sufficiently condensed for our limited space, afford a very favourable view of the Mission, and of the mode of action which Mr. Ben Oliel has adopted, in entering on his work. The following extract will assist in identifying our readers with the locality, and with the nature of the work before the Missionaries.

Mar. 22, 1857.—Went to the American chapel, to the English service, at 11 o'clock. The service is conducted in the Presbyterian, or Independent form,—the missionaries belonging to either of these bodies of Christians, and their board being likewise supported by these denominations chiefly. The Rev. Mr. Wilson read an excellent sermon—full, and clear, and practical. At about half-past two, in the afternoon, the schoolmaster called, and found me at Mr. Manning's. I had arranged to go to the Arabic service at three o'clock, and Mr. M. had promised to accompany me; so, after a short conversation, chiefly on the Sabbath, Jewish and Christian, I asked him and Joseph, the carrier that came with him, to accompany me to chapel. They agreed, and we went. The American chapel in Beyrout is formed of two nearly square rooms, divided only by a red curtain between. It is built so as to separate the males from the females,—a custom which the American missionaries think proper to leave unbroken in this country for the present time; and I think with prudence. During the Arabic service the males occupy one room, the larger of the two, and the females the other. The pulpit is placed in the back wall, in the middle of the curtain, just between the two rooms; thus the preacher is enabled to view both portions of his congregation. Another peculiarity that strikes the stranger is, that the Arabs keep their heads covered during service. During the English service the curtain is removed, and the people sit promiscuously in the larger of the rooms, which will accommodate about 100 persons. On the present occasion there were about forty Arab males—the females we could not see. The Rev. Mr. Thomson, of Sidon, preached an extempore sermon in Arabic, with a good degree

of earnestness. This gentleman is one of the oldest American missionaries in Syria. He is the only one remaining of the first party that came out, about twenty-five years ago, and can tell of the glorious changes he has witnessed in this land of wonders. It was delightful to behold an assembly of respectable-looking, and well-dressed Arabs, devoutly joining in the worship of the Triune Jehovah, and attentively listening to the message of the Cross in their own tongue—so well adapted to express the doctrines of the Bible—and although I could not understand the service, my soul could sympathise with the devotion of those around me. My Jewish friends were not particularly interested, yet they listened with marked attention. It was the first time they witnessed a Protestant service, or heard a Christian discourse. On our way back to Mr. Manning's, the schoolmaster gave me, in Hebrew, an account of the discourse, at my request; and I took the occasion to ask his opinion, and offer mine on the subject of the sermon. We continued thus in conversation till it was time for me to retire to the hotel, and they went with me part of the way. It was the Word of the Lord they heard, and it cannot return unto Him void.

Speaking of the Judge, Mr. B. O. says:—

This is the old gentleman who ran out of the synagogue when he heard the declaration of my belief in the divinity of our blessed Lord. He is the most polite and sincere man I have found amongst the Jews in Beyrout yet; likewise, he is the best informed in historical and secular subjects, of which the Jews here are particularly ignorant. He has become very friendly with me, and says he loves me as

if I was his own son. Certainly I have no reason to doubt his words, as I do those of others; for he is above the rest of his brethren in influence and position, and has no need of imposing upon me. He has begged of me to come and live in his house, or very near him; but this, although I would gladly do, is impossible, as there is no proper accommodation; yet, at some future time, I will give it my consideration. He has a very good opinion of Protestants; and the arguments which I find have most weight with him are drawn from the comparative effects of Christianity and modern Judaism upon their professors. I love to sit with this gentleman in his own room, alone, and—with the Old, and sometimes, too, the New Testament in hand—argue with him, and preach Christ crucified to him. He is a most modest and kind man. Sometimes he sees the force of my arguments, and confesses that the truth *must* be with us. He does not say "is," but "must be"—to avoid giving a direct compliance. On one occasion I was speaking with him and the schoolmaster—who is much more bigoted and hard-hearted, on the subject of the Messiahship and divinity of our Saviour—in the presence of one of his colleagues, in the divan, who is a very bigoted Mahomedan. Our conversation was in Hebrew, but this gentleman understood it a little. As we went on, I used one of my strongest arguments with the old man; and he was at last obliged to resort to his usual summing up, or finishing, by saying,—"It may be so."

April 28.—To-day I went to the Jewish synagogue, after having consulted my Jewish friends, who said they would be glad to see me there.

On my way thither I called to see Joseph, the carrier, who was lying sick of a fever. There were about ten Jews and Jewesses in the room, and I sat and spoke with them a little. The Sabbath and the Messiah were the chief points. I sat close by the bed on which the poor man lay, and tried to console him a little, and direct his eye to the source of blessing and healing.

Now I am in the synagogue on the Sabbath day. Shall I try to describe it? We have passed beneath a low black arch, or rather a series of arches, and pieces of arches, composing one long black ceiling; and we have had to open our eyes wide, lest we should strike our heads against the uneven walls, or stumble and fall on the rough stones, and rougher dirt that rises against the walls of this crooked path. Now we see the light. It is a small court; you fancy you are already within a house; but no—'tis only the common court of the

common house, of the race we have come to see. Look to the left;—that is a staircase leading out of the court, and out of town. To your right is a shop; but now it is closed;—'tis the day of rest, which no Jew here dares break. Beyond the shop is the entrance of a house—a large house it is, where dwell seven distinct families; some of which, one, at least, is a double one—two women and one man. We will leave that now. But look straight before you. You see that low, whitewashed, arched entrance? That is the place we are looking for. Come, enter. We cross the threshold—it is now a small hall; we pass through another door—it is now a court: we see once again the beautiful azure skies; too beautiful and pure to allow these earthly eyes of ours to behold its heaven-like brightness;—there is no black spot to hide the sun's face from our eyes. But what is that before us? There is yet another door, but a larger one; and yet that cannot be the entrance to a private room. On each side there rises a large vault, washed in white, but no doors nor shutters are seen. The place beyond,—what is it? I see something like a covert on the front wall; yet this is not a kitchen—there is no table or fire-place. Nearer still, there is a round wooden platform, hanging over my head, shaped like the lower part of a balloon. There are seats on it, and a lifted board, like a counter! but this is not a shop—there are no shelves nor merchandises. Above hang, suspended from the ceiling, numerous lamps of all sizes; some black with smoke, some burning, some half filled with water. There are, too, some small windows, up near the ceiling, on the right wall, and the left part of the front. On the walls hang papers with large black square characters. All the place is studded with seats; some with arms, some plain, some higher than others. Everything looks old; some things decayed. Where are we? Are we in a newly-discovered temple, that lay in its grave for ages, and now has risen to life again? Surely those arches we bent under cannot be the work of the present generation. We have had to descend, too, as we advanced; and this seems much below the level of the present houses. What is it? It may be as old as the arch of Titus: that is not certain: it is certain we are in the little Jewish synagogue in Beyrouth. Lo! in that brown covert, with those old shutters, are hid the rolls of Moses' writings;—the Word of God is here!

I mentioned in my last, or rather, first part of my report, the Mashgiah Tal-mud Torah—the rabbi, or gentleman who

superintends the learning of the Law, whose name is E—, and told you that part of his duty is to examine the children of the school, in what they have learned during the week, every Saturday noon. To this examination I was invited by the schoolmaster. The examination lasted about two hours.

While this was going on in one part of the synagogue, in the other there were a few persons reading aloud the Psalms of David, in Hebrew—chanting them each one by himself. When the examination was over, the other rabbi I mentioned in my last, who, I find, is the chief rabbi of the place (though I had been told he was a private rabbi), whose name is C—A—, preached a sermon to the now filled synagogue. I sat between him and the examiner. There were about 120 men, besides the children, but the synagogue could hardly contain them, and some stood out in the court. There were also some women in the galleries. The sermon lasted an hour and a half, and might have done credit to many Protestant pulpits in England. The old man preached without either note or paper, except the book which contained the text. It was chiefly in Hebrew, sprinkled with a few Arabic words. Some portions were very pathetic, and some full of truth; but there was a mixture of rabbinic absurdities and extravagances, and wrong interpretations of Scripture texts. He made various fanciful remarks on, and drew out some nice points from, the doctrine of God's relation to His Church (the Jewish, of course), as represented in Scriptures, under the figure of a matrimonial union.

After the sermon, and the Chadish, which always follows it, the afternoon service was performed, and I stayed to that also. This is the Mincha, and on the Sabbath, the Law is read during the service, that is, about ten verses, at least, taken from the commencement of the portion for the coming Sabbath. I left at about half-past four o'clock, having stayed four hours, when the service was over. The Jews bowed and spoke friendly to me when I left. But what delighted me most was to see the boys walking out proudly, with the Scriptures I had given them the week before under their arms, looking at me with their smiling eyes, and then at the books under their arms, as if to remind me of my gifts, and to show me how they valued them.

The Rev. J. H. Calhoun is the senior Missionary. He is the treasurer of the Mission, and the superintendent of the seminary in Abieh. He is a most kind and

lovely Christian. I can look up to him almost as a father. It is a spiritual feast to sit by him, and spend a few moments in conversation with him—a man of great Christian experience, of sterling character, and of wide knowledge and experience in the Mission field. He was ten years in the Smyrna branch of this Mission, and has been about the same number of years here, if not more. He and his family are very kind to me; indeed all the Missionaries, as far as I have been able to observe, are very kind to me, and would extend the hand of brotherhood freely, and wish me God speed. They have often rendered me their services, and assisted me by their counsels.

The American Missionaries have schools in all their stations, and out-stations, for boys and girls. Several boys and girls that were trained up by Dr. De Forest and Mr. Whiting, some of the first Missionaries, are now teachers, &c., and quite ornaments to the Christian communities among the Arabs. But God is doing a great work in this country by the hand of His servants, the American Missionaries; and it must rejoice the breast of every true Christian to hear of the glad tidings. The Lord hath done great things for Syria! His name be blessed. Amen!

April 9.—Visited Mr. Mora, the British Consul-General in Syria, and presented Lord Clarendon's letter of introduction to him. He received me very kindly, and promised to assist me in any way he can. He had a long conversation with me about myself, the Society with which I am connected, other societies, and the Jewish cause in general. He is an old and nice man. He spoke kindly to me, and asked me to come to see him, and let him know how I got on.

My pain (the consequence of an accident) kept me awake nearly all the night. Joseph, and two Jews from Smyrna—an old man and a young man—came to see me. After a little, the schoolmaster, the two sons of the Mashgiah—one of whom is a nice man—and two other Jews, one of whom is a Rabbi from Sidon—came. All the eight stayed for about five hours—from noon till it was dark. We had long and warm arguments on Christianity and Judaism. It would take ten pages to give you the account. The discussion was well sustained by a Rabbi from Sidon; and I hope they left my house with better views of Christians and Christianity, and especially of my blessed Master. Although I was in pain, I was enabled to sit and argue with them and preach to them; indeed, I forgot my pain, and felt better after, than I did

before the discussion. They all accepted copies of the New Testament in Hebrew, and I have had proofs since, that some of them, at least, have not taken them in vain. The eldest son of the Mashgia, whose name is M—E—, asked me to lend him the only copy I have of the "Old Paths," in Hebrew, and he has been reading it and arguing about it. Their notions about Protestantism are exceedingly erroneous.

April 16.—Several Jews came in this morning, and kept me from going to the Jewish quarter. In the afternoon, a party, consisting of three men, three children, and one woman, came and stayed above three hours.

In the evening, went to the Missionary prayer-meeting, held in the houses of the Missionaries, &c., once a-week.

April 18.—To-day is one month since my arrival in Beirut; and on looking back upon the past month, I feel humbled before God on account of my unworthiness, and the little I have done for His glory. May each month be an improvement on the past, in my own soul, in my experience, in my work.

To-day I had more work than on any previous day. I must give you a short account of it.

After visiting the Jewish quarter, I went to the house of the Pakid, which I have, since my arrival to this day, when I write (July 20), visited four times in the week, and spent three hours every day there on an average. This is the house close by the synagogue where seven families live. Many an hour I have spent in the hall, sitting by my friend the Pakid, who seems, in his tall figure, bent head, white beard, Jewish features, his sense of justice, his ceaseless devotions, and his ways of speaking about holy things, to remind one of what we read of old Simeon, and of what one would picture that holy man to have been. This old gentleman reads over, every day of his life, the whole book of Psalms, and a twenty-ninth part of the book of Joshua, besides other devotional exercises. On the present occasion there were about twenty-five persons, including his two wives and daughter, and a few of the women of the house. There was the schoolmaster, and the reader of the synagogue (of whom I will say something by-and-bye), several Jews from Sidon and other places in the district, and the son of the Mashgia. I sat there about four hours, including half an hour, during which we stopped the discussion, while Mincha was being said.

On previous occasions the reader of the synagogue, whose name is C—, and who

is likewise the Shochot, or Killer, had showed his ability to argue against the New Testament very much. On this day he came doubly armed, for he brought with him the Chizuch Eminch, a book of which you must have heard before. At first the argument was with the other rabbies; when they seemed exhausted, both in their stock of arguments and objections, and in the strength of their voices—for some of them speak very loudly—the reader took up the subject. He first brought a number of objections to the New Testament; they were strong points, such as the quotations from the Old Testament, the seeming contradictory statements of our Saviour with regard to the law of Moses, &c., and questions of this kind. I was enabled to reply to him. At last he pulled out his book from his breast-pocket, and began to bring out arguments against Christianity from it. We took up the fifty-third of Isaiah, among other prophecies, and argued about it. Upon this chapter he found a host of objections and reasoning in his book; such as, If Christ is God, how is He called the servant of God? "Behold my servant;" "How could He die?" "How is it the Jews did not receive Him?" and so on. I was particularly interested in finding that some of the party quoted only the New Testament in Hebrew, which showed they had been reading it.

April 20.—To-day I made a kind of party to my Jewish friends, as they had been very kind to me. There were sixteen present, including the judge and his two wives and daughter, the schoolmaster and wife, and others. They came in the afternoon, and stayed till evening. During the time, we had various conversations on Christianity, and my views of Judaism and the ceremonies which they wished to have.

April 23.—To-day I had one of the hardest days of work. I stayed at the house of the Pakid till after two o'clock in the morning, arguing with a party of Jews, and then, when most of them left, with the Pakid only. I do hope and pray that this gentleman is not far from the kingdom of heaven. He seems quite impressed with the truth. Yet his Jewish prejudices are great. I directed his mind to the clear and touching chapter in Isaiah, that speaks of the Messiah as our Lamb and Sacrifice, once more—I mean the fifty-third chapter—and read it over to him, and interpreted it about Christ.

April 25.—Went to see the Jews. One of my friends had fallen from a height of about eight feet and sprained his foot. I sat at his house for some hours. There were about ten persons present. It was

the first time I went to this house, and they were pleased with my attention to the poor man.

May 5.—To-day, also, a young Jew from Jerusalem, by the name of A——, who is preparing for baptism, came to see me, with a letter of recommendation from Mr. Bailly, one of the Missionaries in Jerusalem, and another from Mr. Graham. He has come here to purchase some articles for the business he is commencing in Jerusalem. I saw him several times, sought him accom-

modation, &c., and have been much pleased with him.

My friend, Mr. F. C——, consented to stay another day in Beirut, as we had seen little of each other, and the following day we spent together.

June 9.—We went to the Jewish shops, and houses, &c. He has asked me if I would join him on a Missionary tour to Safet and Tiberias, and I told him I might in the autumn. He knows German, and I Spanish.

FRANKFORT-ON-ODER.

The Fair at Frankfort on Oder, &c. By Mr. JAFFÉ.

Frankfort, after three weeks of noise and bustle, has again been restored to its usual quietude and inactivity. The fair, which has just been held, has been one of the liveliest and largest I have witnessed since I came here. There were no less than sixteen thousand strangers here, and amongst them not less than ten thousand Jews. The streets and courts were literally crammed with them, and it was by no means an uninteresting sight to see such a tide of people of different countries and nations. The majority of Jews, I should think, were Polish and Russian; and, as may easily be conjectured, their principal topic of conversation was buying and selling. At such seasons it is difficult to gain a hearing; but after the second or third day, when the excitement has somewhat subsided, then multitudes may be found who will listen to and argue with the missionary. I have had most delightful and interesting conversations with many a Jew, who feeling the plague of sin, or perhaps disgusted with the empty and meaningless forms of Judaism, are longing for something better and more satisfying, and are therefore eager to hear all the arguments that can be adduced in favour of the truths of the Gospel. I have often preached to groups of fifty, sixty, and a hundred, with but little or no molestation; questions were put and answers given, without any of those turbulent feelings and violent passions with which many an Israelite suffers himself to be dragged away when discussing the point of Christianity. I have met with not a few of the latter class, and I always felt it a great relief when I had left their society.

I have also put in circulation a goodly number of tracts, which I hope and pray may be read with interest and advantage.

We can hardly doubt that a blessing will attend the truth thus dispensed. Mr. Jaffé proceeds:—

“A little time ago I visited a place about fifteen miles from here, and there I fell in with a Jewish family by the name of W——. The friendly and courteous manner with which I was received, both by Mrs. and Mr. W——, raised in me the expectation that the word would not be preached in vain in that family; and, indeed, so it was; for I had no sooner opened the topic of conversation, than both Mr. and Mrs. W—— took a most lively part in all that was said, asked many questions as to the person of Jesus, His life and doctrines, and paid the most eager attention to the various answers and explanations. The interest which they felt in the theme may be learned from the fact that, in the very same room, in which we discussed the claims of Christianity, lay a boy of seven years, who was rapidly drawing nigh to the hour of his dissolution, and whose groans at times were so deep and heavy that I hesitated to go on; but the parents, though tears were filling their eyes, begged me to pardon the interruption, and to continue my conversation, for it was far too important and weighty to be interrupted even by such a painful scene as that. The physician of the place happened to come in, and after he had ordered every thing for the little sufferer, asked whether he would not be intruding by remaining, and listening to our discussion. Of course, we gladly admitted him to our small circle, but I soon discovered with deep sorrow of heart that he was of a sceptical turn of mind, and that, whenever he saw that Mr. or Mrs. W—— felt impressed by what I said, endeavoured to put deistical suggestions into their hearts, so that I had to deal with an antagonist far more to be dreaded than the most hardened and prejudiced Jew. But the Lord stood by me, and enabled me to defend our holy religion in a manner which not only silenced my opponent, but conveyed also such deep conviction to the mind of Mr. and Mrs. W—— that Christianity is

from God, that they both confessed that Christ is the true Messiah, and His religion the best calculated to promote the happiness of mankind; but they could not as yet see how Christ could be God, how He could have risen from the dead and ascended to God's right hand. I showed to them at large that Christ's Godhead was plainly and repeatedly foretold in the Old Testament, and that if He were not God and man, He could effect no redemption for mankind. After I had quoted many passages with reference to the divinity of Christ, Mrs. W—— said; "Of course, if His divinity can be proved and established from the Bible, then my scruples as to His resurrection and ascension are removed; and I think, from your showing, it appears that He must be God as well as man."

The result of our more than three hours' conversation was, that both Mr. and Mrs. W—— firmly resolved to investigate those topics more fully, and if they can find that Christianity is what I have represented it to be, they both will become Christians. I furnished them with suitable tracts, and promised to see them again. But also on the doctor's mind a deep impression was produced; for after thanking me most warmly for what I had told them, he asked me whether I would allow him to put down those passages of Scripture which I had quoted, that he may more closely investigate them, which, of course, I gladly did.

During fair I have had opportunity of seeing Mr. W—— nearly every day; he told me that his child had died; and I endeavoured to improve the event by awakening him to still greater concern for the welfare of his immortal soul. I believe that God will do great things for that family.

You are already acquainted with Mrs. K—— and her aged mother; you know how I first met with them—the reception I had; how that for more than nine months, I incessantly laboured for the salvation of their souls; how the Lord opened their hearts to receive the truth; and the intelligence I have received from them from the banks of the Rhine—that they were rejoicing in the hope of the Gospel, and only waiting for a fitting opportunity when they shall be permitted to confess their Lord openly. That time, blessed be God, is now come; and ere many suns will have risen and gone down, both mother and daughter—the one in the bloom of life, the other in the winter of days—will have entered upon a new era in the history of their lives. A few days ago, I received a most cheering and important letter from them, out of which I shall make the following extracts.

Mrs. H—— said: "During the time we were in Frankfort, it was for me, as well as dear mamma, the most delightful hours, when we could listen to your messages of peace and comfort; and we have often, since we have left, longed to have those hours repeated. But although we are deprived of the pleasure of enjoying any longer your instructions, yet the truths which you then communicated to us have produced their hallowed effects upon us, and they have now enabled us, in the face of all difficulties, to arrive at the firm conviction that we ought to be baptised, and to bring into active operation those lessons which you have conveyed to us. And as we repose in you the highest confidence as our spiritual teacher, so it is our ardent wish to have another personal interview with you before we take the solemn step. We should regard it as our greatest comfort if you could come and prepare us for the solemn and momentous act; and we, therefore, propose to you to meet half way; for instance, at Hessen-Cassel, or at any other place you please. I must confess that neither myself nor my mother have any rest or peace till this, our ardent desire and longing, is fulfilled. I have for some time felt very indisposed, and as we know not what a day may bring forth, I wish, before I close my eyes in death, to have the deeply solemn act performed upon me. But one thing I must entreat you, and that is, not to mention a word for the present of our intention to our relatives at F——, nor to divulge it to any one, as we wish it, for certain reasons, to be still kept as a secret." It was indeed for me a joyful day when that letter reached me, and I could not sufficiently praise God for this fresh token of his love and faithfulness. Two daughters of Abraham—one nearly eighty years of age, highly accomplished, well connected, and affluent—brought as humble suppliants to the foot of the cross, crying for mercy. How refreshing the scene! how cheering the fact! Will the Committee, my dear sir, give their consent for me to respond to the ardent desire of these sisters? the way is not far, and the expense will not be great, and I would, besides, turn it into a short Missionary tour. It will prepare a great joy to me, as well as be a great comfort to those sisters. Mrs. K—— and her mother are at present in a place on the Rhine, and as they are not willing that their baptism should cause a great stir, as also to facilitate my coming, they have proposed Hessel as the place of our meeting.

The Committee have cordially assented to this request, and commend

these individuals to the special and prayerful remembrance of Christian friends, whose hopes and fears attend the Missionary path.

FRANKFORT-ON-THE-MAINE.

In his Journal for May, Mr. STERN thus refers to a deeply interesting case:

Mrs. B——, whom I mentioned already in my journal, called again upon me. She related that her husband, who is still suffering very much, reads with great interest the part of the Holy Scriptures, as well as the tracts, which I had sent him. She asked me to give her some more, with which I complied. My daughter asked her how she got the idea, to examine whether Christianity be true, being a Jewess? She replied, "When I was a child I frequented, like other Jewish children, a Christian school. Each time, when the Christian children had religious instruction, we were obliged to leave the schoolroom, as our parents would have it so. This prohibition made me the more desirous to hear what Christians believe. For that reason I asked my teacher for the favour to let me be present when he gives Christian instruction, to which he agreed. There I heard, for the first time, of Jesus, that He was the promised Messiah who came to save sinners. I heard that the Gospel of Christ is the power of God unto salvation, to every one that believeth, to the Jew first, and also the Greek. These words made a deep impression upon me. 'So came Jesus also for us,' thought I, 'and not only for the Christians.' I was very glad to hear this, but I could not understand why the Jews do not speak of Him. I was brought up as a Jewess, and married a Jew, but in my heart I had still a certain respect for Jesus, whom I loved, though I did not know Him as I ought. In the last years we had once a visit from a missionary, and I made also your acquaintance, which you know was blessed for us. My husband and I have now the sincere desire to search for truth, and if the Lord gives us grace and strengthens his health again, we will confess openly that we believe in Jesus Christ. My brother-in-law, Mr. R——, made us often very hard reproaches, when he came and found that we were reading tracts. My husband told him he should not judge a thing without knowing it. He resolved to read them, which he did, and now he does not speak any more evil of them, but likes to hear more of the Gospel." My daughter asked her whether she had the New Testament. She replied, that she had only an extract of it. Believing that she would make a good use of it, my daughter made her a present of the New Testament.

Our readers will rejoice in the sequel of Mr. P——'s brief history, as related in the report for July:—

Mrs. B—— called again upon me. She gave me account of the death of her husband, Mr. B——, which took place two months ago. On my question, whether he found peace in Christ before he died? she replied, "Yes, he did; the Lord be praised for it. Some months before his death, he was reading with great interest and attention the Gospel, and the tracts which you had kindly given me. The more his illness increased, the more increased also his hunger and thirst for the righteousness of Christ. He begged the Protestant pastor (named Unzer) to visit him sometimes and to speak to him of the one thing needful. Pastor Unzer did so with pleasure, and remarked with joy that my husband became happy in the Lord through the conviction that Christ had borne all his sins and taken away all his iniquities. A week before his death he asked for baptism, which he received. Until his end he was quiet, and peace was upon him. He told me, a few hours before his death, that the hardest thing for him was to leave me with my five uneducated little children, of whom the eldest is only eight years old; yet he recommended me and my little ones to the Lord, who would not forsake us. He said, 'I have found peace and salvation in Christ. Go on to seek Him in His word, and you will find the same, and your faith will be increased.'" Mrs. B—— continued, "I feel now the loss of my husband very much; yet the thought that his great sufferings are over, and that he is now for ever happy with the Lord, comforts me. I besought Pastor Unzer to give me also Christian instruction, which he is doing. Soon I hope to confess openly, by baptism that I believe in Jesus."

Mrs. B—— begged me to give her the Old Testament for her brother-in-law, and some Gospel tracts, as he and his wife sought earnestly salvation and truth in Christ.

I had a visit from Mr. and Mrs. R——, and congratulated her on behalf of her reception into Christianity, trusting that she may become a faithful member of Christ, and honour Him in her ways and walk down here.

HULL.

Mr. MOMBERT has improved his temporary sojourn at Hull, and renders us the following account:—

I have continued to visit my Jewish brethren in this town. A good many of them are continually passing through on their way to the manufacturing districts or Liverpool. I generally manage to be on the quay when the foreign steamers and vessels are coming in, and have, in that way, found many opportunities to speak a word in season, to distribute tracts and portions of Holy Writ. Many Jews, especially from Russia, Poland, and Northern Germany, emigrate to America and Australia, and pass through Hull. As their stay is usually very brief, I can seldom manage to see the same individuals twice, since the emigrants are mostly provided with through tickets, and are not allowed to spend more than a night at Hull. Emigrants, as a rule I think, are more or less willing to court religious conversations; they have left their friends behind them, and the memory of their beloved ones, in conjunction with the uncertainty of their future, and the long voyage before them, influences them to think more of their souls and of God than at other times. I have experienced no difficulty in freely conversing with them, and the tracts and Scripture extracts I put in their hands are generally received with much gratitude, and in two instances I was actually offered payment for tracts. The ignorance of many of them is very great indeed; and their long residence in Popish countries, or among nominal Christians, prejudices them very much against Christianity. A little love goes a great way. I am sure it would do you good to witness the happy expression of gratitude which lights the countenances of some, who, accustomed to be spurned and despised at home, are greeted on their landing in England by a Jewish brother with "Peace be with you." I only

wish our Gentile brethren could know more of the great susceptibility of Jews to kindly dealing. Since my arrival here I have been enabled to converse with upwards of sixty emigrant Jews, and to preach to them the Gospel of Christ. They have been provided with tracts, &c., and I trust that the seed of life they take with them to distant shores, may, by the blessing of God, lead them to Christ, their long-expected Messiah.

Local visitation.—The number of my acquaintances among Jewish residents has much increased since I wrote last. I visit some ten or twelve families from time to time. They generally belong to the poorer classes. There is plenty of opportunity for visiting; but the usefulness of a Jewish Missionary at Hull is much impaired if he has not a relief-fund. It is impossible to visit the homes of the starving and the diseased, who are, on physical grounds, unable to work, without administering temporal relief, while you impart spiritual advice and instruction. As I have already observed, many of the resident Jews are poor: they are for the most part disappointed people. They have left their homes, and come to England with their families in the foolish anticipation to find England paved with gold. They find it often very difficult to get employment: their household furniture and scantily-provided wardrobe gradually dwindles down to nothing; hunger and disease stare them in the face; and, as strangers in a strange land, they are often in most distressing situations. I am sure I have witnessed some of the most heart-rending scenes in this place. I feel convinced that the question of temporal relief is very important, in this place especially.

Union with France on behalf of Israel.

WE are very much gratified in being able to state, as one of the happy results of Mr. Davidson's visits, the formation of a society, bearing the above title, at Bordeaux, and regret that we have not space for the rules, with a copy of which we have been favoured by the secretary, who, in his official communication, assures us of the joy with which the arrival of Mr. Frankel has been hailed, and expresses most fraternally the sympathy felt in our object. The friends will rejoice to aid this society financially, if, at the end of their year, the state of their funds will allow. We are encouraged, also, to believe that a similar movement is taking place in Toulouse and Bayonne, as well as at Marseilles.

May the fruit be abundant in the temporal and spiritual welfare of the people whose country is the wide world! And may the union thus formed, between Christians of France and England, be marked with a holy rivalry in the work of faith and love, sanctified by the Holy Spirit, and rendered diffusive in extending the principles of the Gospel of peace throughout our countries—and far beyond them!

To the Friends of our Society.

WE turn, with reluctance, to another subject; and yet it presses so urgently for consideration, that it must be mentioned. Our last number reported the unsatisfactory state of the Society's funds. No availing relief has come to hand, while, of necessity, our Missions must be supported or relinquished, and that at a moment when the prospect of usefulness is widening and brightening. Our Missionaries on the Continent are receiving far less than those of kindred institutions, while their labours are quite as abundant, and their necessities are painfully urgent. A few liberal donations, or even loans, and a moderate increase of subscriptions, would be of unspeakable service at the present moment; and, with early remittances of any sums in hand, carry us prosperously, by the blessing of God, through the year.

CONTRIBUTIONS IN AID OF THE SOCIETY

From June 24th to August 24th, 1857.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|------------------------------|---|----|----|
| A Friend in the Country.... | 0 | 5 | 0 |
| A Friend of Israel | 5 | 0 | 0 |
| Butler, Miss | 0 | 10 | 0 |
| Cobb, F. W., Esq. | 2 | 2 | 0 |
| Dyer, Mrs. W. C. | 2 | 0 | 0 |
| Feine, Miss | 0 | 10 | 0 |
| Gook, Miss L. | 0 | 5 | 0 |
| Marret, Madlle. Collected by | 6 | 4 | 0 |
| Roske, Mrs. | 1 | 0 | 0 |
| S. R. W. | 5 | 0 | 0 |
| Taylor, Mr. T. Collected by | 0 | 18 | 11 |

ASSOCIATIONS, COLLECTIONS, ETC.

| | | | |
|--------------------|----|----|----|
| Abney Chapel | 1 | 11 | 0 |
| Alford | 2 | 14 | |
| Barnstable | 5 | 2 | 5 |
| Barton | 2 | 12 | 2 |
| Blideford | 3 | 12 | 8 |
| Birmingham | 8 | 0 | 0 |
| Bordeaux | 4 | 0 | 0 |
| Boston | 7 | 4 | 11 |
| Bourne | 0 | 11 | 4 |
| Brentford | 1 | 9 | 7 |
| Bridgend | 2 | 17 | 6 |
| Bridgewater | 0 | 9 | 3 |
| Brisport | 2 | 11 | 11 |
| Brighton | 8 | 0 | 0 |
| Burnley | 12 | 3 | 0 |
| Cardiff | 2 | 0 | 0 |
| Cardigan | 1 | 9 | 0 |
| Carmarthen | 2 | 0 | 0 |
| Cambridge | 0 | 19 | 9 |
| Colchester | 4 | 16 | 0 |
| Dartmouth | 0 | 9 | 9 |
| Devizes | 4 | 8 | 3 |

| | | | |
|--------------------------------|----|----|----|
| Devonport | 1 | 4 | 5 |
| Exeter | 1 | 14 | 8 |
| Gainsborough | 7 | 10 | 8 |
| Greenwich | 3 | 13 | 4 |
| Hammersmith | 4 | 15 | 4 |
| Hartlepool | 2 | 0 | 0 |
| Haverfordwest | 1 | 10 | 0 |
| Horncastle | 2 | 10 | 8 |
| Hull | 15 | 0 | 0 |
| Islington Juvenile Association | 12 | 2 | 2 |
| King'sbridge | 2 | 11 | 0 |
| Kingwood | 2 | 16 | 0 |
| Langport | 0 | 7 | 8 |
| Launceston | 3 | 9 | 7 |
| Leeds | 1 | 7 | 6 |
| Lincoln | 8 | 17 | 4 |
| Luton | 2 | 9 | 5 |
| Lyons | 8 | 0 | 0 |
| Market Rasen | 0 | 7 | 8 |
| Marthyr | 0 | 18 | 4 |
| Milford | 1 | 8 | 1 |
| Mitley | 1 | 9 | 0 |
| Mumbles | 0 | 17 | 6 |
| Murphy | 6 | 14 | 6 |
| Newark | 8 | 12 | 1 |
| Newbury | 5 | 6 | 10 |
| Newport, Pembrokeshire | 2 | 7 | 8 |
| Oakhill | 1 | 0 | 0 |
| Othery | 1 | 0 | 0 |
| Othery, St. Mary | 0 | 14 | 0 |
| Pembroke | 6 | 14 | 6 |
| Pembroke Dock | 3 | 10 | 8 |
| Pershore | 9 | 5 | 0 |
| Plymouth | 3 | 16 | 0 |
| Pontypool | 2 | 1 | 7 |
| Rochford | 1 | 9 | 4 |

| | | | |
|------------------------|---|----|---|
| Sheffield | 1 | 17 | 6 |
| Spilby | 1 | 1 | 0 |
| Stockton | 3 | 1 | 9 |
| Sudbury | 1 | 14 | 0 |
| Swansea | 5 | 13 | 5 |
| Taunton | 2 | 7 | 0 |
| Tavistock | 0 | 16 | 8 |
| Tiverton | 1 | 0 | 0 |
| Topleham | 1 | 11 | 6 |
| Torquay | 6 | 15 | 8 |
| Westminster | 4 | 9 | 8 |
| Weymouth | 5 | 4 | 4 |
| Wiveliscombe | 2 | 11 | 0 |
| Wycliffe Chapel | 1 | 13 | 8 |
| York Road Chapel | 2 | 10 | 3 |

ERRATA IN ANNUAL REPORT.

| | | | |
|--|---|----|---|
| The Durham List should read thus— Collected by Mrs. Thwaites: | | | |
| Miss Green | 5 | 0 | 0 |
| Mrs. Green | 0 | 10 | 0 |
| Mrs. Price | 0 | 10 | 0 |
| Mrs. Waddingham | 0 | 5 | 0 |
| Mr. Lenwick | 0 | 5 | 0 |
| Mrs. Thwaites | 0 | 5 | 0 |
| Miss Coates | 0 | 5 | 0 |
| Mrs. Eggleston | 0 | 3 | 6 |
| Collection, less expenses | 1 | 15 | 8 |

OMISSIONS.

| | | | |
|----------------------------|---|----|---|
| T. Jarman, Esq., sub. | 3 | 2 | 0 |
| Mrs. Eyre, do. York | 0 | 4 | 0 |
| Reford Collection | 3 | 4 | 0 |
| Middleboro' do. | 3 | 10 | 0 |

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No 1, Crescent-place, Blackfriars, on Wednesday Evening, September 16, at 7 o'clock. The meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|--|------|--------------------------------------|------|-------------------------|------|
| Retrospect of the Year 5617 | 149 | Look unto Abraham, your Father | 185 | Bordeaux | 160 |
| Reflections occasioned by the Events in India .. | 150 | Notice of Books | 158 | Frankfort-on-Oder | 161 |
| Civil Year of the Jews ... | 152 | Our Missions:— | | Paris | 163 |
| | | Marseilles | 159 | London | 163 |
| | | | | List of Meetings | 164 |

Retrospect of the Year 5617.

From the Jewish Chronicle.

AFTER some interesting remarks on the political state and the social progress of the Jews, the Editor says:—

"RELIGIOUS STATE.—We wish we could report thereon as favourably as we did on the social state. Truth, stern truth, extracts from us the mortifying confession that the apathy of which we complained in former years still lays heavily upon us, that the cancer of indifferentism still continues to prey upon our vitals. The reaction, for which we have been waiting for the last few years, has not yet come. The pulpits of most synagogues are still mute, and we are not acquainted with one single place of worship that should have engaged a lecturer this year. The only relieving feature, the only faint indication of the dawning of a stronger religious feeling in the community, the small cloud like the hand of a man, which may forbode a happier time, is the establishment of a scholarship in the Jews' College, of which we may now speak as an accomplished fact, since a sum adequate for the purpose has been collected."

Far be it from us to peruse this confession of the respected author with one emotion of vanity or self-complacency. Rather would we adopt the language of the Jewish prophet: "To us belongeth shame and confusion of face, for we too have sinned." If Israel is reminded of her declension from former times—"the kindness of her youth, the love of her espousals, when Israel was holiness to the Lord" (Jer. xi.)—we, too, are conscious of having often "left our first love." The penitence promised to Israel can alone meet our case (Zech. xii. 10); and we would adopt the language of her repentant monarch as all our own (Ps. li.). In one respect we both agree—we bow not down, like the heathen, before a tyrant deity or an unknown God, but before Him who "delighteth in mercy, and is ready

to forgive, but only, as *we* believe, through the propitiation that He Himself hath set forth. Oh, that Israel were convinced that forms of prayer the most devout, days of penitence, and the most profuse giving of alms, will not avail, so long as the declaration stands among the inspired words of their own prophets, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon Me whom they have pierced: and they shall mourn for Him as one mourneth for his only son; and shall be in bitterness for Him, as one that is in bitterness for his first-born." Another ten days' penitence has passed, and yet this note has not been struck. The promise stands amongst their most sacred archives, but the heart is not yet opened, nor the hand stretched forth to claim it. "Nevertheless (saith God), for all this will I be inquired of by the house of Israel to do it for them." Another spring has faded, the summer has passed, the harvest is ended, and yet Israel is not saved; her autumn does not repose in the consciousness of having yielded her fruit to God, nor does her ploughman yet plough in hope, nor the sower go forth to sow the seeds of truth.

But, fellow-Christians, there will come a better spring-time. O'er the now barren soil the Sun of Righteousness will arise, the shower of the Holy Spirit's influence will descend. Wake we up to our duty; let this autumn be distinguished by a more plentiful broad-cast of the heavenly seed; while the winter lasts, let us watch and wait in prayer. It may be that mercy is close at hand, and that when "the time of singing of birds is come, and the voice of the turtle is heard in the land," Israel may "blossom and bud." And when the scattered ones assemble to keep the Spring Festival of the "Lord's Passover," the Lord may Himself be with them, and on the day of Pentecost renew the mercies of the memorable times when 3,000 were converted in a day; and give to them and to the Church a far more plenary accomplishment of the prophecy of Joel than has ever been witnessed (Joel ii. 28).

Reflections occasioned by the Events in India.

How natural is it for the Christian to inquire—How long shall it be until the peaceful times arrive that are so glowingly depicted in the Word of God? That they shall arrive every believer in revelation regards as a certainty. The times and the seasons are in the power of God. What we know is, that we have already the dispensation, which, by its development, shall realise these times; and that we have in review, and have at present, those things which are an earnest of what is to be realised. As it respects evils to be abolished, the idols shall be given to the moles and the bats; the abuse which has so long and so prominently prevailed, under the name of Christianity, shall be destroyed by the brightness of the Saviour's coming; and the false prophet shall pale his crescent, and it shall be no more. The powers of this world shall know their own place, and be contented with their own work. But, on the side of good, what do we want but the Saviour's familiar illustration to have its substance?—the leaven leavening the whole lump,—that each Christian be true to his principles, himself, and his God; that the individuality and union of Christians be felt and acted upon; and that Jews as well as

Gentiles be brought into the one flock of the Saviour? The conversion of the Jews is that for which the Church and the world wait. Not that means are not to be used that the world may be Christianised until their conversion, for this would imply that it was wrong to make such exertions in the first promulgation of the Gospel. As both portions of the human race were then respected, so they should be still, and rich were the earnestness afforded, in the first age of Christianity, of the harvest which shall be eventually gathered, and as including the Jews, for they were as a kind of first-fruits unto God; and it is the opinion of persons who are observant of operations bearing upon that people and their results, that since the Apostolic age there never has been a period of such remarkable achievement in this respect. If it be so, that long since the knowledge of one trustworthy brother of the house of Israel—his personal knowledge—could extend to as many as two hundred of his converted brethren, not only professing Christianity, but holding office in connexion with the Church of Christ, must not this silence the inquiry—Has any thing been achieved amongst the Jews? It may be the case that a large proportion of Jews, converted to Christianity, become ministers of Christ; but if a large proportion, still but a fraction in relation to the whole body. The fact of the proportion being large may resolve itself, in part, into the great sacrifice which almost every Jew—and especially the Jew qualified for ministerial work—must make on his becoming Christian. He obtains a hundredfold for his privations and sufferings, in the same kind that the primitive Christians did for theirs. Now the bearing of this is, that efforts for the Jews are not unsuccessful, as efforts in regard to the Gentiles are not unsuccessful, in proportion as they are scripturally made, while a comparison may be instituted that shall not discourage the Jewish efforts; but in regard to both, that which remains to be achieved—which is the certain hope of the Church and her prayer—is, that Jews and Gentiles shall so be turned unto God, as that the exception shall come to be with the unbelieving, and not with the believing—as comparatively rare that an unbeliever be found as it is now that a believer be. The expectation thus held out may, to some minds, be more impressive as bearing upon the Jew than upon the Gentile. The Jew has been for so many ages an unbeliever. He is reached, as some think, with so much difficulty. Disappointments are sometimes found, and they are sure to be marked; but, however surprising in the view of some, the end shall be reached. As the sheep not of the Jewish fold would be brought—though at the time there was no indication of it, or scarcely any—and be made to constitute one flock with the first-gathered Jews, so, undoubtedly, shall it be the case that the veil shall be taken from the face of Israel, and it shall be turned to the Lord. Whatever, then, the calamity occurring with the human race, is it not so that sin is the only real evil? and is it not so that Christianity is the only real remedy for sin? And if the conversion of the Jews be blended with the fulness of the Gentiles, and if the predicted happiness of the world in peace and purity is resolvable into the fact of the knowledge of the Lord then covering the earth as the waters cover the sea, whatever the calamity be that wrings the heart—as, for instance, we behold the way of transgressors and are grieved; we read of the delusion of indulgences of sin, for years upon years, upon the condition of certain meritorious repetitions; we read of Mohammedan cruelty, of the Hindu combining

in mutiny with the Mohammedan; we read of questions of misrule, of idolatry patronised, and of Christian profession having its penalty at the hands of a professedly Christian Government—what is it that shall terminate all these evils? It is the prevalence, the predominance of Christianity; not Christianity ruling as if her kingdom were of this world, but Christianity saturating the people—forming the mass by righting the individual—until it come to be the case, that as the name of Jehovah is one, so shall His praise be one throughout the whole earth. Surely all that is adverse to our humanity may well constrain us to labour with a view to the Jew's conversion, as well as to the furtherance of every other department of the interests of the kingdom of Christ. And may we not say, *especially in reference to the Jews*, as not having had a fair proportion of effort, but as largely rewarding the effort made, and as clearly connecting with its more extended achievements that which is universal: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen, and amen."

Civil Year of the Jews.

SINCE our last Number, the Civil Year of the Jews has commenced. It would aid Christians in their sympathy with that people, if, in addition to other almanacks, they would refer to the one which the Jews publish; it is to be obtained of J. Vallentine, 7, Duke-street, Aldgate. It would disabuse of the idea that little science belongs to them. It would show that they are not so prejudiced but that they can record our notations of time, though many of them be founded in superstition; and their chronological table of remarkable events would indicate how sensitive they are in reference to the recognition of their civil and political claims, and how abidingly grateful for any attempt to mitigate their temporal sufferings. This and last year's almanacks combined, give "A Key to the Jewish Calendar, showing the Origin of Sabbaths, Fasts, Festivals, &c., either by Scripture ordinance or otherwise." Under the head, "Sabbath," the following is given:—

"The first ordinance of Sabbath. Genesis ii. 2, 3.

The Holy Sabbath of the Lord. Exodus xvi. 23-29.

Remember the Sabbath to keep it holy. Exodus xx. 8-11.

Work prohibited. Exodus xxxi. 13-17.

Kindling fire prohibited. Exodus xxxv. 2, 3.

Ordered to be kept. Leviticus xxiii. 3.

The Sabbath breaker punished. Numbers xv. 32-36.

The Sabbath day to sanctify. Deuteronomy v. 12.

The man that keepeth the Sabbath. Isaiah lvi. 2, 4.

Bear no burdens on Sabbath. Jeremiah xvii. 21-24.

The consequence of breaking the Sabbath. Jeremiah ii.

Not to buy or sell on Sabbath. Nehemiah x. 32.

No traffic thereon. Nehemiah xiii. 15-23.

The Pentateuch is divided into fifty-two portions, called Sedroth, for the fifty-two weeks in the year. One of these portions is read every Sabbath, till the whole Pentateuch is finished, and that week is called by the portion read, which is shown in the column of the calendar."

Having given these particulars under "Sabbath," then the following particulars under the head "Tishri" (the derivation of the name of the first month is uncertain, our female friends might understand it imperatively as bidding them to proceed uprightly). There is no month that is so elaborate as this one. Deeply interesting at all times, the events in India, so painfully to be deplored, and which will not fail to enlist the feelings and efforts of our Jewish friends, may find a kind of symbol in one of their mournful commemorations. The whole of the particulars of the month are thus given:—

"1st and 2nd. Rosh Hashana—New Year. 1st of the Civil Year; assumption that the world was created thereon; an holy convocation, no work to be done. Yom Truah, the sounding of the cornet. Lev. xxiii. 24.

"It is also called Yom Hazicoran, *i. e.* the day of memorial, as it recalls to remembrance how the Eternal regarded the piety of our patriarchal ancestors, and that we should endeavour by our actions to merit that the Almighty may remember us also favourably, and write us in the book of life.

"The first ten days of Tishri are called Ahasarés Yemy Hatseuva, the ten penitential days; the Sabbath intervening between Rosh Hashana and Yom Kippur, is called Shabbath Shuva, on account of the Haphtorah read, 'Shuva Israel.' 'Return ye, Israel.' Hosea xi. 2.

"The event which gave rise to the reading of the Haphtorah, or conclusion, is, *viz.*—after Antiochus Epiphanes had smitten the Egyptians, he made war with the Israelites in Jerusalem, using them very cruelly; he also gave orders to destroy all their books, and prohibited reading the weekly portions of the Pentateuch on Sabbaths. The Israelites then selected certain chapters from the books of the prophets, corresponding as nearly as possible with the text of the portion of the Pentateuch; these chapters were read instead, and are still continued, in addition to the weekly readings, in commemoration of that event.

"3rd Tishri—Fast of Guedaliah. In consequence of his assassination. 2 Kings xxv. 26; Jeremiah xli. 2, 3, 4, 6.

"10th Yom Kippur—Day of Atonement. Exodus xxx. 10.

"This solemn Feast is decreed, for the pardon of sin, to all those who are contrite and true in their repentance; that forgiveness is not to be expected unless we have forgiven those who have injured us, and that by sincere repentance only we may hope for forgiveness; as in Jonah iii. 7, 8, 9, 10.

"The sacred ceremonies and strict observances. Leviticus xvi. 1.

"Its injunctions, and the penalty for infringing. Lev. xxiii. 26 to 33.

"15th. Tabernacle—A feast of rejoicing for the gathering of the harvest; the Feast of Tabernacle is in commemoration of the Children of Israel dwelling in booths on their coming out of Egypt; the first two days are kept sacred. The four following days are called Chol Hamoed; such business only is allowed to be carried on as is absolutely necessary.

"Ceremonies thereon. Leviticus xxiii. 34-43.

"Observed in the time of Solomon. 2 Chron. vii. 8.

"Nehemiah's time. Nehemiah viii. 14-18.

"21st. Hoshana Rabba—Feast of branches, is held more sacred than the four former days; prayers are said, that the following year may not be one of droughtiness.

"22nd. Shemini Azareth—Eighth day of solemn assembly. The temple consecrated by Solomon; this was also a day of great rejoicing, when the waters were drawn for the use of the temple. 2 Chron. vii. 28. Neh. viii. 13.

"23rd. Simchath Torah—the rejoicing of the law. On this day the last section of the Pentateuch is read, and then we immediately commence a part of the first section, so that the same is continued without intermission. We rejoice in the holy writ with which the Almighty has favoured us, and which points out the road to happiness in this world and eternal bliss: we also rejoice at having lived to finish and commence it again. 2 Chron. viii. 10, 11.

"The Sabbath immediately following is known by the name of Shabbath Bereshith, *i. e.* on account of the portion read on that day, commencing Bereshith (the beginning). Genesis i. 1.

"The day after the three convocations, *i. e.* Passover, Feast of Weeks, and Tabernacle, is called Isru Hag; it was kept as a holiday for those who were prevented entering the temple on the previous day."

The second paragraph indicates that fault of our natures,—a clinging to the idea of merit—that fatal stumbling-block. Hosea xi. 2, should be xiv. 2, in our version, xiv. 1: How corrective of self-righteousness is the sovereign and gracious dealing of Jehovah!

The fourth paragraph accounts for Paul's declaration, Acts xiii. 27, and for our Saviour's reading Isaiah lxi. in part, marking where he stopped (see Luke iv.) The doing of Antiochus, so affectingly detailed in 1 Mac., served to elicit the exploits of the Jews by the help of their God, and also to prepare for the coming of the Messiah by making the people more conversant with the prophets. Would that the tendency had been realised!

The fifth paragraph is the fast of Gedaliah (2 Kings xxv. 26; Jer. xli.) It is this which suggests an association of thought. Here was possibly a plea of usurpation; here was treachery; here was the abuse of kindness and wholesome rule. The triumphing of the wicked was short. This fast, now observed, was, according to Zech. viii. 19, to be, together with others, to the house of Judah, joy and gladness and cheerful feasts: therefore, saith the prophet, "love the truth and peace." It is practically plain that, in Jewish estimation, the time is not arrived for this, and political events tell us it has not. But the Lord will hasten it, when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah ii. 2, 3, 4.)

It will be seen, by the almanack, that the Day of Atonement has just passed. The paragraph following the reference to this is very instructive. The people of Israel take too low a position when they would make their repentance to coincide with that of the people of Nineveh. Their repentance must be that of Ephraim in Jer. xxxi. 18, and that of the House of David and the inhabitants of Jerusalem in Zec. xii. 10. Lev. xvi. is a Levitical Gospel.

"The 22d. the Temple consecrated by Solomon"—Let the clause be marked:—"Every one who knows the plague of his own heart."

On the 23d. the remark is made,—“We rejoice in the holy writ with

which the Almighty has favoured us, and which points out the road to happiness in this world and eternal bliss: we also rejoice at having lived to finish (the Penteteuch) and commence it again." "The road to eternal bliss," is surely that which Abraham trod—he believed unto righteousness. In offering Isaac, faith wrought with his works—and he was called the friend of God; and the Gospel was before preached unto him, saying,—“In thy seed shall all the nations of the earth be blessed.”

And now on the Sabbath succeeding (the 17th Oct.) the Scriptures are recommenced “In the beginning God created,” &c.

This month, indeed, is without rival—except, it may be, the first month of the ecclesiastical year—in the richness of its particulars and associations. Does not this article at least supply a specimen of how the Christian mind can, in a degree, run in a channel with the Jewish, that shall be personally profitable and relatively sympathetic?

Look unto Abraham, your Father.

PERHAPS the patriarch Abraham occupies the most important place in God's purposes and plans, of any mere man that ever lived upon earth. His personal history has a prominent place in God's Word, and he is frequently referred to in all parts of the Holy Book. His history was wonderful, his character amiable, his destiny glorious; but the most astonishing thing of all was as regards himself, that he was called “the friend of God.”

We propose now to consider him as “a father,” and thus attempt to obey the divine command, “Look unto Abraham, your father.” For many years of his early life, yea, and down to old age, Abraham had no child to call him “father.” But that God who gave him his new and significant name, had promised that in his own time he would make his relationships agree with his name. “The Lord did as he had spoken” (Gen. xxi. 1). Isaac, the child of many hopes, was born, and from him sprung a literal seed to Abraham, “numerous as the stars of heaven.”

But the promise on which Abraham rested included much more than this, as one of Abraham's children clearly proves: “They which be of faith are blessed with faithful Abraham.” “If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. iii. 9, 29). More still did the great word in Gen. xii. 3, and Gen. xv. 5, include. “Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of *one*, and to thy seed, which is Christ” (Gal. iv. 16). The same Person pointed out in the first promise as “the seed of the woman” is here referred to as the “seed of Abraham.” The first shows that the Deliverer would be of our race and wear our nature; the second points out the nation out of which He should arise, and the purposes for which He would come. The first great promise speaks of the destruction of evil—the second of the introduction of blessing; while further down the stream of time, where the house or family of Messiah is indicated, and He is called “the seed of David,” his *royalty*, or the triumphant reign of blessedness through him, is foretold. How glorious does Messiah appear as “the seed of the woman;” “the seed of Abraham;”

"the seed of David!"—our brother, our friend, our king; avenging, blessing, reigning.

But to return to Abraham. It is evident that the last view we have taken of Abraham's seed, or the *personal seed*, is the most important. The great object why Israel as a nation was set apart was, that Messiah might rise up among them; and there never had been a spiritual seed either of Jews or Gentiles, if God had not fulfilled His covenant with Abraham and "raised up a horn of salvation in the house of his servant David."

Thus Jews and believing Gentiles may look unto Abraham as "their father;" and while they do so they should look beyond him to that God "who called him alone and blessed him," and who, in doing this, especially manifested himself to be "the God of glory" (Acts vii. 2). The words before us refer, as the above quotation proves, to "the call of Abraham." This is an event which we do well diligently to study. It concerns alike both Jews and Gentiles. The history and destiny of the Jews, and the privileges and prospects of believing Gentiles, all stand connected with Abraham. It is to the Jew that God speaks in Isa. li. 1, and He speaks with a view to encourage his faith in His glorious words relating to Israel's restoration. After Jehovah had said: "Look unto Abraham, your father, and unto Sarah that bare you; for I called him alone, and blessed him and increased him," He adds, "for the Lord shall comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord." These words seem to be addressed to a godly remnant "who follow after righteousness, and seek the Lord," and who stand out in striking contrast with those described in the preceding verse, "who compass themselves about with sparks, who walk in the light of their own fire, and who must lie down in sorrow."

In requesting attention to the call of Abraham, we purpose to show that God's dealings with the honoured patriarch on that occasion offered a striking illustration of His own love and mercy. Here he is seen as "the God of glory" ("His glory is His goodness," Exod. xxxiii. 19); also that it yields a great encouragement to all believers to hope for all that God has promised. The following things are strikingly brought out in connexion with this call—we can do little more than mention them.

1. *Failure on man's part.*—Only a few hundred years before the time of Abraham, God had arisen in judgment, and swept the earth clean of transgressors. But again sin triumphed. Almost everywhere idolatry prevailed, and the knowledge of God seemed likely to be blotted out of His own world. In order to prevent this, to maintain the knowledge and worship of Himself on the earth, God determined to raise up a nation to be the depositories of His truth; the witnesses for His unity, holiness, and goodness, and the worshippers of His name. How wondrous are the ways of God, thus to take occasion, from man's utter failure, to introduce His own plans, and on each successive failure to make clearer and more gracious discoveries of Himself! But how terrible is that depravity which thus abuses the divine goodness, and which seems to labour to exhaust God's patience, and call down His indignation!

2. *Special grace on God's part was manifested in the call of Abraham.*—We have said that the true knowledge of God was almost gone from the earth, and that idolatry very generally prevailed. But the light was not quite extinguished. God had a few true-hearted worshippers left. In

Abraham's time there was Melchisedec, and subsequently (most probably) Job and his friends; also, in the time of Moses, we still find remnants of patriarchal worshippers (Exod. xviii.)

But were Abraham and his family free from idolatry? Did he who was to be the great Father of the Faithful stand firm in his allegiance to God? and did God choose and call him as a reward for that faithfulness? Not so! God's wondrous dealings with Abraham and his seed began in rich grace. Abraham and his kindred had swerved from the truth. "Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nahor, *and they served other gods*" (Joshua xxiv. 2). Most probably their religion was similar to that of Laban in an after day (Gen. xxxi. 30). Is there not reference to this sad state of Israel's progenitors in such passages as Ezek. xvi. 3, Isa. li. 1? See here the wondrous grace of God. He did not take Melchisedec, or any other true-hearted patriarchal priest, as the founder of the new and priestly nation; but he took him from an idolatrous family, himself, it may be, no better than the rest. Thus the foundation was laid in *grace*, and when "all Israel shall be saved," in agreement with God's covenant with Abraham, "the top-stone shall He bind with shoutings of Grace, grace unto it."

This grace will be more fully brought out if we examine the narrative of Abraham's call, and compare various passages of Scripture which refer to it. Genesis xi. 29-31 should be studied in connexion with Gen. xii. 1-3, and both with Acts vii. 2-4. In Gen. xii. we read, "Now God *had said to Abraham, Get thee out,*" &c.; from Acts vii. we learn that this call was given in Mesopotamia "*before he dwelt at Charron.*" It would seem that Abraham did not go at once to Canaan, nor at once "leave his *kindred and his father's house,*" but that "*Terah took Abram, his son, and others, to go into the land of Canaan;* and they came to Haran and *dwelt there.*" After Terah was dead, Abram, with Lot and some others, "*went to go into the land of Canaan, and into the land of Canaan they came*" (Gen. xii. 5); while the rest of the family still remained at Haran. How slow are God's people to enter into His designs! how patiently does He bear with them! and how kindly does He speak of them! commending their obedience, notwithstanding all its imperfections (Heb. xi. 8). Surely this shows that Abraham, and all who are blessed with him, are blessed for the sake of Another, and not on account of their *own goodness.*

3. *The contrast which Abraham furnishes* may next be noticed. This is twofold: what had gone before him, and what was to be seen around him. The historical incident which is related just before the call of Abraham contrasts very strikingly with the pilgrim patriarch. Behold, the sons of men, assembled on the plains of Shinar, determined "to build a city, and a tower whose top shall reach to heaven, to get themselves a name." What a multitude! what preparations! what a stupendous structure is rising, storey on storey! But it is all a failure; not one of the builders' names has survived. They are gone, "and their memorial has perished with them." Now see, on the plain of Moreh, a few simple tents, and near them a small square structure, from the top of which a wreath of white smoke curls gracefully toward heaven. There Abraham dwells and worships; and there is a man who had a name given him at which angels wonder—even that of "THE FRIEND OF GOD." As such he stood out in beautiful contrast with those around him. He a worshipper—

they idolaters. He a pilgrim to a better country—they dwellers in this. He leaning on a promise which had all human probabilities against it—and they making the best of what their senses could grasp. Let us “look at Abraham our father” in these things, and learn to be like him.

If we were to trace Abraham’s subsequent history, we should see the slow and gradual, but sure and beautiful, development of God’s purpose. But this we must not go into, nor tell how,

“When Sarah’s ninety years were past,
The promised seed was born at last.”

Thus it shall be with all that God has spoken concerning Abraham and his seed. Not one word shall fail. The resources of the God of Abraham are infinite; His faithfulness, so fully tried, shall never fail. Let us, then, “look unto Abraham our father,” until we learn to trust and hope in that God “who sware by Himself that, in blessing, He would bless him;” and who has done even as He said; and who now wills that the heirs of promise should have strong consolation (Heb. vi. 18).

Many promises made to Abraham yet remain to receive their full accomplishment. Some of these belong to “his seed according to the flesh,” and others to the nations which are to be blessed in him and his seed. That covenant with Abraham, so much spoken of in Scripture, secures, at some time or other, a “blessing to all the families of the earth,” and secures also “the grafting in of Israel into their own olive tree.” For these things let us hope and pray.

Surely it must be well-pleasing to Him who said, “I will bless him that blesseth thee, and curse him that curseth thee,” to see His people zealously labouring for Israel’s spiritual good. To act thus is to be in sympathy with God, and is the way to ensure the divine aid and blessing.

J. C.

Notice of Books.

Jews and Gentiles, or the Mystery of Redemption in the Two Covenants, and the Two Witnesses in Revelation xi. &c. : being a Reply to a Pamphlet and its Supplement, entitled, “The Coming Struggle among the Nations,” &c. By M. A. E. C. London: Wertheim and Macintosh.

THE author of this work attempts to correct error by presenting what he assumes to be the truth. His two witnesses, instead of being civil and religious democracy, are the Jews and the Gentiles, “who are now the two witnesses of truth for the Old and New Testament predictions; the one before the coming of the Messiah, the other after; one under the Mosaic, the other under the Gospel promise or covenant.” He traces the witness through the first prediction, then Noah, Abraham, Isaac, and Jacob; then the Jews are as the stock of the blessing to Abraham, the Gentiles as branches, through which the sap of blessing was allowed to flow. The two immutable things referred to by Paul, in Hebrews vi., were divided blessings, the one assuring the Gentile part, the other the Jewish. Like divisions or distinctions are traced by the author in many instances. Whether the author’s views be a true interpretation or not, he commends himself to respect and attention, as one who has thought much, and who feels deeply in regard to the interests of

Israel and the world. It is suggested, however, that the writer's reliance upon dreams, with which he assumes himself to have been favoured, will not increase relative confidence in his views. If of personal benefit, they cannot be a reason for concluding, even personally, that an interpretation is correct. It is advised that he himself do not rely upon them in such a bearing. Should the *promised* work be also published, a hint to the wise may prove enough.

Our Missions.

MARSEILLES.

OUR friends will remember the extensive delivery of tracts by Mr. COHEN, at the residences of Jews. He now says:—

During this month I have had many blessed opportunities of expounding the truth to little groups of my brethren, who appeared ill at ease after the perusal of the tracts which I distributed among them.

One Saturday I met eight Jews and Jewesses, all of whom seemed anxious to make some observations, or to ask some questions on what they read in the books which have been so suddenly poured upon them, which, I can assure you, gave me no small pleasure, as it proved to me that they made good use of them. Madame H—— told me that she had recommenced the book "Leila Ada" which I left with her the other day; she said, "I have shed more tears in reading that book, than I did at the death of my father. I have spoken to several friends about it, and Madame M—— asked me to lend it her." Madame H—— asked me whether the book referred to was not about a young lady who lived and died a Christian. She said, "Last week I was in Mr. B——'s shop, where I heard them talk about it. Mr. B—— said that it was not a true story, while Madame B—— said she believed it was, and said she hoped to read it again. They asked me what I thought of it; I told him I could not say, as I had not read it." She begged me to lend her one, which I have done.

Mr. C—— told me that he had read the tract, "Extracts from the Word of God," which I left with his wife, and was glad to have met me to-day, as he had only finished reading it that morning, so he had many things to ask me. He said: "As I do not understand Hebrew, I read the French; but as you told my wife that it was all from the Old Testament, I was surprised to find the name of Christ in it. I read that "Christ the conductor," &c.; and again, that "Christ shall be cut off." Is this the same Christ, in whom the Christians believe? and is He to be our conductor also?" I told

who believe in His name, and that He will not only conduct us safely through this world, but will lead us into that peaceful haven of eternal rest, where He landed in safety Abraham, Isaac, and Jacob. I read to them Daniel ix., and spoke to them freely about Christ, and proved to them from the Word of God that the time of the coming of the Messiah has long ago elapsed, and that Jesus of Nazareth is the only and true Messiah. I invited them to search the Scriptures, to believe in God and in His Christ, in order to receive remission of sin and eternal life. They were very attentive, and every body present seemed not only interested, but evidently impressed. I was invited to call again soon. As I left them I asked God to bless the words spoken to them.

Yesterday Mr. D—— told me that he and his wife were determined to read the New Testament; he said, "We came to this conclusion since our last conversation with you, and from reading the last tract you kindly left with us." He asked me how many chapters I would advise him to read per day. I told him not to read too much at a time, lest, instead of fortifying, he should fatigue. I advised him to keep in mind during the day some striking passage which he had been reading, to think over it, and pray over it; he thanked me, and promised to follow my advice.

This morning I called again upon Mr. B——, who received me kindly, and told me that he had read the books I left, and said, "It seems very plain that Jesus was the Messiah," and asked me whether a man could be saved in believing in Him. I embraced this precious opportunity of telling him that a mere belief in Jesus, as the Messiah, will never save our souls, and this led me to lay before him our sad condition as sinners before God. I spoke to him of our sinful hearts, and held out to him the

sin, and told him to pray God to give him a new heart. He said, "To tell you the truth, this question has never occupied my thoughts; and as I know but little about it, I should like to have, from time to time, some friendly conversation with you on this subject, which appears to me to be a most important one."

Yesterday Mr. and Madame D—— consulted me about sending their child to the Christian school in lieu of the Jewish. They told me that they were now really studying the New Testament, and the books I gave them; and I was glad to hear them express their high regard for the person of Jesus, and they admitted the superior advantages which the religion of Christ has over Judaism.

Rev. G. Monod from Paris, whom I met here, told me that in March last he baptised, in Paris, a most interesting young man, and that his mother consented to his becoming a Christian.

In his letter dated August, 1857, Mr. COHEN writes:—

During my three months' sojourn in this Manchester of France, I have been enabled to scatter the seed of the blessed Gospel very extensively among the sons and daughters of Abraham, who need greatly to be told that there is balm in Gilead, and that there is a Physician there, and that they can recover from their spiritual disease by applying the blood of Jesus Christ, which cleanseth from all sin.

Almost the first man with whom I had religious conversation in this place was Mr. D——, who told me that his parents were pious Jews, and that his father was very anxious that he should become a rabbi, which he would have done had it not been for some books he read on Socialism, which diverted his mind entirely from Judaism, and, instead of becoming a rabbi, he became a Socialist; he then became a Rationalist; and he now was a disciple of Voltaire. I spoke to him of God, of the design of revelation, and of the divine origin of Christianity. I told him that I could lend him books, if he would read them. He said: "To tell you the truth, I dislike religion and religious people, but above all, religious books; but I have no objection to read some of yours." I lent him "Philosophie du Plan du Salut" and "Régénération Morale," by Dr. Capadose, which he promised me to read.

About five weeks after my first visit, I called again. He received me kindly, and I was glad to hear him say that he obtained, from the perusal of the books, information he did not possess before; and he listened to me attentively as I endeavoured to bring before his notice the universal human depravity, the peculiar doctrines of Christianity, the atonement of Christ, salvation by faith, &c.; and when I was about to leave him, he asked me to lend him more books.

Yesterday I met him, and we had a long conversation on the nature and design of revelation. He said: "I am willing to admit that the Bible may have been written by divine authority for our guidance, but I cannot believe in the existence of Satan, nor in the future punishment of the wicked, &c." I reminded him that these things were not of human invention, but are in the Word of God; and entreated him to become a possessor of that Word which is able to make him wise unto salvation.

Last Saturday I called on him again, when he showed me a Bible which he bought, and appeared to feel the sad state he was in, and expressed himself as very dissatisfied with his present irreligious condition, saying, "I am sorry that I ever entertained infidel notions." I entreated him no longer to trifle with the salvation of his precious soul, reminded him of the desolate and melancholy prospect of an infidel, and invited him to believe in the Lord Jesus Christ, who was ever ready to receive such as he was. This so affected him, that he melted into tears, and said, "I feel my position. I feel my state. I wish I had seen you twenty years ago." I prayed with him, and left him. May the Holy Spirit abide in upon his soul!

Let us go onward, faithfully declaring unto the Jewish people the whole counsel of God, whether they will hear, or whether they will forbear; and let us not be without hope that God's Word, which, by His gracious help, we are enabled to dispense, will be as bread cast upon the waters, to be found after many days. May we ever remember that our efforts depend not on success, but on Christ! May we daily learn more the lesson that duty is ours, and that success belongs to God! and we will find that He is faithful who has promised that His word shall not return unto Him void.

BORDEAUX.

Mr. FRANKEL writes from his new station at Bordeaux, July 27, 1857:—

During the past month the work has been progressing but slowly; nevertheless | it is advancing. I have now the address of about two hundred families, and have

circulated amongst them about one hundred and fifty tracts. I have also gained access to several more families, but they differ little in character from those I have already mentioned. At the first interview, generally, they zealously defend Judaism, profess to believe the Talmud, and everything that appertains to the Jewish religion; but as soon as you point out to them the errors of Judaism, and prove that they are not at all living up to the law of Moses—and, consequently, cannot expect to gain heaven by it—they will at once come out with their infidelity, and tell you that they care neither for the Talmud nor the Bible, that natural religion is quite enough for them. I am, however, thankful to say that there are a few who have for the first time in their life begun to read the Old and New Testament, there to search for light and truth. Mr. C— (agent of the Bible Society) told me that he was quite delighted with a Jew I sent him, for a French Bible. He was so well-disposed towards the Gospel, Mr. C— read to him portions of the Old Testament and compared them with the New, and the Jew was very much struck with what he heard, and before leaving, he said: "Yes, we are in darkness, and need the Word of God to enlighten us."

I will only mention one more instance, to show that the New Testament does find access even amongst the most bigoted, and when we least expect it:—I have given a New Testament to one of the Russian sailors. I expected, however, that on my next visit it would either be returned or I should find it destroyed, but to my great surprise two of them came forward and said, that they would feel very thankful, and look upon it as a valuable keepsake, if I would give them one or two more copies of the New Testament, as they would all like to read it, especially on their voyage, and one copy was not sufficient for seven.

I am also thankful to be able to report the case of a Jewess, whose acquaintance

I have lately made, and whom I have every reason to believe to be not far from the kingdom of heaven. Her conscience is awakened; she has given up Judaism, and is searching for something better, to satisfy the cravings of her soul. Speaking to her of the love of Christ, and reading to her that precious invitation, Mat. xi. 23, she said: "I am disposed to believe in Him, and may God, in His mercy, grant me a believing heart."

In her shop I made the acquaintance of Mr. B—, a Jew that occupies a high position in society. As soon as he found out that I was a missionary, to be beforehand with me, he began at once advocating Judaism. I quoted to him passages from the Talmud, which so startled him, that he wrote down the volume and page where they were to be found, and declared that the very next day he would call on the rabbi, and if I were correct in my quotations he would at once renounce a book that contained so much folly. He listened very attentively to the Gospel message, and Madame L— was affected to tears. Before parting, Mr. B— assured me, that though I had become a Christian, he still had the greatest respect for me, and would feel great pleasure in cultivating my acquaintance by mutually visiting each other.

In my last I gave you an account of a very interesting Jewish bookseller, Mr. D—. A little incident occurred a few days ago, which gave me great pleasure:—Two Protestant boys brought two New Testaments to his shop for sale. He refused to buy them, though they were offered for a few sous. He showed me that he had Bibles and New Testaments for sale, but he made it a rule never to encourage people parting with the Word of God, especially those who had these books given them by some charitable person desiring to do them good. He gave the boys a severe reprimand, telling them how wicked it was to part with what ought to be their daily food.

FRANKFORT-ON-ODER.

Mr. JAFFÉ, from Frankfort-on-Oder, writes under date Sept. 22nd, 1857, and details the baptism of a Jewess, aged 83, and of her daughter at the same time. He remarks:—

If there are seasons more than others when the Missionary's heart is swelled with joy and delight—when his soul beats with love and gratitude, and when his feelings are tuned to the fervency of prayer and praise,—it is when he can trace the way of Jehovah in his work; when he

can feel His nearness in all his toils and struggles, and when he can behold the light of His countenance beaming on his humble efforts. Such seasons I have again been permitted to enjoy, and I feel myself still laid under the deepest obligations of love and gratitude to Him whose ways are

all wisdom and mercy, and who has again condescended to vouchsafe to me such refreshing tokens of His love and approval.

The seventh of this month is a day long to be remembered, not only by me, but by all who were permitted to witness and take part in the solemn and deeply interesting scene that then took place, when two more daughters of Abraham—mother and daughter—the one in her eighty-third year, and the other in the bloom of life—were received, in the presence of many witnesses, to the fellowship and communion of the Church of Christ through the ordinance of baptism. It will not be necessary for me to recapitulate the history and conversion of these two ladies, as I have already done so in my former journals; but shall in this merely confine myself to that part of their history with which a new era in their lives begins, and which, to them, proved the commencement of a bright and glorious career.

This cheering and highly interesting fact, namely the conversion of these two Jewesses, contains a powerful refutation against those enemies of our common faith, who generally trace the conversion of a Jew to some sinister or unbecoming motive. What can they now say when they behold a Jewess in her eighty-third year, rich, well-connected, and highly intelligent, avowing her love and faith in her long rejected, but now received Saviour? Surely honest reason must confess that herein is the wisdom and power of God visible, and that a divine agency alone must have been at work, to lead a Jewess in that age to give up her long-cherished prejudices, and to embrace a crucified Saviour. In truth could the great Apostle of the Gentiles say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The young especially will be much interested with what follows:

What I am now about to relate furnishes additional testimony to the fact, how wonderfully the Lord sometimes works upon the hearts of young Jewish children. In a town of about six miles from here, lives a Jewish family named B—. In that family, I have, from the first, met with a kind reception. Mr. B— is an intelligent and highly benevolent gentleman; he freely and without the least bias conversed with me about the doctrines of Christianity for hours, and whenever I come to Lebus, he is the first to receive and entertain me. Mrs. B— is likewise

a very superior lady, and has had a deep insight into the mysteries of the cross, but she still clings, at least externally, to the shell and the shadows, and gives as a pretence for her net deciding for the truth, that there are still too many inconsistent Christians, or that she would feel a desire to join their community. Mrs. B— has a little girl of about eight years, and the only child, which she trains up with all the care and tenderness of an affectionate mother. About two months ago, Mrs. B— was obliged, on account of her health, to visit a bathing place some distance from here, and took her child with her. One day the little girl returned from a walk, and finding her mamma sunk in deep contemplation, she ran to her, and embracing her, said, "Dear mamma, I love you as dearly as I love the Lord Jesus Christ." This sudden and unexpected confession of the child so overpowered the mother, that she was unable to utter a word, but with tender affection she pressed her darling child to her breast, and bedewed her cheeks with tears of love. This circumstance was communicated to the father, and in his next letter he asked the child, "And do you love me also as much as you love the Lord Jesus?"

I do hope that this family, on which I have already bestowed so much labour, and on whose behalf I have offered up so many importunate prayers, will ere long be brought to magnify the grace of God in their reception of the truth as it is in Jesus. Let us not omit to bear them on our hearts before the mercy seat.

Mr. Jaffé remarks, in reference to the meeting of the Evangelical Alliance at Berlin:

It was a most refreshing season to my own soul to be present and take part in the great assemblies. It was also a high privilege to meet with so many brethren of the house of Israel who acknowledge the same Lord and rejoice in the same hope, and many of whom labour in different parts of the world for the salvation of Israel. I hope that our union and communion will be lasting, and prove highly edifying.

You will perhaps be pleased to learn that I was lodged with a highly respectable Jewish family, where I was treated with the greatest kindness and consideration, and to whom I had more than one opportunity of making known Him who is the centre of all union and true happiness. I hope that great good will result from this Alliance.

PARIS.

Mr. BRUNNEB, referring to Mr. Davidson's visit, thus writes:—

Mr. Davidson's visits were very agreeable to me, both for the brotherly communion we enjoyed, and the sympathy with which he entered in, and associated himself with the various trials and difficulties of the work.

As our few friends were absent from Paris, Mr. Davidson devoted his time to visit with me those of our brethren who are the fruits of my labour, and the families and the individuals to whom I have access as a missionary, and who are more or less familiarised with or favourably disposed towards the everlasting Gospel. These visits, I am satisfied, afforded tangible proof that, notwithstanding the ordinary and extraordinary difficulties of this field, the Lord has blessed and accepted my labours.

We had most interesting conversations with Jews; were cheered and delighted by the statements of my inquirers, and edified by the walk and conversation of my converts, who bear practical witness to the truth within them.

One of these last, Miss M——, told us, that notwithstanding the trials and deprivations she had to endure, since the time

she confessed the Lord, she was still very happy, and, like the Apostle, counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Another, Mrs. F——, who is now greatly afflicted by the serious illness of her husband, knows how to kiss the rod, and to say, after the example of her Saviour, "Thy will be done." Another of my converts, Mr. C——, who has been baptized with his brothers some years ago, by Pastor Adolphe Monod (see Jewish Herald, June, 1852, page 198) told us, that having accompanied his patron last winter to Russia, he had the privilege of preaching Christ and Him crucified to vast numbers of Jews who never heard of Him before. He added, that he can never pass an opportunity, when presented, to tell others of the love of Christ; and that only the other day he could not restrain himself from preaching Christ to some Catholic bricklayers who worked at his patron's house, and finding them willing to read the New Testament, he prevailed upon his patroness—a Protestant lady—to provide them with some.

LONDON.

Mr. WILKINSON, during his recent abode in London, has been engaged in Mission work.

In some cases we are permitted to reap, though it may be where others have sown. A case of this kind is now under my care, and has been for some few months past. A young Jew, who was turned out of a Jewish house of business for reading the New Testament, was sent to me, and voluntarily placed himself under Christian instruction. I read and expounded the Scriptures to him two or three times a week, two or three hours at a time; and in the course of conversation discovered that he had occasionally stolen his way into a Christian sanctuary, and had felt the influence of the Holy Spirit prior to my acquaintance with him. Having had to leave London on deputation work, on two or three occasions, our intercourse has been unavoidably interrupted; but my young friend has suffered no loss in my absence; my good friend and brother, Mr. Samson, having very kindly taken the charge of him during my absence. The young man is now, as far as I can judge, a sincere believer in the Lord Jesus Christ, and has evinced his faith in Christ and his love to His name, by speaking of Him in the Jewish circles in which he moves. He has begun to pray

with me in my study before we separate, and his sentiments uttered in prayer, expressive of an unwavering trust in the atoning death of Jesus, are quite soul-refreshing. He has recently asked me for Christian baptism, for which I am about to make arrangements. May the Lord still bless and keep him!

You will be pleased to learn, that I have recently entered upon a course of labour, which already promises encouragement, in the new battle-market, Copenhagen-fields. Some of Abraham's sons from Holland are to be found there, as keepers of flocks and herds, and I had several opportunities of standing or sitting with them in the market, and of reading and expounding the Hebrew Scriptures. Several tracts I have distributed in Hebrew, English, and German, and last Monday had an application for Dutch tracts. Oh! for a larger measure of the courageous, yet loving, weeping spirit of the devoted prophets and apostles, and which so pre-eminently characterised the sayings and and doings of the great Master Himself! Then, to sow in tears will be to reap in joy.

Meetings of Associations, &c.

Deputations: Mr. Yonge—Rev. John Reynolds—Rev. J. Wilkinson.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMEN AND OTHERS TAKING PART. |
|-----------|--|-------------------------|---|
| July 12 | Cordiff—Wesleyan Chapel | Sermon, Morning | |
| July 13 | " Baptist Chapel | Sermon, Evening | |
| July 14 | Codbridge—Town Hall | Public Meeting | Dr. Edwards; Revs. Herbert, Roberts, and Davis. |
| " | Bridgend—Town Hall | Lecture | Rev. Mr. Jones. |
| " | " Baptist Chapel | Sermon, Aftern. | |
| July 15 | " Wesleyan Chapel | Sermon, Evening | |
| July 16 | Cardigan—Calvinist Meth. Ch. | Lecture | Rev. J. Bates. |
| July 16 | Bourne—Wesleyan Chapel | Lecture | Rev. Caleb Morris, of London, & Rev. J. Thomas, Mayor |
| July 16 | Newport—Pembroke—In. Ch. | Lecture | Rev. T. G. Stamper. |
| July 17 | Haverfordwest—Moravian Ch. | Lecture | |
| July 19 | Pembroke—Independent Ch. | Sermon, Morning | |
| " | " Calv. Metho. Ch. | Sermon, Aftern. | |
| " | " Wesleyan Chapel | Sermon, Evening | |
| " | Lincoln—Ind. & Bap. Chapels | Sermons | Revs. Goodman and Scott. |
| July 20 | " Wesleyan Chapel | Lecture | |
| " | Pembroke Dock—Baptist Ch. | Public Meeting | Revs. Bliss, Cannick, Evans, and Thomas; and R. Bonniwell, Esq. |
| July 21 | Market Rasen—Market Hall | Lecture | E. Towler, Esq., Chairman. |
| July 22 | Milford—School Room | Lecture | Captain Lewis; Rev. Mr. Dowty. |
| July 23 | Narberth—Calv. Metho. Ch. | Lecture | Revs. Morris and Hughes. |
| July 23 | Barton—Wesleyan Chapel | Sermon | Revs. E. Lewis and Kirtling. |
| July 25 | Carmarthen—Assembly Rooms | Lecture | Revs. Morgan, Foulton, Jones, and Williams. |
| July 26 | Gainsborough—Ind. Chapel | Sermon | Revs. Lyon and Ayles. |
| July 26 | Swansea—Mt. Pleasant Bap. Ch. | Sermon | |
| July 27 | " Wesleyan Chapel | Sermon | |
| " | Castle-st. Ind. Ch. | Public Meeting | Revs. Jones, Short, Heeley, Whitby, Hill, and Griffiths; J. Michael, Esq. |
| July 28 | Gainsborough—Wes. Chapel | Public Meeting | Revs. Lyon and Ayles. |
| July 28 | Horncastle—Wesleyan Chapel | Public Meeting | Revs. Featherstone, Jones, and Betty. |
| July 29 | Mumbles—Zion Chapel | Lecture | Rev. Mr. Hughes. |
| July 29 | Alford—Wesleyan Chapel | Lecture | Rev. J. O. Hill. |
| July 29 | Merthyr Tydfil—Ind. Gospel | Lecture | Rev. T. Thomas, D.D. |
| July 30 | Pontypool—Baptist Chapel | Lecture | |
| July 31 | Spilby—Independent Chapel | Lecture | |
| July 31 | Mainfleet—Wesleyan Chapel | Lecture | Revs. Lockyer and Buckley. |
| August 3 | Bridgend—Baptist Chapel | Sermon, Morning | |
| " | Boston—Wesleyan Chapel | Sermon | |
| August 3 | " Town Hall | Public Meeting | J. Noble, Esq.; Revs. Keynes, Sugden, Shaw, & Hubbard |
| August 4 | Spalding—Assembly Rooms | Public Meeting | Mr. Calthorp; Revs. Everett and Jones. |
| August 16 | Beverly—Ind. & Wes. Chapels | Sermons | |
| August 17 | Baptist Chapel | Public Meeting | Chairman, Rev. Dr. Ryan; Revs. R. Bell & Mr. Upton. |
| August 17 | Bridlington—Ind. Chapel | Address | |
| August 18 | Malton—Baptist Chapel | Public Meeting | Chairman, Rev. Roger Moore; Revs. G. Harris, and T. Shakespear. |
| August 20 | Pieboring—Independent Ch. | Lecture | R. M. Barnshaw. |
| August 21 | Thirsk—Prim. Methodist Ch. | Public Meeting | Primitive Methodist and Wesleyan Ministers. |
| August 23 | Hartlepool—Independent Ch. | Sermon | |
| " | " Prim. Meth. Ch. | Sermon | |
| August 24 | " Baptist Chapel | Lecture | Rev. Mr. Howson. |
| August 25 | Stockton-on-Tees—Ind. Ch. | Lecture | Rev. M. Davison. |
| August 26 | Derlington—Friends' School Room | Lecture | Rev. Mr. Galt. |
| August 27 | Bishop Auckland—Ind. Chapel | Lecture | Rev. James Smith. |
| August 30 | Newcastle-on-Tyne—United Pres. Chapel, Trinity Baptist Ch. | Sermons | |
| August 31 | " | Public Meeting | Chairman, Rev. Mr. Pottinger; Revs. Lance, Pringle, Stephens, Brown, and Goddard. |
| Sept. 1 | Gateshead—Wesleyan Chapel | Sermon | |
| Sept. 3 | Durham—Town Hall | Public Meeting | Chairman, Aldermen Thwaites; Revs. Goodall and Henshaw. |
| Sept. 4 | Morpeth—Independent Chapel | Lecture | Rev. W. Ayre. |
| Sept. 6 | Alnwick—Ind. Ch., Pres. Ch. | | |
| " | Asso. Metho. Chapel | Sermons | |
| Sept. 7 | " Presbyterian Chapel | Lecture | Revs. Lemmont and Greener. |
| Sept. 8 | North Shields—Pres. Chapel | Lecture | Revs. Jack and Mackenzie. |
| Sept. 9 | Tynemouth—Wesleyan Chapel | Sermon | |
| Sept. 10 | South Shields—Ind. Chapel | Sermon | |
| " | Morpeth—Zion Chapel | Public Meeting | Revs. Bird, Moore, Davies, B. Lewis, and O. Yonge. |
| Sept. 11 | High Wycombe—Trinity Ch. | Public Meeting | Revs. Haydon, Pledge, and G. Yonge. |
| " | Houghton-le-Spring—Pres. Ch. | Public Meeting | Revs. Totherie, Sup. Wes. Minister, and A. Shennan. |
| Sept. 13 | Sunderland—Ebenezer Ch. and Monkwearmouth in Ch. Villier's Street Sch. | Sermons | |
| Sept. 15 | Brampton—Wesleyan Chapel | Public Meeting | Revs. Blache, Maitland, Parker, and Hanna. |
| " | " | Public Meeting | Revs. Shaw, Chain, Crole, and Smith. |

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No 1, Crescent-place, Blackfriars, on Wednesday Evening, October 21, at 7 o'clock. The meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|-----------------------|------|------------|------|-----------------|------|
| The Divine Ambassador | 165 | Marseilles | 178 | Poetry:— | |
| Our Missions:— | | Breslau | 174 | Warrior of Zion | 178 |
| Germany | 168 | Tangier | 176 | Gatherings | 178 |
| Bordeaux | 171 | Home | 177 | Notices, &c. | 180 |

Jesus and Jerusalem.

No. V.—THE DIVINE AMBASSADOR.

"I WILL raise them up a Prophet from among their brethren, like unto thee, and will put my words into His mouth; and he shall speak unto them all that I command Him." Thus spake Moses unto the children of Israel, and shortly after he ascended to the top of Pisgah, viewed the promised land, and then died, according to the word of the Lord. Joshua succeeded him, and was full of the spirit of wisdom, for on him Moses had laid his hands. But Joshua was not the promised Prophet; neither did he appear during the long period that the judges ruled; nor was royal David, though a prophet of the Lord, and "the sweet singer of Israel," "that Prophet like unto Moses." After Elijah had passed away in his fiery chariot—after Elisha had ended his long ministry—after Isaiah had swept his mighty lyre—Jeremiah poured out his pathetic strains—Ezekiel seen and written down "the visions of God"—Daniel beheld the world's destinies and the coming glory—after many other prophets had arisen, finished their testimony, and entered into rest—yea, after Malachi had added his solemn "AMEN" to all the rest, and had hung up the harp of prophecy in the temple of truth,—the words yet remained to be fulfilled which were uttered 1300 years before. "There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face." Not one of them had taken up the mantle of the prophet of Sinai. But they all agreed to say that this ONE, this GREAT ONE, was coming: "to him give all the prophets witness." And Malachi, the last, declared that this messenger would "come suddenly to His temple"—that the long twilight and early dawn would be succeeded by "the Sun of Righteousness, who should arise with healing in His wings." In the fulness of time He came, of whom God spake

by Micah so long before: "Out of Bethlehem shall He come forth *unto me* (that is, to rule in Israel), whose goings forth have been of old from everlasting;" even Him whom we must now view again at Jerusalem, and as God's ambassador there. But first let us take a glance at Him as the great Successor, yea, the glorious antitype, of Moses, as far above him as the substance is greater than the shadow.

Moses was sent *for* Israel, and *to* Israel. When God appeared to him at the bush, and told him that He had heard the cry of Israel, and seen their affliction, He said: "Come now, therefore, and I will send thee *unto Pharaoh*, that thou mayest bring forth my people, the children of Israel, out of Egypt." But first he sent him *to* Israel. He went, after some hesitation, told the heads of the people the words of God, and wrought before them miracles he was told to perform. "The people believed, and when they heard that the Lord looked on their affliction, they bowed their heads and worshipped." Now mark particularly, for it may be traced through the whole of their history, that whenever the people believed that Moses was God's ambassador *to* them, they always found him to be God's deliverer *for* them. This point, too, has an important bearing on their relations to Him about whom Moses spake, and of whom he was a type. We should also notice that the one great thing in which Moses excelled all the other prophets was, that "God spake with him face to face, as a man speaketh with his friend." See Exod. xxxiii. 11, Numb. xii. 7, 8. Now in this very point the Lord Jesus excelled him. No man (not even Moses) hath *seen* God at any time (Exod. xxxiii). "The only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). "He who was with God, who was God, who is the true light, the light of life, the light of the world (John i. 1-9). He is "the prophet like unto Moses," God's Ambassador *to* Israel, and, if they will receive him, God's great Deliverer for Israel. Alas, "He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to those that believe on His name."

Jesus came to Israel *as a nation*. All nations have their capital cities, which are the seat of royalty, the centre of authority, the sources of influence. Jerusalem was the far-famed capital of Israel, and thither this Divine Ambassador came. He came early and frequently; came at first as an infant; then as a youth; then a young man,—still unaccredited as Heaven's ambassador. At length His herald and forerunner John, who knew Him not before, received an infallible, because a divine attestation, that Jesus was the Son of God; and he pointed him out as the Messiah, the Lamb, the Anointer with the Holy Spirit. Full of that divine unction, clothed with power, we find Him *at Jerusalem*, presenting Himself as God's Ambassador of peace and love to Israel. It is very observable that the Lord's discourses and testimonies concerning Himself as *the Sent One of God*, were mostly delivered at Jerusalem. In proof and illustration of this deeply interesting fact, we point to John, v. 17-47; vii. 28-39; viii. 12-28; x. 24-38; xii. 44-50. These were all *public* testimonies; in private, with His disciples, the Lord delighted to dwell on the same fact.

What deep wonders, rich blessings, and eternal glories are wrapped up in that title, *THE SENT ONE*! Here we see the pre-eminence of Jesus. God had sent many angels with messages, and sent many prophets to testify and work miracles and foretell events; but all these things were

only preparations for the Ambassador. Surely the greatness of these preparations, and the length of time which they occupied, prove how great He was, how important His work, and what an high estimate God set upon it. We should consider what He came *to be*; *to say*; and *to do*. He came to be God's representative, to exhibit His character, to show His mercy, pity, and tenderness in every act and deed; to prove that "God is love," that he is "good, and ready to forgive." Jesus could, and did say, "He that hath seen me hath seen the Father;" "I and the Father are one;" "He that sent me is *with me*;" The Father is in me, and I in Him." An earthly ambassador is the *representative* of his sovereign, and for the time wields his authority; but still he is different from him, and not one with him. But the man Christ Jesus is also "the Son of the Blessed," equal with the Father; one with the Father as regards divine nature, yet by office the Father's servant (Isa. xlii. 1), "dealing very prudently," (Isa. lii. 12). How suited is He as "the only begotten Son" (Ps. ii. 7), as "the righteous Servant," to be the ambassador! "He spake as never man spake." He spake of pardon, of blessing, of peace, of life, and glory. "The Word that God sent unto the children of Israel, *preaching peace by Jesus Christ*." He had rest for the burdened; comfort for the mourners; health for the sick; and happiness for the broken-hearted. Grace was poured into His lips, and gracious words ever flowed from them. His one great aim and object, the great thing for which He lived and laboured, was *to bring men to God*. He saw and felt how fearful their condition was; how guilty, how inexcusable they were; what terrible danger they were in; and He came "to seek and to save them that were lost." Unlike ambassadors generally, He did not only address the government and heads of the nation, but He had to do with individuals, with any single man or woman with whom He met. He showed that man was personally a sinner, and that he must be dealt with as an individual, personally pardoned and sanctified. Therefore He said "If any man thirst, let him come unto me and drink;" "Him that cometh unto me, I will in no wise cast out;" and many like words. And this is still the Gospel method. It is to be preached to *every creature*. Its language is, "Repent, every one of you." "Believe in the Lord Jesus, and thou shalt be saved."

But still, as God's ambassador, He had to do with the nation as such, through *their leading men*. The last time He came to Jerusalem, the heads of the nation, priests, scribes, lawgivers, Herodians, pharisees, came to Him with tempting words and puzzling questions, instead of listening reverently to His words as God's ambassador. The result was, they were all answered and confounded; convicted of ignorance, pride, and prejudice, yet still unchanged. Their hearts raged against God's Sent One—they insulted Him to His face, and as God's ambassador *He withdrew from their court*. With streaming eyes, and in the tenderest tones, He said, "How oft would I have gathered thee, but ye would not"—"behold, your house is left unto you desolate." They followed Him, saying, "This is the heir; come, let us kill him." The people agreed to the proposal, and Heaven's great Ambassador, the Prophet of whom Moses spake, the Theme of all the prophets, was hanged on a tree, and then cast into a sepulchre. But God raised Him from the dead, and then raised His faithful ambassador to His throne in heaven.

But what shall be done to the nation which thus insulted God in the person of His representative? Nay, what *has* been done to them. Their

own prayer, "His blood be on us and on our children," has been fulfilled; and the scattered, afflicted, down-trodden people, have still to bear the consequences of this their fearful crime. It shall not be always so. They (even the men of Judah and the inhabitants of Jerusalem) shall look on Him whom they have pierced, and mourn." Then shall they be washed in "the fountain opened." "A nation shall be born in a day," and the new-born nation shall sing, "Blessed be He that cometh in the name of the Lord." Then, when He becomes an ambassador to them, He will be a Saviour for them.

Wondrous fact! Astonishing wisdom and mercy! God has overruled this rejection of His Sent One, for the fulfilling of His one great purpose of love. The Crucified One is our peace. Here Jew and Gentile meet, are saved and blessed. Reader, whosoever and whatever you are, this is the great matter *now*. Be willing for Jesus to be to you all God sent Him to be, and He will be all for you that you need, or that God requires. Receive Him, and you shall for ever possess Him. Oh, it is a solemn thing to belong to a race to whom God hath sent His Son; a terrible thing to reject Him, and a most blessed thing to have Him "in us the hope of glory." For Jesus saith, "He that receiveth Me, receiveth Him that sent Me."

The Jewish Mission.

Our hands are so full of Missionary papers, that we thankfully devote the larger portion of this month's number to their insertion. It is true that they do not record many facts of exciting interest, but the simple and truthful statements indicate, beyond a doubt, the progress of the work, and, as we judge, the presence of the Saviour with His faithful servants.

Our readers will not fail to perceive, in the details from France, the great importance of itinerant Missionary exertions. They cannot, however, be sustained, without considerable addition to our pecuniary resources, which have not this year equalled our ordinary expenditure. We think, too, that it will be evident that the light is entering where all was darkness; that inquiry is awakening up, where all was silent in the slumber of ages; and that souls are responding to the appeals of divine truth. Continue, then, in prayer, set us free from anxiety by suffering the warm emotions of Christian love to suggest liberal things for Israel, and encourage our Missionaries, not only by a larger share in your prayers, but by enabling them to meet the increase of expense connected with the necessities of life on the Continent. Our first extracts are from the Journal of the Rev. P. E. GORTHEIL, who on his recent tour was accompanied by one of his brethren in the service of a kindred Institution.

T—.—Soon after we had entered the village, we fell in providentially with the teacher, Mr. W—. We spent nearly the whole afternoon together. Our conversation comprised a great many questions; amongst others, on Mat. v. 17, 18,—that Christ did not come to put away the law, but rather to fulfil it. All our discussion was spoken in the presence of the Roman Catholic landlord and his family, who seemed interested in the

controversy. We parted on very friendly terms.

E—.—Visited the Jewish teacher D—. He has known brother H— from a former visit. His reception, and that of his family, was of a most friendly nature. He is father of fourteen children, and seems an exceedingly kind and gentle parent. It was the day on which the Jews commemorate the destruction of Jerusalem. This day is ordained to be a

day of fasting; at present, the Jews have reduced it to half a day of fast, and many never abstain from food at all. We referred to Zech. vii. 4, &c., to shew the true nature of a day of fasting, with regard also to the great day of atonement. Mr. D— himself quoted Isaiah lviii.: the sacrifice offered by the high priest on that day was the most important work of that day, shadowing forth that which has been fulfilled in Christ; hence, to the Christian, every day is a day of atonement. Obedience to God's will is with him only a fruit of this atonement. Rabbinic Judaism is ignoring inward life by appealing merely to the understanding—and even then, only in order to corrupt it; whilst Christianity elevates man as a spiritual being. We spoke of Judaism and modern reform. He agreed with us as to the necessity of leading Israel back to the Old Testament, and to instruct it in a more spiritual manner, after the mind of Christ. He said it was extremely difficult for Jews to be led to this point. We stated the reason of this difficulty: because hitherto the Jews have always satisfied themselves with outward appearances, and not searched out the deep things of God. We trust that their modern infidelity may become a stepping-stone for them, to lead them in search of the truth. We spoke of the Tephilim. The Christians fulfil this law in a spiritual manner, according to Jeremiah xxxi. 29-31. He accompanied us to the rabbi, Dr. F—, with whom we had a long conversation.

At L— we met Mr. W—, the second teacher of E—, a nice, open-faced young man, who spoke trustingly to us.

G—, Mr. L— gave us a friendly welcome; so much so, that a Christian pastor who accompanied us expressed his astonishment about it. Mr. G— was at his school, and examined our children in his presence. Dr. Solomon's translation of the Bible is introduced in that school. The passage, Gen. xlix. 10, Dr. S. has translated quite against all grammar and common sense, merely with a view to the existing controversy. In our conversation the question turned up, whether the Talmud or the Old Testament might be looked upon as the development of the New Testament. We gave the necessary explanations. Mr. L— made very little opposition, and confessed, at last, that Israel could only be raised up from its present fall by returning to the Old Testament once more, and making it the basis of their inner life. He referred to the doctrine of the unity of the Godhead: we stated our view on the subject. He

said he could not comprehend the Trinity: we related to him Dr. Capadose's answer to a similar objection, which he admitted as conclusive. We spoke of the law, and its fulfilment in Christ. He gave us a sketch of the poverty of the Jewish teachers, which was quite distressing. We took a friendly leave, and departed.

IV—.—Mr. H— examined the children of the school in our presence on the subject of the first sin and its consequences. The views regarding sin which he seems to have given to the children were pretty correct; and we rejoiced at this, because one of the primary errors among the Jews is, their having erroneous views regarding sin. He shewed us the new synagogue, built in church fashion, but great complaints were made, on account of the absence of all devotion and interest in God's services. We pointed out the reason. There is no help save in Christ: "That will yet be long coming." We referred to Hosea iii. 4, 5. We pointed out, also, the right sense of orthodoxy, and what in the Protestant church is meant by this expression. After many other explanations, we parted. We also visited the house of Mr. A—, of which two sons have embraced Christianity. We found only their sister at home, and had a short but friendly conversation with her.

B—.—Visited the family of Mr. N—; met the two sons, who entered with us into a friendly conversation. H— had visited this house three years ago; the conversation of that time was still in their memory. We spoke of the value of the Bible as a means of educating not only individuals, but also nations. They pleaded want of time, having too many things to learn for their earthly career. We pointed out the folly of caring only for this world; the parable of the rich man in the Gospel; eternal pains,—the awful idea referred to. We were urged to repeat our visit. The teacher, Mr. R—, gave us a warm reception. He is one of those of whom it might be said, that they are not far from the kingdom of heaven. He is earnestly seeking and striving; and shewed us the New Testament, which is his study in the few hours of leisure he can find during a hard-working day. He referred us to a passage in one of Mendelssohn's posthumous works, in which that much extolled philosopher speaks of the scriptural prophets in the way a heathen would. Unless you knew him to be a Jew, you would scarcely guess it from expressions such as these.

We also met Dr. G—, the rabbi of the place. He referred to Buxdorf's learned researches, and spoke highly of

his attainments. He complained of some Christian writers of the middle ages, who made the nation responsible for every foolish sentence that happened to be uttered by somebody. This we admitted, but pointed out the many essential and fundamental errors of the system, which he partly admitted. Spoke of Dr. Biesenthal's commentary on Luke and Romans, which he seems to have perused. Delitzsch's writings on Hebrew poesy he seems also to have studied with profit. Pietism he referred to as something objectionable, but we showed him that it was only positive Bible religion after all.

In the carriage that took us to L—, we had an interesting conversation on the subject of abstinence. It was the time when the Talmud forbids the eating of meat, as a mark of repentance for sin. A young Jewess said, that abstaining from meat was, in her eyes, no sign of mourning. We might be cheerful with a piece of dry bread. We shewed the nature of true repentance. Israel's repentance was to be accompanied by their return to Canaan; and repentance ought to be the work of every day, as every day has its own sins to mourn over. "A new heart" is the result of true repentance, and faith in the great High Priest and King of Israel. How can I get a new heart? We exemplified the instance of a sick man, who can get well only by applying the right remedy. Which is the right remedy in the sinner's case? "The Messiah, who died for the sins of mankind, and who rose for their justification." A general silence followed this declaration. One young Jew asked, "Have you, then, found the way?" "Yes; we have found Him who is the way, the truth, and the life." "Then you are happy," he rejoined, thoughtfully.

At L— we met a right hearty welcome on the part of the Jewish landlord of the inn and his whole family. The father of the house almost immediately commenced conversing on the prophecies, especially Isaiah xi. 5, 6, and other passages. Ere long, two Jews, father and son, entered. They had just come from a neighbouring village. They at once entered, with great spirit but good humour, upon our conversation. The divinity of Christ was defended from Deut. xviii. 15, 16; Moses as the type, Christ the realisation Jer. xxiii. 5, 6, "The Lord our righteous ness." They have only one God,—so have we; but we have Him who revealed Himself in His Word,—not an imaginary Deity far off: in Christ does all the fulness of the Godhead dwell, in order to His redeeming us, and becoming our sacrifice and

High Priest, according to Psalm cx. The sacrifices were then referred to—that they were without value, unless accompanied by faith and repentance; but repentance without sacrifice is also without value, because, on the great day of atonement, both were combined together. Explanation of the term *Tedaka*, or righteousness, was then desired and given. They represented alms as a sacrifice; we:—"yes, it is the sacrifice of a heart whose sins are forgiven, and whose peace has been established. All men are sinners, according to Genesis vi." One of those present spoke about the Aaronitic priesthood. This was to be abolished, according to Psalm cx. At last, sacrifices were represented as mere accommodation on the part of God to Jewish prejudices. We shewed the consequences of such an assumption. Then the change of Sabbath was touched on; and finally, the whole of the fifty-third chapter of Isaiah was explained, amidst silent listeners. Thus was this long controversy brought to an end. It was a pleasant sight to see the children of the house gather so confidently around us, and asking all kinds of questions. One little girl said, "We have a servant in the house who also prays very much,"—meaning a Christian servant, whose prayerful walk did not fail to produce an effect on the child.

We also visited the teacher, Mr. T—, whom we met in his school, and who deplored much the want of Scriptures, but stated that the School Committee had refused the introduction of the Bible Society's Bibles in their school, and rather let the children go without altogether.

Since his return Mr. Gottheil has added the following to his interesting communication:

A crowd of work has been waiting for me on my return from Berlin, whither the Committee kindly allowed me to proceed for the sake of attending the meetings of the Alliance. I am, therefore, able now only to write very shortly, reserving more for a future letter. Brother Jaffe has no doubt already informed you of the solemn meeting we had just previous to my departure, and the interesting facts which were connected with it. The two Jewish ladies, when introduced to me by Brother Jaffe, made an exceedingly good impression upon me, and it was delightful to observe the eagerness with which they listened to the Gospel truths, as we once more, the evening before the baptism, put them before them; and when prayer was offered, their hearts seemed to melt with joy. On the day

following, when the solemn rite of baptism, for which they had been longing, was administered, it was most affecting to see the old lady of above eighty, so full of delight and vigour, yet bending at the Saviour's cross, and rejoicing in His salvation. Her venerable appearance, and that of her widowed daughter, made a deep impression upon all present, many among us being Jewish believers. My heart rejoiced for Brother Jaffe's sake, and was filled with gratitude to the Lord for having crowned his faithful labours on these souls with such visible and glorious success. He, with us, yields all glory to Him, with whom alone rests all success, and to whom alone all glory is due. Let abundant prayer be offered to the Lord, that these two sisters from among Israel may live and die, and do everything in Him, who died for them, and now liveth for ever, as their Mediator and Saviour.

Coming home, I found a youthful member of my little English flock sick unto death, and was called upon to read and pray

with her. Mournful as the occasion was, for the poor sufferer was taken from us in her twenty-second year, yet it was a satisfaction to see her rest her faith and hope entirely on the Saviour and His mercy. "I know that my Redeemer liveth," were almost the last words she uttered in my ear. A few days ago we committed her bodily remains to the grave, in the hope of a glorious resurrection. In the midst of life we are in death, is a very solemn lesson, read to us every day anew.

At Berlin, we were above thirty converted Jews. It was refreshing to see so many from the stock of Abraham, who had become the children of Abraham by faith in Jesus Christ; and thus reingrafted on the parent stock. It was a season of much prayer for Israel also, and it is to be hoped that a blessing will follow it.

N.B.—I have recommenced a monthly meeting of believing Israelities for Scripture reading and prayer, to meet on the first Sunday of the month.

BORDEAUX.

Mr. FRANKEL's visits to towns in the south of France will, we trust, prove introductory to results of extensive interest.

B — My visit to this place had a twofold mission, to ascertain the spiritual condition of the Jews, and by domiciliary visitation make known to them the truth as it is in Jesus; and also to excite amongst Christians an interest in the cause of Israel. With regard to the latter, I have succeeded in forming a branch committee of the "Société des Amis d'Israel," already established at Bordeaux, and the few devoted Christians found here have promised their prayerful sympathy, and, as far as lies in their power, some pecuniary aid to the British Society.

With regard to the Jews, I regret to say that I have gained but little access amongst them. A great portion of the population consists of very wealthy merchants and bankers, the oldest and most respected families in the place. I have left tracts with some of them; but when I tried to obtain an audience, the reply invariably was, "Go to the Rabbi, we have nothing to do with these intricate questions." The middle classes are absorbed in their business; all they care about is to make money: "God is not in all their thoughts," and the Bible is an unknown book. Some still retain a faint belief in the coming of the Messiah, whilst the majority look upon this doctrine as a tale of bygone ages. To all this is to be added, their bigotry and prejudice against Christianity, from the professors of

which their forefathers have suffered the direst persecutions. Still the promise is sure, "All Israel shall be saved," and the command positive "beginning at Jerusalem,"—the seed is to be sown, the broad is to be cast upon the waters, the Gospel is to be preached, and the word will not return void.

In the midst of all these difficulties, however, I have been cheered by finding here and there one disposed to listen to the Gospel message, and to ponder seriously its saving truths.

Mr. L —, a very respectable merchant, received me rather coldly when he learned the object of my visit; but finding that he possessed some piety and reverence for the Word of God, I turned his attention to the glorious promises still in store for Israel: he became at once very friendly, and conversed freely on the various prophecies that relate to Israel's future glory and Messiah's exaltation. On future visits we resumed the subject, and I led him on to those passages where the humiliation and exaltation of the Messiah are spoken of in one and the same prophecy, and proved to him that Jesus suffered all that was written concerning him, and that He will appear again in glory. At the last interview he said that he had thought more about religion since his short acquaintance with me than he had done during his whole lifetime. He

confessed that the subject had interested him very much; but expressed his fear that if he were to continue his intercourse with me, he would be forced to acknowledge that the Christian religion was true without even reading the New Testament.

Mr. C—— is an intelligent and liberal-minded German Jew; but being of a philosophical turn of mind, and having read portions of the New Testament in his boyhood, he has formed a theory of his own with regard to the Christian religion—viz., that Christ in observing all the rites and ceremonies of the law, and declaring that He has come not to destroy the law, &c., made it evident that He never intended the Jews to become Christians; but being endowed with extraordinary wisdom and goodness, He underwent the most cruel sufferings in order to save and rescue the heathen world from the abominations of idolatry, and to bring them to the knowledge of the true God. I paid him several visits, and read with him portions of the Old and New Testament, to explain to him the object of the Messiah's mission. He bought a New Testament, with the intention of examining seriously the truths of Christianity.

Mr. S——, a young man of a very influential family, told me that he was thinking once of becoming a Roman Catholic, it being a most beautiful and attractive religion, whilst Judaism was dull and meaningless; but he had promised his father, with an oath, that he would never change his religion. I had two interviews with him, in which I tried to explain to him the nature and character of true religion; that its attractiveness lies in the fact, that it brings peace to the troubled conscience, and reveals to us the way to eternal life and felicity. He found my arguments very feasible; but, with a shake of the head, he repeatedly told me, "What you say seems very true and reasonable; but I am under an oath never to give up Judaism."

At Mr. C——'s I met a little group of Jews, and spoke to them about the approaching day of atonement, and read to them Isaiah, liii. They paid great attention, and seemed interested in the subject; but when I began to apply the prophecy to Christ, they became furious, and left the room, except one young man, who remained behind to ask some questions. He has a Bible that has been in the family for about thirty years, but he had never read a page of it, and he wished to know whether the interesting chapter that I was expounding was contained in his Bible. I gave him the "Selections from the Word of God," where

the chapters and verses are all marked; and he assured me that he would neglect the sacred volume no longer, and not rest satisfied without having read every page of it.

I was advised by Mr. N—— (pastor) to visit Peyrohorade, a small town about twenty-five miles from B——; it is situated in a fertile valley on the borders of the Gane; it contains a Roman Catholic population of about 3,000, and is consecrated to the Virgin; almost on every door there is a printed paper with the words, "Mary, conceived without sin, protect us," and over it is suspended a cross of myrtle. In the midst of this bigoted and fanatical population many Jewish families took refuge at the time of their expulsion from Spain. They must have been very numerous once, as there are two cemeteries already filled, and the third nearly so. The little community consists now of about forty souls; they live in perfect harmony and good fellowship with their Catholic neighbours. To find out their names and addresses I entered into conversation with a Roman Catholic. He spoke of them in high terms, both as citizens and neighbours; "of course," he added, "we know that they have crucified our Saviour, and blaspheme the name of the Virgin; we are sure that they will never enter heaven, and we always avoid being near them in the hour of death: still as long as they are alive, and contribute to the prosperity of the place by their riches and commerce, we are glad to have them amongst us."

I visited the little synagogue, which is in the house of Mr. A——, the Jewish barber; being Friday, the room was full of people, who came to be shaved for the Sabbath, and I had an opportunity of meeting at his house the greater portion of the community, and endeavoured to preach the Gospel to them; they listened with very great indifference, even to those prophecies that depict Israel's future glory, but showed much opposition to everything that had any reference to Christ. Living in the midst of a benighted and superstitious people, the very name of Christianity has become odious to them—they gladly accepted, however, some tracts, and even offered to pay me for them.

T——The festivals have drawn a great number of Jews from the neighbouring towns and villages to attend the synagogue worship in this place, and very frequently I met little groups collected either in private houses or in the court of the synagogue, to whom I delivered the Gospel message, and distributed amongst them above a hundred tracts. These meeting

and interviews were very encouraging, still I can say little about them, inasmuch that I was the sole speaker and they the listeners. I tried to draw them into conversation, in order to ascertain their state of mind, but they excused themselves on the plea of ignorance. I am, however, happy to say that I found them quite a different class of people from those I had to deal with at B—; they make no great pretensions to piety, they are unassuming, and generally ready to listen with attention and respect. This fact is easily accounted for when we take into consideration that for the last thirty years the three brothers Courlais, as well as the venerable and devoted pastor Chabrand, have kept up friendly intercourse with the Jews, and both by their exemplary lives and by the distribution of Christian books, the Jews have learned, if not to believe, at least to respect the Christian religion, and they have so far gained their confidence that about twenty Jewish children are sent to the Protestant school in preference to their own.

Mr. M— was very glad to see me again. He asked, whether I had not yet given up the idea of converting the Jews? and added, to convert the heathen and teach them the existence of a God, would be reasonable, but to convert a people that possessed a Divine revelation, and were the acknowledged people of God, was contrary to all reason. After reading to him some passages where Israel's conversion was spoken of, I appealed to his own conscience whether his life was in conformity to the Divine will; he confessed that he had often broken the law and needed forgiveness, but God desired not the death of a sinner, and he hoped to obtain pardon by repentance, prayers, and almsgiving. I endeavoured to convince him that he was building his hope on a false foundation, and that without the shedding of blood there was no remission of sin.

The "Chazan" was quite indignant when I spoke to him of the necessity of being reconciled to God through the sacrifice of the Messiah,—he thought that his accounts were all balanced on the Day of Atonement, and that no charge whatever could be brought against him. He pitied the Gentiles, because they never could enjoy that peace of mind which Judaism imparts to the Jew; they had no Day of

Atonement, nor any of the beautiful festivals that rejoice the heart of the Jew, and cheer him on in the midst of the trials and difficulties of life. He was, however, obliged to confess that no one trembles at the thought of death as much as the Jew, and that at the last hour Judaism leaves him in a state of uncertainty how long he would remain in purgatory, and whether he would enter paradise at all, &c. I spoke to him of the Gospel, where life and immortality was brought to light.

I had several interesting conversations with the rabbi. At my first call he was out, and waiting for his return, I had an hour's conversation with his wife, a very intelligent and pious woman; her father is one of those few who are anxiously looking forward to the coming of the Messiah, and expecting the speedy restoration of Israel, and he has instilled the same belief into the minds of his children. She asked me at once my view on the subject; perceiving from my reply that I was a Christian, she gave me at once to understand how much she disliked converted Jews. She very soon, however, forgot her animosity, and continued to converse on religious subjects, till we were interrupted by the arrival of her husband; he received me very cordially as an old friend, and told me at once, that when he saw me about four years ago, he had then only left the "Ecole Rabbinique," and had never thought about Christianity, but my visit had excited his curiosity, and he had since been reading the New Testament, and had thought a great deal on the subject, and was very anxious to have a long interview with me, and examine the matter. We spent several hours at each visit in examining the principal objections against Christianity from the "Chizuk Emurah," (a controversial book on the Messianic passages). Of course he was very guarded in his expressions, not to betray his feeling, but he was obliged to confess that not one of the objections would stand the test of Scripture, and from the serious and thoughtful manner in which he conversed, I feel convinced that the Gospel has made some impression on his mind, and that he is sincerely examining the claims of Christianity, though he professes to read the New Testament for the sole purpose of finding arguments against the truth of the Gospel. Mr. Courlais promised to visit him frequently, and I hope that he will be able to do him good.

MARSEILLES.

It was our privilege, in the last number, briefly to notice the public baptism of a daughter of Abraham, at the age of eighty-three. It is also

referred to by Mr. Gottheil. Concerning another beloved sister in Christ, Mr. COHEN bears the following testimony:—

A day after my arrival I called on our aged sister, who wept for joy at seeing me. I found her much changed. She had lost her voice, and appeared much weaker in body; but she is "strong in the Lord, and in the power of His might." I remained with her about an hour, when she told me many good things. In speaking of Christ, she said, "I long to be with Jesus—my heart is with Him;—yes, blessed Saviour, I wish to be with Thee—to see Thee face to face; death will be gain to me." She said,—“I have been reading this morning in a book this,—‘Possessing Christ I possess all.’ That is what I want to feel more—to possess Him—to have Him more in my heart—to love Him more. Possessing Christ, I possess all.”

She is, indeed, a wonderful old lady. When I think of her advanced age—of the few years since she has known the Saviour—and of the deep Christian experience to which she gives vent at times—I feel quite amazed; and I have often said to myself, "Surely this is the work of God."

How affectingly does this instance contrast with that of an aged Jew, of whom Mr. Cohen says:—

Nothing particular has happened during my three months' absence from home, except that an old man, whom I was in the habit of visiting, died about a month ago. Would that I could have reported of him that he died the death of the righteous, and that his last end was peace and joy in believing in Christ! All I can say of him

is, that when I first made his acquaintance, which is now about two years ago, he was, like the Jews in France, an unbeliever, and ignorant of the truth; but on bringing the message of salvation before him again and again, in the simplest and clearest manner possible, his heart became softened, and he at last listened to the Gospel without opposition.

About a week before I left for Lyons I called on him, and as I was telling him of the joy that was awaiting the believer in Christ, he said,—“You must be very happy then;” and when I assured him that I was, he said,—“I like what you say of heaven and of Christ, but I am too old a man to change. I hope God will have mercy on me.” Who can say what Divine grace may have effected in this man before his death! It is very strange. His wife, who always appeared friendly to me, has refused speaking to me since his death.

Mr. Cohen adds to his notice:—

I am thankful to say that I found Madame Z—— not only steadfast, but growing in grace, which greatly rejoiced my heart.

Mr. G—— was very glad to see me, and told me that he had missed me very much. He begged me to recommence our weekly reading meeting, which I did on Sunday last. I think I have already made you acquainted with the object of these meetings, which is to read, with Mr. G——, the New Testament through. I remain with him two or three hours at each time, and I terminate each meeting with prayer.

BRESLAU.

Mr. SCHWARTZ speaks of the large gathering of Jews at the recent festivals, and that by far the larger number were young persons.

He mentions the following instances as calculated to produce a deeply solemn impression.

I have a case on record which gives me abundant evidence that very serious thoughts often remain on the mind of the Jew after conversation with a Missionary, who may be yet quite unaware of it. About three years ago, I became acquainted with a very respectable Jewish merchant, a native of the Duchy of Posen, and who from the beginning took a very lively interest in the subject of Christianity. But from unforeseen circumstances he was compelled to leave this place, and thus our intercourse was shortened, and the only hope I had under these circumstances was, that if the Lord had indeed begun a good work in his heart, He would

in His own time continue and perfect it. I also often interceded for him at the throne of grace, and I am very happy now to be able to state that in this hope I have not been wholly disappointed. Three weeks ago, he surprised me by a visit, and in conversation I learned that during a period of three years the precious Gospel had not proved unproductive of good results to the individual in whose heart it had been deposited. For not only have his convictions not diminished, but they have actually augmented and been strengthened to a very remarkable degree. He related to me all that had happened to him during his long absence. The New

Testament I gave him some three years ago, he still had in his possession, and assured me that he studied it and carefully examined its contents; but what tended to strengthen his convictions most was, an illness which confined him to his room for nearly five months, when, as he said, the thought of eternity continually forced itself on his mind, and he was much concerned at his own lamentable and helpless condition as a sinner who deserved the wrath of God. The consciousness also of his utter inability to fulfil the commandments of a holy God wrought most powerfully upon his mind, until by degrees, evidently under the influence of the Spirit of God, he was led to Jesus, whom he now confesses openly as his Saviour, and upon whose all-sufficient atonement he solemnly relies. At parting he invited me to come to his temporary lodgings, which I did very soon after. I met there six individuals, who listened very attentively to what I had to say. One of the party brought a Bible on the table, from which we read both in the Old and New Testament without the least reserve, and upon the whole had a very delightful meeting, and I trust that an impression for good has been made upon the most present, and may perhaps, in the good providence of God, lead to blessed results.

There has also, within the latter end of last month, a case occurred which most painfully affected me.

A few months ago, when I was visiting an inn which is greatly frequented by strange Jews, I there met a young man of the name of Nathan Fisher, a native of B—. He was coming from England, and on his way home, at the repeated request of his aged father. I found that though he had not been successful in obtaining a fortune, for which purpose he went to England, he did not return empty handed, at least in spiritual things. He had caught some glimpses of the truth whilst in England by coming in contact with various Christians, and also Missionaries, and thus was not altogether destitute of the truth. By his mild character and truly inquiring mind, I very soon perceived that it required only a steady purpose and perseverance in order to nourish, and by degrees to fan the spark of faith, that laid as yet dormant in his heart, to a blazing flame. To this purpose, I invited him to my lodgings, where he willingly followed me, and there spent with him several hours for the space of a

week (that was the time he remained here), instructing him in the truth, and I had the great satisfaction to see that truth every day more and more developed in his mind, and gradually ascending to Jesus as the author and finisher of our faith. Thus he continued till the hour of his departure came, and I had the prospect before me that a goodly foundation was laid upon which to work in future. He left me. I promised, however, in the mean time, to visit him in his future habitation. This I did several times, and as he was in business with a widow in a country town where he was not so much pressed and distracted by business, he could quietly devote some of his time to the noble acquisition of the truth, and I always rejoiced to find that he gradually came nearer to it, and I had well-grounded hopes that he would sooner or later be numbered among those who love the Lord Jesus in sincerity. The last time I saw him, he opened to me his whole heart. He said, "You see I have an aged father wholly dependent upon my exertions for his existence. Employment I can only find among the Jews, and I cannot abandon my aged parent." Tears stood in his eyes when he said these last words, and I could not but sympathise with the upright and virtuous young man, well knowing the trials that awaited him when taking a decisive step, and yet I could only point to the plain path of duty, and bid him drink the bitter cup, if it is the will of God, even to the very dregs, as it will assuredly only serve for his own good. He listened to me attentively, but gave no decisive reply, and I urged upon him to lay his case before God in prayer, which he faithfully promised to do. I little thought how near eternity he then was, and that this would be the last time of my conversing with him. A short time after wicked hands set fire to the unhappy house, which spread in a very little time to a most fearful extent all over the place, and poor Nathan Fisher perished in the flames, whilst he was attempting to save the lives of the children of his employers. Those dear Christians in England who have perhaps known him, and whose eyes these lines may meet, I can only tell that they have been the means of awakening the mind of this young man who met with such an untimely end, and it is very probable that he died in the faith of the glorious Redeemer.

TANGIER.

Mr. Lowitz having removed from Gibraltar to Tangier, gives the following account of the scene, and of the opening of his Mission:—

I have now been more than one month here, and you will therefore expect me to send you some account of my proceeding.

Tangiers is situated close to the sea, and is enclosed by a species of wall; it contains a population of about 12,000 souls. There are upwards of 800 Jewish souls, the rest are Moors and Blacks, with the exception of about fifty European families, chiefly Spaniards. The Moors have three principal mosques and several small ones; the Jews have six synagogues and an equal number of schools; the Romanists have a little capella, a school, and two priests; but the Protestants have nothing at all, I am sorry to say, except that the consul reads the Common Prayers in the English consulate on the Lord's day. This town has four gates at different points, and an inner skow or square, near which is the consular quarter. Their houses are the only respectable-looking buildings in the place. As for the Moorish and Jewish houses, they have more the appearance of huge Eastern tombs; still they are tolerable dwellings, and are well adapted for this country. The interiors of the houses are somewhat more pleasing, being generally paved with glazed tessellated tiles, and are continually undergoing the process of cleaning and white-washing. A Moorish house is, in a certain sense, a regular *sanctum sanctorum*. No man after a certain age is allowed to enter it; not even the owner's nearest relative dare cross its threshold with impunity; nor can any man look down from the house-top of his own dwelling, for in doing so he might chance to look into the court-yard of his Moorish neighbour, whereunto all the rooms open to his view, and the women, who ought to be invisible, would be seen. I am certain that a Moor is quite capable of firing a musket at such a spectator. The men are generally good-looking, tall, and robust; and the women on the whole are handsome, but uneducated, and are in continual torment. They seldom go out; and when they do they cover themselves with a very large woollen or cotton blanket, so that nothing of them is visible, and they have something of the appearance of a tottering ball of cotton. As for the Jewesses, they dress very gay in the oriental style; but are kept in great ignorance, according to the rabbinical maxim, that women, children, and slaves are exempt from the study of God's word, &c.

The Jews of this place have emigrated from Spain during the persecutions in that country. They still preserve the Spanish language. Their customs and manners are similar to those of their brethren in other

parts of Africa. At present their condition is somewhat better than it used to be, since the despotic laws of the empire are not enforced upon the Jews here as elsewhere. As regards their religious character, they are very careful as to outward observances; and I can say from experience, that their superstition and prejudice to Christianity has very much abated since I first visited the place: their ideas and feelings are now more reconciled to my message of salvation, so that the obstacles for the diffusion of the Gospel are in a great measure removed. One thing, however, must be borne in mind, that no Jew is safe with his life to make a public profession of his faith in Christ. He might be protected provided the consul was to use his influence on his behalf.

A few days ago a Jew removed his family from this place, and is now on his way to London with a view to embrace Christianity there. I had a short conversation with him before he left. He is provided with the New Testament and other books. I trust he will reach in safety, and make a free and open confession of his belief in the Messiah, the Saviour of sinners.

I have not as yet been able to procure any regular inquirers except the one that I took with me from Gibraltar. He is living with us, and is making himself useful in the house; and though he is quite convinced of the truth, yet he fears to expose himself to the persecutions of the Jews here, and to be compelled to leave this country. I hope and pray for the removal of this difficulty, that I may thereby be more stimulated in my work.

I have daily conversations with Jews on the subject of Christianity, and endeavour to distribute tracts among them. I generally visit their houses and the public places of resort.

On July, the 30th, there just happened to be the Tisha-Beab, or Black Fast, which the Jews all over the world rigidly observe, in consequence of the first and second Temple having been burned down on the same day. Their fast commences on the preceding evening a little before sun-set, and they taste neither food nor drink till the following evening. They pass the day chiefly in the synagogue or on the cemetery. I visited both places, and had the opportunity of making known to them the unsearchable riches of Christianity; to many I gave tracts, and to one a Testament that I took with me. Several respectable Jews come now and then to my house to converse about religion; but as yet they have not made up their minds to examine the truth earnestly. My object is

not to press it upon them all at once, but gradually to set forth before them Christ and Him crucified, and to pray for the Holy Spirit to apply it to their hearts and souls.

Last week I received a letter from a friend of mine, Mr. Ract, the Spanish Missionary in Gibraltar, in which he says that the Testaments and tracts I left with him for the Jews are doing some good among them. He tells me of a circumstance that occurred, to encourage the distributor of Christian books, viz., that a few days ago he had to employ a varnisher, who happened

to be a Barbary Jew, whose eyes caught a Hebrew New Testament on the table; he took it up and read it, then he asked Mr. R. to make him a present of it. After he left, several more Jews came for tracts. On the Sunday following the same were seen by Mr. R. in the courtyard, sitting in a group and reading the New Testament verse by verse, each one in his turn, with great curiosity and interest. It is very satisfactory to know that the Lord does graciously supply in that place the absence of a Missionary in His own way.

HULL.

At home we are enabled to offer equally encouraging recitals from Hull, and from London, where, in addition to the visitation of Mr. GELLERT and Mr. SALMON, Mr. FURST has a number of Jewish young men under instruction every evening. Mr. MOMBERT writes from Hull:—

§ Since I wrote last, many interesting cases have come under my notice. I have sought and found frequent opportunities of intercourse with my brethren according to the flesh, and trust that the Gospel seed cast forth will, in God's own time, yield a plentiful harvest.

Intercourse with Emigrants and Visitors.—I have altogether conversed with thirty of this class, mostly from Germany and Poland. Without exception, I have found them ready to listen and argue about Christian topics, which, of course, is one point gained. On the whole, they are very ignorant respecting the New Testament Scriptures. Excepting five or six German Jews, with whom I have come in contact, they knew nothing of Christ—entertaining the most confused ideas about the attributes of God, and the relation of man as a sinner to Him. They ignore even the idea of vicarious sacrifice, and, strange to tell, I find that even many professing Talmudists have most distorted and untenable views of the Messiah. There is one thing which I have often noticed, and which fills me with great hopes about the conversion of Israel. It is the remarkable aptitude with which the Jewish mind lays hold of the doctrines of the New Testament, if once a single ray of the Sun of Righteousness has pierced the chaotic mass of rabbinical lore, which incubus keeps the soul of Israel in fear and anguish. It is by no means an uncommon thing that a Jew, who, when I addressed him first, betrayed a profound ignorance of Gospel themes, will, if by Divine grace enabled to enter into the spirit of the elevating and enlightening truths of the Gospel, bring forth most beautiful illustrations from the Talmud in support of the

truths announced to him: he seems like a slave, earnestly striving to burst the fetters and shake the thralldom of superstition from him.

I have had many delightful conversations with such brethren, and have found them willing to accept the Scriptures and tracts. In this way, I have distributed some thirty Bibles and New Testaments, chiefly German and Hebrew.

Domiciliary Visitation.—The Jewish families with whom I am acquainted have not been neglected. I have visited them at stated times, and proclaimed to them Christ. Considering that they are very poor, with hardly any knowledge, I have every reason to be thankful for the interest they evince in me, for the marked deference and respect they pay me, and the attention they bestow upon the truths of the Gospel of Jesus Christ. You will rejoice to hear that many Jewish children, whose parents are still unconverted, attend Christian schools. This may be a great blessing. I record one instance which illustrates the way in which God is pleased to attract adults to Christ through the praise which is paid to Him by infant lips. A poor Jewish bootmaker was induced to send his children to school; it was a national school. Amongst other things, the children were taught to sing beautiful hymns. One of them was, "Here we suffer grief and pain." The dear little girls used to sing it at home, and awakened thereby the desire on the part of their parents to inquire into the hope of Heaven, "where we meet to part no more." The parents read the New Testament, and I believe them to be convinced of its truth. Is this not encouraging?

Inquirers.—I have had several young

men calling upon me regularly for religious instruction. The one is a traveller, and still a Jew; he has regularly called upon me when he came to Hull. I have read with him many portions of the Bible, and

was delighted to find that God has in mercy filled him with love to the Redeemer. He is the same young man whom I met ten months ago at Scarborough.

Poetry.

THE WARRIOR OF ZION.

"Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—ISAIAH lii. 8.

COURAGE, O Christian warrior,
Afar in thine Eastern home,
Where the myrrh trees of Araby
And the roses of Sharon bloom.
Faint not, O lonely soldier,
Thy Captain sees thy toil,
He looks on thee, noble warrior,
On Canaan's sacred soil.

Unfurl thy glorious banner
On Zion's holy walls,
Display its gorgeous blazonry,
Till Satan's kingdom falls.
Lift up thy voice, O watchman!
Shout from the turrets high,
Till Israel touch the sceptre,—
Till Judah learn the joy.

Canterbury.

Where Lebanon's stately cedars
Their lofty branches wave,
O there proclaim that Gospel
Which shall for ever save;
And though thou goest weeping,
Bearing thy precious seed,
Thou shalt return rejoicing,
With gladness on thy head.

Then faint thou not, lone warrior,
Thou shalt the storm outride,
With the Mighty One of Jacob
For thy pilot and thy guide;
And thou shalt reach the haven
Of heaven's better land,
Thy feet shall tread the jasper
Of heaven's eternal strand.

SARAH ANN RYMER.

Gatherings.

We are poor,—and may sometimes have felt a momentary disappointment when, on the offer of a donation or the announcement of a legacy, we have discovered that it was intended for a sister institution; but we have honestly, and with fraternal affection, too, passed it on.

We do not infringe on this principle when, in all tenderness of conscience, we lay hands on literary productions intended for others, reckoning all that illustrates or recommends the cause of Israel's conversion the property (with certain acknowledgments) of all who seek their welfare. In this view we present the following striking and appropriate extracts from the last annual sermon for the London Society, by the Rev. G. Fisk, LL.B. :—

"I beseech you who sit at the helm of the Christian institution, on behalf of which I plead, to understand well the gravity of your position, and the weight of your peculiar duties. Seek wisdom, seek grace; and exercise far and wide the influence which wisdom and grace will bestow on you. Let the striving prayerfulness of your deliberations, and the spiritual sagacity of all your movements, be known and felt by all men who know of your existence, and of the work towards which your faith, love, and diligence are directed. Hold fast to the Scriptures of truth. Turn not to the right hand or to the left. Tread not even on the confines of speculation. You have to do with the Jew, as a fact:—with the remnant, as a fact; with the final salvation of all Israel, as a fact; and therefore your path of duty lies far off from the regions of speculation. To study prophecy wisely is not to speculate; therefore study prophecy—

study it with all due diligence. Let the plumb-line of your faith-fathom as much of its deepest depths as the grace of the Holy Spirit may enable you; and the deeper you go, the more clearly will you perceive the Jew as he stands in the purpose of Jehovah. Let nothing daunt or discourage you. If the Lord's work is to be done, He will provide means for the doing. Let the presence of God the Holy Ghost be ever invoked to guide your deliberations and to govern your acts, and all will be well. But surely this is a day in which nothing can be well done without a simple and most determined spirituality of mind. The influences for evil are all abroad, and error puts on its parti-coloured garments; and the spirit of the age is big with utterances, all indicating that the time is short, and that the day of Israel's salvation and glory is not far distant. Could our buried fathers, whose faith and zeal first went forth towards the Jew, have beheld what we behold, and felt what we ought to feel, even their burning zeal would have gathered fresh warmth, and their holy determination of purpose would have gathered a daily increase of force. Oh, then, let us not be backward. And on you, my Christian brethren, who, though not actually engaged in the responsible management of the institution, are convinced of the spiritual nature of the work in which we are enlisted, and are helpers-on of our endeavours,—on you let me press the exhortation, that you make the cause of the Jew a matter of personal concern; and do not think and surmise how little, but believe how much the welfare of that people, both in the remnant and in the aggregate, may depend upon the individual intercession, and the individual endeavour, of the earnest, loving, and devoted Christian heart. Think of the honour of being instrumental—by prayer and intercession, and the contribution of such worldly substance as God condescends to accept—to the bringing in of one poor Jewish heart from the bondage of the law, and the shadowy delusions of rabbinism, into the faith, and liberty, and blessedness of the better covenant. Vast is the field of labour which lies before us; and every gracious indication of mercy towards the Jew—every prediction and every promise—should sound like a trumpet in our ears, commanding us forwards, and cheering us as we go. * * * *

“I cannot force myself in a persuasion that there are any here on this solemn occasion altogether ignorant of, or adverse to, the Jewish cause. But if there be one, and only one, I would, for the sake of that one, add a word of warning, which, by the power of the Spirit, may also reach the hearts of others who are cold and indifferent. Let it be remembered that the cause of the Jew is bound up with that of the Gentile. ‘For there is no difference between the Jew and Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.’ Brethren, can we listen to such words as these—beholding the Jew in his desolation—and take to ourselves the comfort of a saving interest in Christ for our own souls while we neglect the Jew? What is your Bible worth to you, if you fail to behold in it the state and prospects of God's ancient people, themselves a standing miracle witnessing to the truth of every thing beside set forth to us in that venerable and sacred

record of the mind of God? What is the worth of your Christian profession if it does not lead you forth into the paths of Christian duty, with a prophet's fervour and a martyr's determination? What is Christ to you, if you care not for a people—His own flesh—around whom His human heart entwined itself, even when they were crying, 'Crucify Him, Crucify Him!' and when the nails were tearing Him, and the shadows of death were gathering around Him? Verily a religion of sentiment, without the power, will avail you nothing. If its power have become supreme in your heart, you will care for the Jew; you will give the God of Israel no rest till He establish, and till He make Jerusalem a praise in the earth; you will not relax the endeavour of faith and hope, till either death shall close your career on earth, or you behold the fulfilment of the prophetic word: 'And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God' (Isaiah lxii. 2, 3)."

CONTRIBUTIONS IN AID OF THE SOCIETY

From August 29th to October 23rd, 1857.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|---|----|----|----|
| A Friend of Israel, M. W... | 10 | 0 | 0 |
| A Friend, by Mr. Manning | 3 | 0 | 0 |
| A Friend, collected by (Clapham) | 1 | 3 | 0 |
| A Friend and Well Wisher | 0 | 5 | 0 |
| Ashworth, Miss | 0 | 10 | 0 |
| A young Woman, by the | | | |
| Rev. T. F. Auchmuty | 1 | 0 | 0 |
| Byers, Wm., Esq. | 2 | 10 | 0 |
| Catchpole, —, Esq., by Mr. Manning | 1 | 0 | 0 |
| Child, Mr. James | 0 | 5 | 0 |
| Coster, Mrs. | 10 | 0 | 0 |
| Davey, Mr. E., Thank Offering for Harvest | 1 | 1 | 0 |
| Erving, Mrs. | 1 | 0 | 0 |
| Finch, J., Esq. | 1 | 1 | 0 |
| Law, Miss | 0 | 10 | 0 |
| Martin, John, Esq. | 10 | 0 | 0 |
| Vaul, Mrs., Collecting Box | 0 | 7 | 4½ |
| Young, Miss | 0 | 5 | 0 |

ASSOCIATIONS, COLLECTIONS, ETC.

| | | | |
|--------------|----|----|----|
| Abney Chapel | 5 | 0 | 0 |
| Alnwick | 5 | 12 | 6 |
| Atherstone | 1 | 17 | 11 |
| Barnstable | 3 | 13 | 4 |
| Bath | 10 | 0 | 0 |

| | £ | s. | d. |
|---------------------------|----|----|-----|
| Beverley | 15 | 10 | 0 |
| Bishop Auckland | 0 | 11 | 7 |
| Bishopsgate Street Chapel | 4 | 1 | 8 |
| Blackburn | 7 | 13 | 0 |
| Brampton | 3 | 4 | 4 |
| Bridlington | 3 | 6 | 10½ |
| Brigg | 8 | 17 | 2 |
| Burnley | 3 | 5 | 0 |
| Caistor | 0 | 11 | 8 |
| Carmarthen | 4 | 4 | 8 |
| Colchester | 3 | 3 | 4 |
| Darlington | 1 | 10 | 8 |
| Durham | 3 | 0 | 0 |
| Exeter | 3 | 17 | 0 |
| Gateshead | 1 | 7 | 0 |
| Greenwich | 7 | 6 | 0 |
| Grimsby, Great | 2 | 5 | 6½ |
| Guildford | 0 | 19 | 8 |
| Halstead | 2 | 0 | 0 |
| Hartlepool | 6 | 8 | 0 |
| Herne Bay | 1 | 10 | 0 |
| Houghton-le-Spring | 3 | 15 | 6 |
| Ilkley | 1 | 1 | 0 |
| Ipwich | 10 | 0 | 0 |
| Kirton in Lindsey | 1 | 5 | 6 |
| Laceby | 3 | 8 | 7½ |
| Limerick | 1 | 0 | 0 |
| Louth | 3 | 2 | 6 |
| Lynton | 2 | 6 | 8 |
| Malton | 6 | 1 | 9 |

| | £ | s. | d. |
|-----------------------------|----|----|-----|
| Mass Pond Chapel | 4 | 9 | 0 |
| Mold | 1 | 15 | 0 |
| Morpeth | 5 | 1 | 0 |
| Newark | 23 | 1 | 0 |
| Newcastle-on-Tyne | 10 | 12 | 4 |
| Newport Pagnell | 10 | 1 | 8 |
| Norfolk and Norwich | 12 | 0 | 0 |
| North Shields | 2 | 0 | 11½ |
| Oldham | 4 | 9 | 0 |
| Owston Ferry | 0 | 11 | 4 |
| Oxford | 3 | 4 | 6 |
| Pickering | 1 | 13 | 1½ |
| St. Asaph | 3 | 10 | 0 |
| Slemons Terrace Wes. Chapel | 1 | 15 | 0 |
| South Shields | 0 | 6 | 9½ |
| Stoughton-on-Tees | 3 | 10 | 11½ |
| Stroud | 15 | 4 | 6 |
| Sudbury | 1 | 9 | 0 |
| Sunderland | 14 | 4 | 6 |
| Swansea | 5 | 0 | 0 |
| Tetney | 1 | 11 | 2 |
| Thirsk | 1 | 7 | 6 |
| Torquay | 2 | 12 | 0 |
| Trowley Bottom | 0 | 18 | 0 |
| Tynemouth | 1 | 0 | 0 |
| Uxbridge | 2 | 13 | 3 |
| Waltham | 3 | 10 | 3 |
| Westminster Chapel | 3 | 8 | 11 |
| York | 3 | 13 | 0 |

Among the contributions kindly forwarded to us since the last list, we have been very much gratified to find some from the young—even from children—and some from fellow-Christians in very lowly walks of life. Mr. Targett Taylor has voluntarily engaged in visiting and addressing Sunday Schools, and has handed in some free-will offerings, and we hope has also succeeded in awakening a spirit of thought and prayer in the dear children on behalf of Israel. We have also much pleasure in noticing some contributions in thankfulness for the late harvest.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, November 18, at 7 o'clock. The meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|----------------------------|------|-----------------------|------|---------------------|------|
| The Mission of Israel..... | 161 | Paris..... | 188 | POETRY:— | |
| The Scriptures of the Old | | Marseilles & Bordeaux | 189 | For the Jew | 193 |
| Testament | 183 | London | 190 | Memoranda | 194 |
| OUR MISSIONS:— | | Rev. John Wilkinson's | | To the Young | 194 |
| The Continent | 184 | Report..... | 191 | Notices, &c. | 194 |
| Breslau | 185 | Tangier | 192 | TITLE AND CONTENTS. | |

The Mission of Israel.

THE time was when Israel had its mission, and that the highest and the holiest. The depositaries of the Divine law, the witnesses of Divine power and grace, prophets, and sons of prophets, it was theirs to enlighten the world. From them proceeded all spiritual influence. Separated and hedged about in order to be kept pure and uncontaminated from heathen defilement, God had set them apart to be His messengers to the nations. Up to a certain point in their history that *influence* continued, and then it ceased. Is it not to read history correctly when we add, up to a certain period their *mission* continued, and then it passed from them? That period was the death of Jesus. After that, He that had opened, closed their temple; He that instituted sacrifices, abrogated them; He that had given Palestine, took it away; He that had sent them forth missionaries, employed them no longer. Let us not *dispute*, let us look at this *historical fact*: their place was henceforth occupied by the Church, by the despised Nazarenes, by the emissaries of that cross which was a stumbling-block and foolishness. Cheerfully do we grant that the religion of the New Testament is none other than the development and the realisation of that of the Old. But this very circumstance only proves that what was *de facto*, was *de jure* also, and that those who leavened the world were the real successors of the prophets on whom fell their mantle, and devolved their mission. Once more, then, history is the clearest evidence of Christianity.

But, though their mission is gone, the Jewish people still continue,

and will, we believe, continue 'to the end of history. They have survived the horrible persecutions of the middle ages; they are neither fewer in numbers, nor weaker in point of intelligence or of enthusiasm, than they were when most favoured. It is interesting and instructive to study the records of their intellectual life. A series of thinkers the most acute,—of men the most deeply versed in medical, philosophical, mathematical, and other lore,—a multitude of martyrs the most noble, taken from all ranks, from every age, and from every sex,—a singular mental versatility, energy, and depth, moral strength, fortitude, and true heroism, in eminent degree, meet us everywhere. Even since their dispersion, Europe and the world owes much to them. Among the greatest statesmen, the most eloquent writers, the most inspired poets, the most gifted artists, we discover the names and the descendants of Hebrews. Nor are we disposed to view their mercantile pre-occupations, as is too frequently done, in the light of a reproach. Irrespective of the fact that their social circumstances forced them to resort to it, and that comparing the proportional numbers of Jews and of Gentiles engaged, the former conduct themselves with equal, if not greater virtue and uprightness. Commerce is not in itself a mean thing: more, perhaps, than anything else, it connects nation with nation, man with man; it spans distances, it breaks down prejudices, it enlarges the horizon, it is the pioneer of civilisation. Still, although they are more numerous, as intelligent, and in possession of as many elements of moral strength and enthusiasm, than at any previous period, Judaism has continued a mere name, not a reality. What in their civilisation was *Jewish* or *distinctively religious*, has left no impress on the world, and what has left its impress is *not Jewish*, or *distinctively religious*. Since the destruction of Jerusalem, Judaism has played no part in the history of the world, and so far as men generally are concerned, it has been dead.

Lately, we were not a little struck by its disclaimer of all attempts at proselytising, and still more so, when told *ex cathedra* that this was the spirit of Judaism. The readers of the New Testament know, and the students of Jewish history and literature can testify, that such is not the case. Besides, it would reflect little to the credit of any faith that it confessed itself non-proselytising, while in that of the Jewish it must indicate either a surrender or a virtual denial of the many prophecies which bear on the conversion of the nations . . .

If, in conclusion, we may be allowed to turn to Christians, we would say—Much of the past remains to be repaired, much in the present remains to be done. The persecutions of the past have not only had their consequences upon the Jews, but have estranged them from us, and us from them. To repair for past injustice and cruelty, is but to discharge a debt. Let it be remembered, that to them, as the source, the world owes its religious training, its history and civilisation, and mankind its life and its hope. And still Israel is a noble people. True, we believe they have rejected the Messiah, and forsaken the spiritualism of the Old Testament for the externalism of tradition. But yet they have within them much that is holy, much that is vigorous, both in an intellectual and a moral respect. They are, and they know themselves to be, a people whose present is pregnant. A very superficial study of the Old Testament and of their history will convince every one that "the bringing in of Israel will yet be as life from the dead." Their very faults and their failings indicate

elements of strength, even as the punishments indicate elements of mercy.

We have stated that our respect and affection for the Jewish people will only increase our support of missionary efforts. Churchmen and Dissenters have each their separate missions, which severally claim and deserve our support.

We wish to see *Israelites indeed*, not Christians in name. Of the latter we have sufficient already, if not too many. And let it be distinctly understood, that individual Christians have much in their power, not only by following, so far as possible, the advice we have offered as to intercourse with the Jews, and by supporting missionary societies, but by not demanding number-results from missionary operations, and particularly by not either twaddling about or lionising in drawing-rooms all who pretend to be converts, nor, on the other hand, coldly, harshly, and unjustly suspecting and treating them. Let common respect be shown, and let common prudence be exercised, and we believe there will be fewer marvellous cases for religious charlatanry, but also less deception, less sorrow to the heart of the Christian, and less contempt upon the cause of truth.—*Eclectic Review*.

The Scriptures of the Old Testament.

For those who are not theologians, how precious is the Old Testament as a book of devotion and experimental piety! Where shall we find such noble examples of a faith which no difficulties could overcome; of a hope which no disasters could quench, no delays enfeeble; of a delight in God and God's service which casts all other joys into the shade; and of a serene, abiding religiousness, which looked at all things on their Godward side, and kept the mind that was stayed on God in perfect peace amid all the tumults, and griefs, and shadows of time? Not even in the New Testament itself are such depths of religious experience laid open, such illustrations of the laws and phenomena of the spiritual life afforded, as in those records of the struggles and the deliverances, the vicissitudes and the victories, of the saints of the former age. It makes one's heart strong to study them. It breaks up the Sybarite effeminacy, the small virtuosity, which, in seasons of tranquillity, are apt to invest our religious being; and it stirs us up to quit us like men in the never-ceasing spiritual warfare, to read how men of the old time, amid the twilight of their dispensation, strengthened each other and themselves in the Lord, and fought their way through to "the City which hath foundation," where they now rest and reign. Most certain it is that, in all times of peculiar danger or darkness, it is to their ancient Scriptures that the Church instinctively turns for consolation and for vigour. Most certain it is that all men of strong and deep minds find a peculiar pleasure in the perusal of these writings, and acknowledge in them something to which their own souls cling with a vivid sympathy. Most certain it is that of those who have borne or achieved great things for the cause of God, the greater part were wont to feed their spiritual energies at the banquet which these provide. Paul and Augustine, Luther and Knox, Cromwell and Milton, the Puritans and the Covenanters—all of them were men whose deepest inspirations were drawn from those old Hebrew oracles. It is not safe to neglect

such experiences. If we do, we may soon find ourselves delivered over to the pestering tyranny of little men—men narrow in their views, loose in their logic, captious in their criticism, shallow in their experience, and heterodox in their theology; whilst nothing shall be left to us but to mourn over the days that are gone, and say, "Our silver is become dross; our wine is mixed with water."—*British Quarterly*.

Our Missions.

WE are frequently in difficulty as to the details we should give, in these pages, to recitals of conversations held by the Missionaries with Jews more or less solicitous to ascertain the truth and value of Christianity. Our friends very naturally ask for facts; and it is a source of grateful pleasure to us, that, through the mercy of our God, we are enabled so largely to meet the desire. There are, however, many instances in which it would be manifestly a breach of confidence, and might induce a suspension of intercourse, were the Missionary to report conversations carried on in the exercise of friendly privacy. Let us thankfully accept such tokens of success as may be presented without offence; and earnestly seek for our Missionaries abundant supplies of that grace which will render them apt to teach, and wise to win souls. In the spirit of the above remarks, we occasionally refrain from mentioning places and names connected with incidents related.

One of our Missionaries on the Continent states, that—

An Israelite of learning has come to this place with a view, I will not say of instruction, but rather of inquiry, and has now been with me almost daily, for several hours for three or four weeks. It is difficult for me to describe exactly the state of his mind. He has no faith in traditions, his faith in the Old Testament is shaken; he is pretty well acquainted, historically, with the Gospel, though he has as yet not felt, experimentally, the power of the truth as it is in Jesus. I have been labouring hard, hitherto, to set before him the nature of sin, regarding which, in common with most Jews, learned and unlearned, he is completely in the dark,—as also the high dignity and authoritative character of the Word of God, which as yet, also in common with the rest, he makes too light of. The Lord has already spoken to him in many and various ways; by sickness, by poverty, as also by gleams of mercy and long-suffering,—oh, that the goodness of God would finally lead him to repentance! With a mind like this, we must not expect any rapid results; humanly speaking; we must expect a long and weary struggle; yet withal we are bound to work on, hoping even against hope. The Lord's power can transform even a Saul

into a Paul; why, then, despair? There is a chance that this Jewish brother may bring his eldest daughter to this place for education and instruction. The youthful mind may be more ready for good impression.—I have also received a very remarkable note from a Jewish teacher, whom I have visited several times. He has read my little work on the Messiah, and has read it carefully,—witness the remarks he made in the margin to his copy, which he returned to me with a note, saying with how much interest he had perused the work, and asking for my replies to his marginal notes. These notes are, on the whole, merely of a secondary nature, grammatical, exegetical, &c., in no wise impugning—and thus admitting as true,—the leading fundamental truths of the Messiah's kingdom, as laid down in my little work. He writes very kindly, and seems willing to enter upon a candid research of the claims of the Gospel. See, how we must work on in faith, and sow the seed beside all waters. When last I saw this Jewish brother, in company with Mr. M——, early this summer, our hopes of him were but slight, but the Lord has turned the weakness of our faith into joy.

The Rev. P. E. Gottheil, says :—

The two Jewish ladies whose baptism I mentioned in my last, have written to say how happy they feel in having now put on Christ. They have found peace in Him indeed. I am almost afraid to quote from this letter. The younger of them says : "The memory of the rite you so kindly and affectionately conferred can never be erased from my recollection; it will yield to me heavenly consolation, and be my comfort, when the last dread hour comes."

... Your words, reverend sir, were a balm for my wounded heart, and I long, from all my soul, to hear more such comforting truths from your lips, and so does my mother." Blessed be God for having thus visited and redeemed two from among His ancient people Israel !

I had my usual monthly meeting with the converts on Sunday the 1st of this month. The system I pursue is this. I open the meeting with prayer, then we read a portion of the Word of God, upon which I encourage the brethren to speak out their views on the passage read. This affords a pleasing insight into the state of their mind, and I am glad to say that I find evidences in their various expressions, that the Word of God is not a dead letter, but is thought of and pondered over in their hearts. We then close with prayer. I trust that these stated meetings, which we purpose (D. v.) to continue, will prove an advantage, and serve to the furtherance of precious souls in the knowledge of saving truths.

I mentioned to you already that I have found a colporteur. The more I know of him (he is a Jewish convert of long-standing and approved) the more I like him, and am led to hope in his fitness for the work. I have written to the brethren of the Basle Society for Israel, with a view

of their joining with me in employing him, thus lessening the expense to our Society ; they have written to say they are willing to aid in his expense, though they will not as yet formally engage him,—and for this purpose make an offer of about £2 for the first three months of his engagement. This aid is small, but it is *some* aid. It now depends on our Committee's decision, whether this proposal is to be agreed to or not. Let me pray you kindly to submit it to the Committee, and let me know whether they would rather employ the man altogether for themselves, or accept of the proffered aid. I have already informed you, that the colporteur's expense is about two shillings per diem, besides other trifling outlays—say, in the whole, about £40 per annum.

The Committee have agreed to this proposal, and are pleased to be united with the brethren of Basle in the labour of love.

On the 18th of last month I administered the Lord's Supper to my English congregation. I mention this especially, because my heart rejoiced on that occasion in gratitude to the Lord, on seeing among the twenty communicants that gathered round the Lord's table, *five* believers from the house of Israel, which number, but for the indisposition of one, would have risen to *six*. "Fear not, little flock," was my thought then, "the Lord has magnified His saving power in thee, and will with that same power make thee a great nation." Among my communicants of the seed of Abraham was Mrs. B——, whom, you remember, I baptised this summer. It was the first time she partook of this feast. She was deeply moved, and her heart rejoiced in the Lord, her surety and righteousness.

BRESLAU.

Our readers will greatly enjoy Mr. SCHWARTZ's simple narrative of the visit of himself and Mr. DAVIDSON to a Jewish family. We realise the scene, and wish we had been there to hear.

The intelligence which I have to impart for the past month of my labour in this town is chiefly in connexion with Mr. Davidson, and of visits to Jewish families of my acquaintance, which we have daily made in common to them ; and, in order to illustrate the spirit with which we have been received by them, I shall select some cases which will doubtless interest you.

The first is that of the family of M——. I introduced Mr. D. to them on the Sabbath between the Feast of Trumpets and the Day of Atonement. Mr. M—— is a wealthy Jew, and on our entrance into the house we found him, his wife, two other Jewish ladies, a young gentleman from Warsaw, also a Jew, of the name of R——, and his son—in all six individuals. They

received us, as indeed they were always in the habit of doing, with the greatest kindness; and after the introduction of Mr. D., and mutual salutation, we soon came to the subject which we had at heart. Mr. M—— despatched his son to bring in his German Bible, and we produced our Hebrew Bibles; and thus, with the Scriptures in our hands, we unfolded to them the unsearchable riches of Christ, to which they all listened with the greatest interest. Mr. Davidson first spoke to them of the great mercies still in store for Israel—pointed out to them the inconsistency of adopting Gentile habits and principles, as destructive of true religion; and we showed them from the Prophetic Word that although they might do this for a time, yet (even as their past history proves) they would never succeed, inasmuch as the Lord has preserved them for His special purpose, and will yet be glorified through them. Mr. M——, who always had some infidelity lurking in his heart, made objections against the veracity of the Scriptures; but this was done with such timidity on his part, that one could easily perceive that they were not the result of study, but picked up, as is the case with the great majority of such individuals, by hearsay. Mr. M——, however, could not gainsay the proofs which we brought forward, and he acquiesced, and listened to the further development of the truth. We now preached to them Christ, as being the promised Redeemer of Israel; and again, with the Bible in our hands, shewed them how all predictions concerning the Messiah were fulfilled in the person of Jesus, and that His was truly the only name given under heaven whereby we must be saved. Whilst this was going on, I spoke to Mrs. M——, in order to reply to some questions which she asked me, concerning the Bible; after which she told me that it was her full determination to read the Bible more diligently, and thus obtain a knowledge of the truth. In the meantime Mr. Davidson read and explained the fifty-third of Isaiah, to which the young man from Warsaw, Mr. R——, paid particular attention, and it seemed to impress his mind most favourably. Mr. M—— then objected to the miraculous birth of Christ. We referred him to a parallel one in the

Old Testament; viz., to that of Sarah where she conceived and bare a son contrary to the course of nature; and then shewed him the most explicit predictions concerning that great event, to which they listened most attentively. We then spoke, in conclusion, more to their consciences; explained the importance the day of Atonement once had, and how it foreshadowed the great atonement accomplished by the glorious personage of the Messiah; proved to them our natural corruption, and the necessity of being reconciled to God; and begged them not to delay reading the Word of God, and to lay hold of the offers of pardon whilst within their reach. Our intercourse with this family lasted for about two and a half hours, and the conversation was carried on in the most friendly way; and when about to leave, they thanked us for our visit, and requested us to call again. With the young man from Warsaw I have since had several conversations, and find, indeed, that he is greatly interested in the truth; and as he is going to remain here a whole year, in order to serve his time in the army as volunteer, I hope to have plenty of opportunities of seeing him, and of preaching to him the Gospel of salvation. He gave me his address, and requested me to visit him. With Mr. M—— we have also had several conversations since, in the open air, and he gives reason to believe that the truth impressed him, and that he knows how to value it. The Lord grant that he and his household, who have so often heard the truth as it is in Christ Jesus, may soon be constrained to receive it, and thus be saved with an everlasting salvation!

After reciting other cases of intercourse with candid and intelligent Jews of respectability, Mr. SCHWARTZ adds:—

In like manner we have spent every day, either in visiting the Jews at their warehouses, conversing with them in their shops, in the streets, or with those at our own lodgings, who came to see me, either for the sake of instruction or conversation; and I only pray that the Lord of the harvest would bless our humble labour, and gather in much fruit ripe for salvation.

[We will not disgrace our pages by transcribing, from Mr. SCHWARTZ' letter, the particulars of a savage assault, by persons calling themselves Protestant Christians, on a community of unoffending Israelites, in a neighbouring town, on the day of Atonement. We could sit down and weep with our brethren for very shame. We have not so learned

Christ; and if this were Christianity, we would not invite the Jew to embrace it.]

We are gratified in appending to the foregoing Mr. DAVIDSON's very satisfactory statement.

I am happy to state that, after a stay in Breslau of about two months, I find my first favourable impressions with respect both to this station and agency, as expressed in a former letter, fully realised.

A city comprising a wealthy Jewish population of about 10,000 souls, with four fairs annually, which attract numerous crowds of that persuasion from almost every part of Europe, must, from its nature, be of the highest importance and interest to those who have it at heart to convey the knowledge of Christ among this ancient people of God. It is certainly a very extensive field of labour, which one would naturally suppose affords abundant opportunities for the preaching of the Gospel. It is, however, to be regretted that these opportunities are very frequently marred by the prevalence of infidelity and denial of a revelation, encouraged by a professing Christian church and ministers too, on the one hand, and on the other by that kind of Jewish orthodoxy of our day, which is based upon the reasons assigned by Maimonides, Mendelsohn and others, for the various laws contained in the Pentateuch, which reasons, when no longer applicable from the changes of place and time, make the laws of no further effect; *e. g.*, that the sacrifices are only to be instituted, or rather permitted, in order to counteract the idolatrous sacrifices of heathen times, &c. In either way, an attempt is made to destroy the foundation of the Gospel, which, of necessity, leads the Missionary away from the preaching of Christ to mere abstract reasonings.

How wearisome and distracting the like hours-long argumentations are to the mind only he can know who has almost daily to encounter them, as I have myself experienced in my daily visitations with Mr. Schwartz. Indeed, one would be inclined to think that "of that which is behind of the affliction of Christ," to the Missionary among the Jews, is allotted the portion of "the contradiction of sinners against his Master."

But this is the dark aspect of the matter. The present state of the Jews here yields, nevertheless, this advantage, that, just as ready as they are to dispute, so little scrupulous are they to read on the subject of religion; and the New Testa-

ment is, after all, read and known by many, of course variously as to effect. So, for instance, a Jew told us that most of the learned Jews of the present day would, if honest enough, acknowledge the claims of Jesus and the excellency of His doctrine, excepting His divinity. And while there are here numbers of nominal converts, there are also many true ones of sterling piety. In this lies our comfort and encouragement. You may go now wherever you will among the Jews, and you will realise some "remnant according to the election of grace."

That Mr. Schwartz avails himself of every opportunity for preaching Christ is evident from the very large connexion I find him to have formed among the Jews, of which, indeed, I had been before apprised by the missionaries of the London Society. His connexion is by no means confined to the poor and needy, and the very first day I went out with him I was struck with the respectability of those who accosted him in the streets, in a most familiar and respectful manner; some of them learned men, physicians, and shopkeepers of a superior class. As to the amount of success with which the Divine blessing seems to have crowned his efforts, I leave to be judged from the following account of cases of conversion in which he has been immediately instrumental, since he occupied this station.

In 1853, Mr. P——, a young man who had received his first impressions of the truth at a Christian school, was more fully taught by Mr. Fehrwitz, and baptised by pastor Gillet.—[See Jewish Herald, July, 1853.]

In the same year, the sister of the above-named Mr. P—— was instructed by Mr. S., and baptised by the Rev. Mr. Cotta.

In 1854 were baptised, by the Rev. Mr. Hartman, missionary of the London Society, in this place, Mr. H——, candidate of philosophy, and Mr. B——, who occupied a post in the army, in whose conversion Mr. S. was chiefly instrumental, especially in that of the latter, who had been a perfect stranger to the truth as it is in Christ.—[Jewish Herald, 1854.]

In 1855, Miss Charlotte A——, now Mrs. K——, first awakened by books which Mr. S. had lent her brother, was afterwards formally instructed by him, and

baptised by the Rev. Mr. Hartman.—[See Jewish Herald, Aug. 1855, and Jewish Intelligence, Sept. 1855.]

In 1856 two other individuals, Mr. L——, candidate of jurisprudence, and Mr. M——, a military man, had for a considerable time received Mr. S.'s instructions, and were baptised, the one in Ratisbon, in Upper Silesia, and the other in Liegnetz.

It is with great satisfaction that I observe the harmony, Christian fellowship,

and brotherly love subsisting between Mr. Schwartz and the missionaries here of the London Society, and the readiness which they manifest to co-operate in the good cause, and strengthen each other's hands. I refer here to the Rev. Mr. Hartman and his colleagues, two Jewish converts, Mr. Behrens and Mr. Goldinger (the latter of whom stayed but a short time here), for whose personal acquaintance and Christian kindness I have myself to be grateful.

PARIS.

Mr. BRUNNER's notes on the Paris Missions will be read with lively interest.

The recent Jewish festivals, when it is their habit to emerge for awhile from their secular pursuits,—if not for the purpose of serious meditation, necessarily suggested by these religious movements, which are so dearly connected with their history, at least for the aggregation of kinsmen under the same domestic roof, and for the cultivation of the better feelings,—afforded me pleasant opportunities of familiar entertainment with whole families, when Christ and Him crucified were our sublime topics.

On one of these occasions (it was during the tabernacle-feast) we were interrupted by a Jew, who, carrying in one hand a branch of palm-tree, called Luleb, and in the other the prescribed fruit, came in, and presented them to the mistress of the house, with the excuse that he could not come earlier, having had to take them to several parties. This Jew was the door-keeper of one of the synagogues, who was taking these symbols of the feast to the individuals of its members' households, for the religious act of shaking. The mistress of the house called for her eldest boy, who was before seriously listening to my conversation, to perform this religious ceremony. He replied, "I will do so, mother, if you wish it; but, indeed, I believe that our acceptance with God cannot be by such trivial and vague ceremonies as these, but by faith in the Messiah, as Mr. B. has so often told us." "I do perfectly admit that," rejoined another present; "and think it, indeed, most probable that Jesus of Nazareth was the promised Messiah." Here the doorkeeper of the synagogue, a bigoted Jew, but not ignorant of Scripture, began violently to oppose the last speaker. I joined in the controversy, and after proving from Scripture that Jesus was the true Messiah, I disarmed the

opponent by asking him to explain to me the meaning of the twenty-ninth chapter of Isaiah, from the ninth to the fifteenth verse. Such opportunities of preaching the Gospel as these, which are repeated daily, if they do not produce immediate fruit, are, under the Divine blessing, the proper means to leaven the whole lump.

I mentioned, in a former report, two Jewish sisters of the name of P——, to whom I was sent by Madame M——, and I am glad to say they justify great hopes, notwithstanding the religious ignorance in which they have been brought up. One of these sisters married lately a Protestant, who is not only agreeing that I should continue my missionary endeavours, but is actually seconding them, assuring, at the same time, his wife, that however dearly he wished her to become partaker with him of the same hope, he did not desire it to be, on her part, as a mere response of submission to his wish, but as a spontaneous act, based upon long inquiry and sound convictions; which sentiment I highly approved.

Mr. M——, whom I also mentioned in a former report, is a very interesting case. He is an old man above eighty, had served under Napoleon I., and, as he said, is one of the first Jews who settled in Paris. It was one day, when walking with Mr. Davidson, during his stay here, that he attracted our attention. We accosted him, and found him willing to listen. I have, since then, called upon him, and preached to him and his youngest daughter the truths and consolations of the everlasting Gospel; and I have the satisfaction to perceive that they seem both deeply impressed with their great value and importance. This old man, who is as simple as a child, asked me, the other day, what he would have to pay me for

giving to his daughter regular religious instruction. My answer, that I should have much pleasure in doing it gratuitously, made him not a little astonished. He took me by the hand, and pressing it most warmly, said he would speak with his wife about it, and, in case she had no objections, would let me give her religious instruction. As for himself, he added, he did not know how to read, nor could he at present, attempt to acquire it; but that he much appreciated the subject of my conversations, and that he was deeply touched by the parts of Scripture I had read to him, especially by the parable in

the twentieth chapter of Matthew, from the beginning to the seventeenth verse.

I have made several new Jewish acquaintances, to whom I have preached the Gospel; but I have at present nothing particular to mention about them, except that they have read and exchanged some tracts I gave them.

My inquirer, Mr. E——, visits me twice a week; the others less regularly. Our Committee, which, as you are aware, has been suspended on account of the absence of its members, has not, as yet, resumed its labours.

From MARSEILLES and BORDEAUX we have very encouraging intelligence. One of the Missionaries presents the following facts:—

In a former journal I mentioned the case of Mlle. C——, an inquiring Jewess; I am now thankful to say that she is progressing in Divine knowledge, and also, as I have reason to hope, growing in grace. She attends secretly a Christian place of worship in the suburb, for fear of the Jews. This being her native place, she is well known, and surrounded by many influential relatives, which would render it almost impossible to continue to reside here after having been publicly baptised; she has, therefore, advertised for the sale of her business; and as soon as that is accomplished, she would remove to some place where she is unknown, and where she could worship God according to the dictates of her conscience, none daring to make her afraid.

My intercourse with Mr. B—— is kept up uninterruptedly by mutual visitation. He is very fond of, and has great reverence for, the Hebrew language; so that he often listens for an hour to the truths of the Gospel, if I quote now and then a passage in Hebrew. He is a truly pious man, and sincerely attached to the Jewish religion; still he is not at all bigoted, but very liberal in his views and principles. A few weeks ago he came in his carriage to take Mrs. F—— and myself to the synagogue to witness the marriage ceremony of his nephew, and offered us the first seats in the synagogue. I told him that as I was known amongst the Jews as a Christian and as a Missionary, it would be more prudent to let me enter without him. But he would listen to no remonstrance; taking me by the hand, he said, "I love you as a brother, and esteem you as a Protestant." As soon as the establishment is opened, I promised to give him a supply of Bibles and some

books; and as I shall have the privilege of visiting it at any time, I hope to be able to do some good to the inmates.

The Russian frigate, with its Jewish sailors, is now on its way to Cronstadt. During the six months they spent at Bordeaux I have very frequently preached the Gospel to them, and, before leaving, I supplied them with copies of the New Testament and tracts; and they promised not only to read them themselves, but also to lend and distribute some amongst their brethren in Russia.

Besides the Committee of Friends of Israel (which becomes more and more interesting), several other ways have offered themselves for advancing the cause of Israel, and for exciting a prayerful interest on their behalf. Since my arrival, a monthly meeting has been established for Scripture reading and prayer, composed exclusively of those who are engaged in preaching the Gospel both amongst Jews and Gentiles. These meetings are not only very interesting and edifying, but, I trust, that our humble united prayers will call down a blessing on those amongst whom the seed is scattered, and that the fervent intercessions offered on behalf of Israel will be graciously answered, that the Lord would "arise and have mercy upon Zion."

The pastor of the Evangelical Chapel has begun, on Sunday evenings, the exposition of the prophet Isaiah; and has kindly invited me to speak whenever I had any observations to make. As the prophecies of Isaiah are full both of evangelical truth and glorious promises towards Israel, I hope it will tend not only to strengthen the people in their most holy faith, and increase their love towards Him

who "was wounded for our transgressions, and bruised for our iniquities," but also to

awaken earnest sympathy for those "of whom concerning the flesh Christ came."

LONDON.

Mr. SAMSON's and Mr. GELLERT's labours in London proceed very favourably. The following from Mr. GELLERT's report will appeal to every heart:—

"And the remnant of Jacob shall be in the midst of many people as the dew of the Lord; as the showers of the grass, that tarrieth not for man, nor waiteth for the son of man." Be it that this remnant consists chiefly of the humble class of the sons of Jacob, should we therefore be less thankful? Would it be right to consider it a smaller blessing, if it pleases the good Shepherd to gather His first-fruit from the poor and simple-minded? Surely not, being perfectly in accordance with what our Lord himself tells us about the rich, as well as with His own choice of His first disciples.

I hope, therefore, that those who are sincerely interested in the work of evangelisation among the people whose history forms the greatest part of the sacred volume, will sympathise with me in my gratitude to the Lord of faithful promises for my being able to state, that during the last two months, in my visitations, I met at various times, in the evening, with parties consisting of six to eight, when returning from their hard day's work, where, more than once, there was one among them who, having once somehow become acquainted with the glorious Gospel, proved satisfactorily, thank God, that the Word communicated to him, though a considerable time ago, was not spoken in vain; but was as the bread cast upon the waters, which shall be found after many days.

It was, indeed, very encouraging to me to see one, though a Jew still, reasoning with his co-religionists, even at the risk of exposing himself to their hatred and contempt, and endeavouring to shew them that there is truth in my assertion that the Messiah has already come.

Mr. B——, whom I mentioned, in my report of last month, as having quite surprised me by acting in this way, has afforded me much cause of thankfulness, from the vivid conviction that I was not disappointed in my favourable opinion of his faith in our blessed Saviour, and that God has made His Word a blessing to his

precious soul. He has called upon me every Saturday since then, when we spent upwards of two hours in reading the Scriptures, in religious conversation, and in prayer; the value of the latter he seems fully to appreciate, as he desires me each time to unite with him in the pouring out of his soul before the throne of grace, and in his wrestling with the Angel of the Covenant. He says he is sure that his public confession, for which he is very anxious, would do him much spiritual good. One of his friends asked him, as Mr. B—— speaks of his resolution very freely to every one, if he would be so cruel as to deny his parents by doing this? He answered, that this was not at all the case with him; that his father was perfectly convinced of the truth which he is about to confess; and that he desired him to become a Christian, though his father himself could not do it, on account of his age and family circumstances. He used also to attend Christian services on the Lord's day. Another Jew endeavoured to convince him that Christ's miracles were but a kind of legerdemain, which could be admired in those dark ages only. Mr. B—— answered, "But the woman who suffered so long from an issue of blood, must have felt if it was a mere deception or a reality; likewise the blind." There were other striking providences which Mr. B—— privately mentioned to me, that were very conducive to his conviction of the efficacy of prayer offered in faith in the name of Jesus. As my acquaintance with Mr. B—— is but of recent date, I thought it advisable to wait in prayer and faith for the further guidance of the Spirit.

I have received a second letter from Mrs. G—— lately, in which, among others, she informs me of her public confession to the glory of God. The note runs thus:—

"Dear Mr. Gellert,—I received your esteemed and kind letter with the greatest joy. I thank you for the great sympathy you manifest in my Christian experience, and for your good advice diligently to

* This individual seems to have been a fruit of our friend's ministry, although she is also deeply indebted to the kindness rendered to her, as well as to many others, by the Rev. A. B. and the officers of the London Society.

search the Holy Scriptures; which I do, and trust I ever shall, by the grace of the Lord. You wrote to me, dear Mr. Gellert, that you would like to see me before my baptism; but that was impossible, because I only received your note two days previous to it. I was extremely sorry that it so happened. On Friday evening, the 18th September, I was baptised by Dr. Ewald. May God bless you, and all good and pious men and brethren, who seek to lead the lost and forlorn ones in the right way, and to help them on as far as possible! The Lord our Saviour will surely reward you according to His gracious promises. I trust, dear Mr. G——, that you have begun many a good work, and will also be permitted to finish it. As yet I do not know what I

shall undertake in the future; but I trust in the Lord; He will not forsake me. As the Psalmist says: 'Commit thy ways unto the Lord, trust in Him, and He shall bring it to pass; for what the Lord doeth is surely well done.' I should very much like to see you. Would you kindly leave word at — when I could see you there; or if you would give me your address exactly, and fix upon a time, I might call on you. I should be glad to see you at my own residence, if the way is not too long for you."

There are also some other promising cases in my work, which I hope soon to be able to state. May our work abound with such tokens of mercy and hopeful blossoms, until it shall become a fruitful field!

We are compelled, by want of space, to postpone the insertion of other very interesting communications. We invite particular attention to the following from the Rev. JOHN WILKINSON, whose time is divided between the missionary and the visiting agency. The offerings of the young to which he refers, form a most encouraging and suggestive indication in favour of our cause:—

In laying before you as briefly as possible the results of my experience during the last month, so far as they relate to the spiritual interests of God's ancient people, I am happy to be able to state that my labours, both among Jews and Christians, become increasingly cheering in the present, and hopeful for the future. Many, very many, are the tokens of the Divine approval on my work; and though not permitted to see so many brought to embrace and confess the Lord Jesus as I earnestly desire, still I am not discouraged, having learned not to limit the extent of good done to the number of converts. I always labour under the impression, which amounts to assurance, that I never labour for my blessed Master, Christ, one quarter of an hour in vain, whether amongst Jews or Gentiles.

The last month has been spent in Cornwall, where my reception at the towns I visited was most cordial, both in public and private. Meetings were small in most places where services had not been held on the previous Sabbath; but in places where such Sabbath service had previously been held, our meetings were invariably large: a very encouraging interest was awakened in all places without exception; associations were readily organised in places where they did not previously exist; and collections in the majority of places considerably in advance of last year, indeed, in some instances,

three or four times the amount. Nor is this all, for our Cornish friends say, "If you will visit us in the spring of the year, we believe we will be able to do much more for your Society." On this my first visit to Cornwall, I have met with a good deal of warm-hearted and heart-warming Christianity; and as their motto is, I am told, "One and all," their county, if well worked, would, I am persuaded, be a very valuable auxiliary to the British Society.

Several facts illustrative of increasing sympathy with our cause came under my notice. In one place some young ladies got up a bazaar, and divided the proceeds between our's and the Sailor's Society. This course I thought indicative of the large-hearted sympathy of those Christian ladies, plainly showing that they were not insensible to the claims of any people who have been instrumental in conferring benefit upon the world; for sailors are instrumental in transmitting to every part of the world the treasures of the earth, and the Jews have been the means of transmitting to the world the treasures of the skies. Other interesting facts came under my notice as the result of addresses to large gatherings of children on Sunday afternoons; but as they were so numerous, and as there was about them so much in common, I need only mention one or two, which will serve to show the interest awakening amongst the rising generation,

and also to encourage other children to "go and do likewise."

After the Sunday afternoon service for children on one occasion, ten boys in a group called upon me about tea-time, when seven of them gave me sixpence each, and three four-pence each, to send the Gospel to the Jews; and on the evening of the same day, thirty other children sent four-pence each for the same object.

Only a week ago, in Essex, in connexion with the anniversary services of one of our most important auxiliaries, we had, on the Sunday, a large gathering of children, and, on the following morning, some young people brought me three or four New Testaments; in the course of the day others sent twenty-pence for the same purpose; and, in the evening, at the public meeting, a kind note was sent, in which others sent thirteen four-penny pieces. Although the above facts possess, in no inconsiderable degree, a present interest, still I regard them as of the greatest interest in relation to the future. I believe a great preparation work is going on, not only in the Jewish mind in relation to Christianity, but also among all classes of the Christian community with reference to the conversion of the Jews.

In my journeyings I have gladly availed myself of the privilege, when time and opportunity afforded, of preaching the Gospel to the Jews. In one town the Baptist minister kindly accompanied me to see a Jewish family; and we had the pleasure, for about an hour, of bringing before five or six Jews and Jewesses the saving doctrines

of the Gospel. We demanded the meaning of Dan. ix. 26, if it does not mean that the Messiah was to appear and be cut off before the destruction of the city and temple; and the question was asked, "Is there a passage to that effect?"—and when all doubt was removed as to its existence, there was silence respecting it. Considerable difficulty was felt when the passage, "They shall look on Me whom they have pierced," was quoted. They manifested in conversation some acquaintance with the New Testament, and told us they all read it. May God bless His own word to their salvation!

There came to hear one of my lectures a respectable travelling Jew, whom I had seen in the town during the day. Having heard me out with close attention, on my sitting down, he walked from his seat towards the pulpit, and handed to me the Book of Common Prayer, opened at the Athanasian Creed, asking, "Am I to believe this or perish?" To which I replied, "This book is not inspired; the Bible, and the Bible alone, is the standard of faith for Protestant Christians; and if that be rejected, it is rejected at the peril of the soul." He found his question more easily answered than he had supposed it could be; and the eyes of all the assembly being fixed upon him, he hastily left the chapel. However, as he heard, in the course of the lecture, several Hebrew passages quoted, which were shown to have been fulfilled in Jesus of Nazareth, I am not without hope that the bread thus cast upon the waters may appear after many days.

TANGIERS.

Mr. Lowitz renders this account of his incipient labours:—

I am happy to inform you that, through the mercy of God, I have been able to pursue my work with somewhat more encouragement than heretofore; and as I have not as yet any means afforded to me to enable me to make any bold attempt, I must content myself to do the best I can in a quiet manner—namely, by visiting and conversing with as many Jews as I can get to listen to the truth as it is in Jesus. There are a few who venture to come to me, generally in the evening, when I speak to them about the Saviour and the consummation of the Messianic predictions; but, I am sorry to say I do not see as yet any impression that my words have made upon their minds; nor have I as yet found any who show a real desire to know the

way of salvation which is revealed in the Gospel. I feel, however, thankful to say that, since I last wrote to you, several very respectable Jewish youths have determined to come to my house to receive instruction in the English language, which is a little beginning; and so far I am trying to be brought in some closer contact with them and their parents, and, by the help of God, it may be a means of doing some good among them in general.

Last week I visited one of their schools, and endeavoured to engage the teacher in a religious conversation: he listened to me for a few moments, and then resumed his noisy teaching. I offered him a Hebrew New Testament; but he refused to take it, on the ground that this was just a time to

read only pious books, and to think only of acts of contrition and penance: so that, according to his conscience, this precious book divine was not fit to be read at such a solemn season as he would have it.

To-day I have hardly met with a single Jew in the streets; the shops are shut, and business is suspended, in consequence of the Yom Kippur, or the great day of expiation, which they now celebrate. The Jews of this country are like their brethren all over the world, equally strict in the observance of this particular day more than any other in the year: they, too, perform the superstitious ceremony of sacrificing a cock for the expiation of their sins on the preceding day of atonement; also of scourging themselves with lashes, doing penance, making confessions, asking pardon, giving alms, offering up prayers, blowing the ram's horn to confuse Satan, and abstain from eating and drinking for twenty-four hours, &c. For all this they think that they have a right to receive a full pardon and plenary absolution from God for all their sins and wickedness of the bygone year; but, alas! they ignore the solemn fact, that there can be no remission of sins without the shedding of blood.

As I passed the synagogue this afternoon some Jews stood outside, looking very gloomy, and to all appearance ready to faint. After I had saluted them, I said religion was never made to make us sad, and began to quote in the Hebrew the words of the prophet Isaiah, *xlvi. 3*; but before I had finished they said, "Oh, this is the Kippur!" and disappeared. I entered the synagogue; but finding that noise and confusion was as usual the prevailing characteristic, as well as intense heat almost to suffocation, I soon left it.

In the beginning of the month a large number of Jewish families have left this place for the Holy Land; they are chiefly from the interior of the country. I spoke

to some of them as they were about to embark, asking them what object they had in making this pilgrimage; and I was told that it was merely to fulfil the vows which some had made during the cholera a short time ago—namely, if the Lord would spare their lives, they promised to pay a visit to Jerusalem, and would readily die there in order to mingle with the kindred of their ancestors. And before wishing them a safe voyage, I told them, in a few words, the way to the heavenly Jerusalem prepared for Jews and Gentiles who truly believe in the Lord Jesus Christ, and gave them a few Hebrew tracts and one Testament which I had in my pocket, in the full assurance of the promise, "Cast thy bread upon the waters," &c.

Subsequently Mr. Lowitz writes:

I am happy to inform you that I have made an attempt to open a school for the benefit of Jewish children. I commenced with two boys on Monday last; to-day I have had two more. I have in all, big and small, eight under my instruction; and I doubt not but the number of children will increase ere long, and I shall, therefore, require some assistant. The person of whom I spoke in a former letter, is ready to come over; and, in fact, I expect him here shortly. I agreed with him to have his maintenance, and a trifle beside, for the space of two or three months, during which time I shall be able to judge whether the school can be established on a permanent footing or not; and I trust the Society will kindly allow him something for his labours during that period. You can hardly form any idea of the difficulties and obstacles I have to encounter in the formation of this school; but if I succeed, I am sure, with the blessing of God, it will be a great means to make the Jews understand and value my missionary efforts for their spiritual welfare as well.

Poetry.

FOR THE JEWS.

JESUS, Thou gentle Shepherd, hear
Thy wand'ring Israel's prayer;
To them with all Thy wounds appear,
Thy love to them declare.
Show them Thou art the Holy One
Whom ancient Israel feared;
That Thou art David's Royal Son,
Though Thou art David's Lord!
And though beyond our mortal gaze,
Seated at God's right hand,
Canterbury.

Thou lov'st to hear Thine Israel's praise
Offer'd in every land,
Hasten the long-expected time
When Israel shall return,
When myriads out of every clime
Shall Thy salvation learn;
When Israel's long and glorious train
Shall their Messiah own,
And far-off nations catch the strain,
And bow before Thy throne!

SARAH A. RYMER.

Memoranda.

We have gratefully to record, that the Revs. J. Wilkinson and John Reynolds bear pleasing testimony to the cordial interest expressed in the cause of this Society by friends of various denominations in the country, of which, if space allowed, we might relate many cheering instances. We trust that our friends will receive a similar reception when permitted to meet ministers and congregations in London, at devotional and other services during the winter. They will be thankful for such permission, even where no immediate pecuniary result may be realised.

Mention may be here made of "The small tribute of £1 as a thank-offering for God's great love in the conversion of my son,"—of "Fourteen shillings from children, in answer to Mr. Wilkinson's appeal for New Testaments for Jewish children."

A correspondent in the country informs us of a Jewish lady (the second in the family) who has embraced Christianity, but who is entirely cut off from intercourse with her friends (in affluent circumstances), and who is now expecting the loss of eye-sight. She says: "Were I blind to-morrow, I should be happy; for I have seen Thy salvation."

To the Young.

NEW YEAR'S-DAY!—The memorial of a whole year's mercies—its joys and its sorrows—its achievements and its failures. Has the Jew lived in our thoughts, our prayers, our free-will offering for the good of souls?

New Year's-day! The pledge of renewed consecration. May not the Jew come in remembrance? He wrote and preserved the Bible for you; the Saviour bore his nature, lived and died a Jew, and as He rose to Heaven, bade His disciples care for their souls: will you not help to send them the Gospel? Will you not pray for them; and prove the sincerity of your prayers by some little reserve of pecuniary aid for the good of their souls?

New Year's day! Time's monitor—a year nearer to eternity! Every Jew is on the way to eternity! How many began the year with you, who have learned the value of a year, of a moment, in eternity! Shall the Jew live at your doors, pass on and die, without some effort by you to save his soul, and to bring him to Jesus, whom by grace you love? Let us have the joy of receiving some tokens of love from you as a New Year's Gift from the young themselves, and their friends by their affectionate influence.

A NEW CARD, for the use of Friends willing to assist our cause by the solicitation of Donations in its aid, has been prepared, and will be forwarded on application.

We regret that want of space compels us to defer the List of Meetings till our next Number.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No 1, Crescent-place, Blackfriars, on Wednesday Evening, December 16, at 7 o'clock. The meeting is open to all friends of Israel.

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AND
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Spiritual Good of God's Ancient People.

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VOL. XIII.—NEW SERIES, VOL. IV.

L O N D O N :

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CONTENTS.

ANNIVERSARY.

| | |
|------------------------------|----|
| Fifteenth Anniversary ... | 49 |
| Fifteenth Annual Meeting ... | 81 |

ESSAYS, &c.

| | |
|--|---------|
| The New Year ... | 1 |
| Judaism and Christianity 4, 20, 39, 53, | 75, 116 |
| The Priesthood ... | 17 |
| Penates or Seraphim ... | 22 |
| "Let Jerusalem come into your mind" | 33 |
| Encouragement to Labour for God | 50 |
| The House of Israel .. | 65 |
| On the Progress of Christian Enter- prise for the Spiritual Good of the Jews ... | 97 |
| Sermon by the Rev. Dr. Raffles ... | 99 |
| Jesus and Jerusalem ... | 113 |
| On Remembering the Jews in So- cial Prayer ... | 152 |
| Instruction from the History of Ishmael ... | 161 |
| To bring to Remembrance ... | 177 |

MISCELLANEOUS.

| | |
|--|----------|
| Our Prayer-Meetings ... | 3 |
| North London Auxiliary ... | 5, 63 |
| Baptism of Mr. Weiss ... | 28 |
| Confession of a Christian Israelite | 61 |
| Death of Dr. Henderson ... | 93 |
| Annual Meeting of the Brentford Auxiliary ... | 94 |
| Bristol Auxiliary ... | 126 |
| Death of an aged Jewish Lady ... | 129 |
| Proposal for a New Mission ... | 135 |
| A New Mission .. | 145 |
| To the Friends of the Society | 159, 188 |
| Mission to the Jews in Wallachia | 163 |
| Correspondence ... | 35 |
| Memoranda ... | 175 |
| Contributions, &c. 32, 112, 144, 176, 189 | |
| Meetings, &c. 16, 95, 127, 160, 189 | |

MISSIONARY INTELLIGENCE.

| | |
|---------------|----|
| Amsterdam ... | 14 |
|---------------|----|

| | |
|--|----------------------------|
| Bordeaux | 30, 57, 121, 134, 174, 185 |
| Breslau ... | 106 |
| Cannstatt ... | 154 |
| Cologne ... | 123 |
| Frankfort-on-Oder ... | 11 |
| Hanover ... | 59 |
| London ... | 47, 125 |
| Lyons ... | 122 |
| Manchester ... | 187 |
| Marseilles ... | 9, 58, 110, 186 |
| Nuremberg ... | 123, 156 |
| Paris ... | 12, 56, 119, 184 |
| Tangiers ... | 45, 124 |
| Tours in France ... | 10 |
| Wurtemberg ... | 44, 132, 179 |
| Mr. Davidson's Visit to Missionary Stations ... | 68, 182 |
| Rev. John Wilkinson's Annual Stat- ment ... | 75 |
| Encouraging Signs ... | 74 |

NOTICE OF BOOKS.

| | |
|--|-----|
| The Brother born for Adversity ... | 8 |
| The Golden Lamp ... | 28 |
| Havelock; The Broad Stone of Ho- nour ... | 42 |
| Zaphnath Poaneah ... | 104 |
| Israel abandoned of Man, and sought after by the Spirit ... | 105 |
| The Example of Jesus ... | 118 |
| The Church in the Circus ... | 119 |
| An earnest Exhortation to Chris- tian Unity ... | 119 |
| Not your Own ... | 153 |
| Sorrows, Aspirations, and Legends from India ... | 153 |
| Light at Eventide ... | 173 |
| The Vaudois, &c. ... | 173 |

POETRY, &c.

| | |
|------------------------------------|-----|
| The Jew ... | 80 |
| An Invitation to the Jews ... | 160 |
| Jacob Wrestling with the Angel ... | 188 |

The Jewish Herald,

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Contents.

| | PAGE | | PAGE | | PAGE |
|--------------------------------|------|-------------------------|------|------------------------|------|
| The New Year | 1 | OUR MISSIONS:— | | FREE CHURCH OF SCOT- | |
| Our Prayer Meetings | 3 | Marseilles | 9 | LAND:— | |
| Judaism and Christianity | 4 | Towns in France | 10 | Amsterdam | 14 |
| North London Auxiliary | 5 | Frankfort-on-Oder | 11 | Notices | 15 |
| Notice of Books | 8 | Paris | 12 | List of Meetings | 16 |

The New Year.

ADORATION AND EXPECTATION.

THE revelation which God has made of Himself in His Word, and the manifestation of the truth of that revelation in the history of His people, call for a state of heart and frame of mind corresponding with His Word and ways. On the morning of a new year we should stand still awhile to ponder the faithful sayings, and "consider the wondrous works of God." He is great;—He hath done great things, and promised great things. Surely, then, *adoration* and *expectation* should pervade our hearts! We should muse upon God—His glorious character, and perfect administration, until our hearts exclaim—"Who is so great a God as our God?" We should meditate upon His gracious words of promise and of prophecy until hope abounds, and we confidently expect that He will fulfil that word "upon which He hath caused us to hope."

Let us seek to promote this state of mind individually, and also with reference to Israel as a nation. Every one taught to know God, and to know his own heart, will adore God as a *God of patience*. As on the morning of a new year we stand and look back on the past, we deeply feel that "it is of the Lord's mercies we are not consumed, because His compassions fail not." We feel that Jehovah is "long-suffering," slow to anger; and that it is most seasonable we should adore Him for bearing with us, and sparing us yet "another year." We should also adore Him as a *God of providence*. We have not only existed, but been tenderly cared for, and surrounded with blessings. His mercies have been new

every morning,—as constant and as plenteous as the dew. “Blessed be God, who *daily* loadeth us with benefits, even the God of our salvation.” Still further: *we adore Him as the God of pardon*; and usher in the new year with the wondrous song “Who is a God like unto Thee, who pardoneth iniquity?” Happy those who have good ground for thus rejoicing! Many who have been borne with, and not cut down—yea, and many who have been loaded with providential blessings—are not pardoned. They know not the blessedness of those whose transgressions are forgiven, and whose sin is covered. They are only respite for a time; the sentence is not taken off: “the wrath of God still abideth on them.” Sad condition this, to linger another year in. Reader, what is your case? Does the new year’s morning find you before the altar of God, leaning on the One Great Sacrifice? There, though your sins are many,—yea, though your past years may seem thronged with them,—do not despond, do not doubt—“God, for Christ’s sake, hath forgiven you.” “Being reconciled to God by the death of His Son, you shall be saved by His life.” “Glory, then, in God, through Jesus Christ, by whom you have received the atonement.” Seek grace to catch the spirit of the pardoned ones in the Word of God, saying with Paul, “I obtained mercy”—“the grace of our Lord Jesus Christ was exceeding abundant.” Rejoice with David, “The Lord will perfect that which concerneth me; Thy mercy, O Lord, endureth for ever,”—with Peter, “Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again to a lively hope of an incorruptible inheritance.” Surely such praise is pleasant and comely; and God, who hath blessed us, takes pleasure in being so blessed by us.

While we adore God for His long-suffering, care, and pardoning mercy, wonderingly retrace His past dealings, and gratefully survey our many blessings, let us also contemplate Him as *the God of promises*, and be full of expectation of how many, how free, how suited are those promises. While we look at them, we may well adopt the words of David—“The God of my mercies shall prevent me.” He will *anticipate* our wants, and provide stores of blessings for us at the various stages of our journey. He will do this by fulfilling the promises just as we need them. We must sometimes be brought into peculiar circumstances of trial, in order to find the value of these precious words of grace.

We should, therefore, earnestly plead that God would “do as He hath said:” and, in order to strengthen our expectation, let us ever bear in mind that all these promises are “yea and amen in Christ Jesus.” He is the great Trustee of all the blessings which they contain; and when we feel how unworthy we are to have the *least* of them made good to us, let us remember that “He is worthy,” and that for His sake God can glorify Himself in bestowing the largest blessings on those who hope in His mercy. In such, Jehovah delights; and therefore our motto should be—“Wait only upon God, for our expectation is from Him.”

Christian brother, if you are enabled to begin the new year with an adoring and hopeful heart, then think on Israel. The history of that wonderful people furnishes plenty of matter for adoration; and their destiny, as revealed in prophecy, warrants the largest expectations, and both should prompt to diligent exertion and earnest prayer. There are three scriptures to which attention may be given, and which are suited to

awaken adoration and excite expectation—"Verily thou art a God that hidest Thyself, O God of Israel, the Saviour" (Isaiah xlv. 15). "I will wait upon the Lord that hideth His face from the House of Israel, and I will look for Him" (Isaiah viii. 17). "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption" (Psalm cxxx. 7). The first of these scriptures is the language of the adoring prophet; the second is uttered by Israel's "Shiloh;" and the third is Mercy's counsel to Israel, which advice will be welcomed and obeyed when the alienated heart shall "turn to the Lord, and the veil shall be taken away." In them we see what God hath been, still is, and will ever be—"the God of Israel, a Saviour,"—what He is now doing, "hiding His face from the house of Israel." This is a just punishment for their sin—a manifestation of holiness and truth. But He will not hide His face for ever. He will return to Jerusalem with mercies. He will, as of old, hear the voice of her great pleader (Zech. i. 13)—even Him who on the cross said, "Father, forgive them." "He will regard the prayer of the destitute"—"arise, and have mercy upon Zion;" and then, "when the Lord shall build up Zion, He will appear in His glory." In that day of Mercy's triumph—of the Mediator's answered intercession, answered that day when a thousand promises shall be fulfilled, or "a nation born in a day,"—how glorious will Israel's God appear! and how deep, how lofty, how boundless, shall the adoration of the universe be!

Till then let us imitate Messiah. "Still wait on the Lord" in earnest prayer. Imitate, also, His labours of love who was "sent to the lost sheep of the house of Israel;" and who was willing to labour, to weep, and die, in order to bring them to God. "He shall see of the travail of His soul, and shall be satisfied;" and all who love His service shall share His joy.

J. C.

Our Prayer Meetings.

WE review those of the past year with much of devout gratitude. They have been very happy seasons to the few who have attended them. The spirit of pure devotion and of Christian love, has seemed to pervade the little band, as we have pleaded for Israel, and borne the varied experiences of the Society on our hearts before God; sought a blessing on the agencies employed in this great work, and entreated the supply of the Spirit of Jesus Christ, for the yet unawakened, for the inquiring, the afflicted, the believing among the seed of Abraham. Generally our devotions have been led by one or more of the latter class, and very often have our spirits been refreshed and our zeal rekindled by tidings of the gracious dealings of God with those who have been "drawn as with the cords of a man and the bands of love," beneath the shadow of the Cross. The sacred Scriptures, too, read at a Jewish prayer meeting, and quoted by Jewish lips, have endeared the cause to us, and revived our hopes of its gradual and final success. Our regret has been that the band has been so small; the Jewish inquirers who have now and then come to hear how Christians pray for them, must have wondered that so few were

among us, as would lead them to unite together in "inquiring after" the things promised in Ezek. xxxvi. 25. (See Jer. l. 4, 5.)

We are earnest in asking of our brethren their fervent and united supplication for divine guidance—the light of God's countenance—the influence of the Holy Spirit—the felt presence of the Saviour on the pathway of the Society, and on all who tread it. In no department of Christian effort is the need of these blessings more deeply felt; and we might perhaps add, no where do the promises of God to believing prayer present themselves more explicitly or more abundantly. Suggestions for prayer and promises to prayer, pervade the writings of the Psalmists and the Prophets, and the example of Christ and His Apostles may well inspire and stimulate our devotion.*

We rejoice to know that monthly or quarterly Prayer Meetings on behalf of the Jews are held in various parts of the country, and at some of the Missionary stations on the Continent.

The monthly Prayer Meeting is held as usual at No. 1, Crescent Place, Blackfriars, on the third Wednesday in each month, at Seven o'clock, and it is intended to append a brief lecture to the usual service. The first will be delivered (D.v.) on Wednesday evening, January 20th, 1858, by the Rev. William Barker, on "the Son of God, the Leader of the Jewish Fathers." Let us hope that the room will be filled, and the promised blessing realised.

"Let me go, for the day breaketh," said the Angel of the Covenant. "I will not let thee go, except thou bless me," replied the Patriarch, who had the promise on his heart (Gen. xxviii. 13-15), "and He blessed him there."

[A FRIEND has sent us the first of a proposed series of papers, which he hopes will be acceptable to Christians, and, by the Divine blessing, useful to thoughtful and inquiring Israelites.]

Judaism and Christianity.

No. I.

It is said that there are but two religions in the world that have any pretence of truth. One of these is Judaism, and the other of these refers to Judaism as its source,—as giving the account of its origin.

By Judaism is meant, that in which all Jews ought to agree. It is well known that there are differences of opinions amongst the Jews in other things, but in this all Jews ought to agree, that the Scriptures of Moses and the Prophets are the Word of God, and that they are the foundation of Judaism.

The other religion, to which reference is made, is called Christianity. It holds Moses and the prophets as firmly as Judaism does. The difference is that Christianity holds something more than Judaism; but short of this something more, and they are just alike. As, for instance, after the time of the prophets the Jews had their settlement in Alexandria, and the Gentiles were so interested with Moses and the prophets, that they had them translated into Greek by the most learned of the Jews that they could find. Then a great many of the Gentiles believed that Moses and the prophets spake from God, the Creator and Ruler of all; and as the

* A little manual, published long since by the Society, entitled "Inspired Prayers for Israel," would, we think, confirm this statement.

prophets foretold, a great many of them became the worshippers of the true God, and had the same hope that the Jews had, that the Desire of all nations would come. Then, so far, there was an agreement between Jews and Gentiles; and so now, as it respects the scriptures which the Jews hold to be the Word of God, Christians do the same, and regard them as the foundation of what they hold in addition to Moses and the prophets.

It is further to be observed, that if Christianity be a religion to be regarded as one of the two, it not only refers to the scriptures of Judaism for its foundation, but it refers to Jews as having originated it. The Person who claimed to be the Messiah—which in the Greek language is *Christos* or 'Christ,' from which the name 'Christian' is derived, and from which we have the term 'Christianity'—this person was a Jew, and His first followers were Jews, and those who wrote His history, and those who have supplied what are called the New Testament, or New Covenant Scriptures, they were all Jews, and none other than Jews. Now Christians feel that, on this account, they are altogether debtors to the Jews, as God's instruments or agents. And when they compare their state as Gentiles having Christianity, with what their state was without Christianity, and what the state of those parts of the world now is that have not known or embraced Christianity, they cannot but feel what debtors they are; and although very great abuses exist, and there has been much intolerance on the part of those called Christians,—and intolerance, in particular, towards the Jews,—yet it is well known that this intolerance is always less where the people have the use of the Christian Scriptures, because those Scriptures are altogether against intolerance, and in favour of every one following the dictates of his conscience, the matter of religion being one between man and his Maker, and not to be ruled by fellow-men.

It is a remarkable thing, and one that should be much pondered by the Jewish people, that Gentiles commonly receive the two books as one—namely, that of Moses and the prophets, and that of Christ and the apostles. So that it is a rare thing to find Moses and the prophets received by Gentiles, and the other Jewish productions received by Christians rejected by them; and yet the Christian Scriptures do not spare their vices, and insist upon the same principles of love to God and love to man that are inculcated in Moses and the prophets. And the prophecies of the Scriptures held by Christians lay open and denounce the very errors and superstitions, and bigotry and tyranny, of which persons bearing the Christian name have been guilty.

It is earnestly desired that these suggestions in reference to Judaism and Christianity be seriously weighed, and that prayer be made unto God, that we may understand His truth, and know how to choose the good and refuse the evil.

(In the next paper, the agreement that subsists in reference to the expectation of the Messiah will be treated upon.) W.

North London Auxiliary,

Instituted by a few Christian Young Men, and until the present year denominated

THE ISLINGTON JUVENILE ASSOCIATION.

The first Annual Sermon was delivered in Cross-street Chapel, on the

6th of December, by the Rev. Dr. Archer, who fixed the attention and engaged the best feelings of a numerous audience by an appropriate and excellent exposition of the character of Paul, and by his appeals on behalf of Paul's "kinsmen after the flesh."

We should have been glad to publish the sermon *in extenso*, but are thankful to avail ourselves of a few notes, taken by a friend, and kindly forwarded to us.

Paul an Apostle, Galatians i. 1.—Contemplate the Apostle Paul in four aspects. 1. Paul the MAN.—2. Paul the JEW.—3. Paul the CHRISTIAN.—4. Paul the APOSTLE.

I. Paul the MAN. In the study of spiritual pathology, we are much in the habit of considering that all should be formed according to our own particular model of spiritual excellence. So that if a person does not come up to the ideal we have formed, we are dissatisfied, and are disposed to reject him as coming short of our standard. For instance, looking at Luther, with the age or from the standpoint of Melancthon, one might have doubted whether he were always actuated by the Spirit of God; and again, judging of Melancthon by the fiery zeal and determined bearing of Luther, the inference might have been that he was not earnest in the cause he professed to love. The Spirit of God, however, does not interfere with man's idiosyncrasy. If a man is of bustling energetic habits naturally, he brings those very habits to the business of the Church. If, like Melancthon, he be of a meditative mind, he becomes the man of prayer, the thoughtful but not less devoted servant of his Lord. Oh! for a little more charity, more common sense, in our appreciation of character among fellow-Christians!

How, then, did the man Paul act? We have but little of him in the way of autobiographical journal, and perhaps a good thing too. We get only a few '*glintings*', a little touch here and there, glimpses of thought that bring out the man.

1. We see in the writings of St. Paul a singular repertory of intelligence, of theology, and of the soaring to the sublime grandeur of the loftiest conceptions of the love of God. Jeffrey said of Watt that his mind was like the elephant's trunk—it could lift a pin, and could rend an oak.

We find Paul grappling with all the mysteries of God's predestination but then it is with a heart as tender as a child. See him in the Areopagus, breaking his lance with the learned and inquisitive men of Athens—see him, again, on the sea-shore at Miletus, taking leave of his fellow-Christians with—"What, mean ye to weep and to break my heart?"

Mark his great ambition and stability of purpose. The fire of his soul was constantly gleaming—always aiming to be something—always aiming to be first. Bishop Leighton well said—"Aim high, for the higher you aim, though you may miss the mark, you'll aim the higher for it." Paul felt this—his soul was ever found soaring after, and grasping towards, the highest summit.

Hence his deep concentration; and no one ever did anything in this world without this power. Talk of genius! It is one of its rarest effects, that it leads to great results. "One thing I do," was Paul's principle. And this is strikingly illustrated in the admirable essay on decision of character by Foster.

II. Consider Paul the Jew. He gives some account of himself in the 13th and 14th verses of this chapter. His birthplace was Tarsus, a city which in that day claimed equality with Alexandria and others for its learning. Rollin and others tell us that philosophers constantly taught there. Well, but it is said Paul talks of working with his own hands: so it was, for it had become a leading principle with the Jews, "that he that did not bring up his son to a trade, trains him up to be a thief"—a principle which it would be well for the present day if it were now observed by Christians also.

Yet he had had a good education; he was a good Greek scholar; but he was of a philosophic and thinking mind; and he was sent to Jerusalem to be a pupil of Gamaliel. This remarkable man is said, by some, to have been the son of that good old Simeon, who took the child Jesus in his arms, with the exclamation, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." How singular, if this be true, that the son of such a man should have participated in training the mind of the most distinguished herald of that salvation that ever breathed! He gets from Gamaliel learning—and he boasts of it, "I profited in the Jews' religion above many my equals." What a braggart! what a fool! say some. Stay! there was a reason for this. His object was to show the harmony of the Christian religion with ancient Judaism, and to prove that it was requisite that he should be able to assure them he knew the whole system. He was also marked as a Jewish doctor, by his adherence to the whole system; he was a Pharisee of the Pharisees.

Was the synagogue open? he was there, and in time too; the whole man came out here as a Jew, as it did before he commenced a religious life. But now he was so full of Judaical feeling, that he resolved to persecute all who adhered to Christ, and Paul is first brought to our notice at the death of the first martyr. Paul must be there—the young men's clothes would be safe enough with him; the blood of Stephen did not slake his thirst, but rather quickened it.

It is the same *man*—first in the school of Tarsus—first at the feet of Gamaliel—first in the synagogue—at the stoning of Stephen; all showing the deep concentrated energy of the man.

III. Paul the CHRISTIAN. This is brought out by the 15th, 16th, and 17th verses of the first chapter of this Epistle,—“When it pleased God to reveal His Son in me”—*In me, not to me.*

1. This change was not only a reality, but it was occasioned by the manifestation of Christ in him. That is the great turning point in every man's destiny: to make a man a Christian, Christ must be revealed *in* him.

2. The discovery brought home to his mind was not to be confined to himself.

Christ is all in all to him. What now are all his attainments? All are to be subservient to His one great purpose,—and this leads to the next point:—

IV. Paul the APOSTLE. This Apostleship is claimed in the second chapter of this Epistle. He opens the Epistle, too, with the direct and clear title to be an apostle; and again and again he refers to his having seen Christ in the body. What an idea does this give us of our Lord's condescension, that He should permit Himself to be beheld by Paul, inasmuch as no man could claim to be an apostle without having seen Christ! And when the last of these illustrious men died who had seen Jesus, the

apostleship had run its course, but the ministry of the apostles still continues.

And how did he carry out his apostleship? He felt himself to be an apostle, and therefore, equal to all or any of that college. "To whom we gave subjection, no, not for an hour,"—there stood the man. Peter was a great man in the Church, he always made the most of what he had to do. He had large popularity,—What of that to the apostle Paul? He always stood forward the champion of evangelical truth, caring nothing for ceremony. He struggled for the Christianity of Christ alone. Dear is James! dear is Cephas! but dearer still is Christ.

See in this man the four different phases, and through all runs the same golden thread. Concentration, firmness, depth of practical purpose.

Now he was a Jew, and such was his affection for his own people that he could say, "I would I were accursed for them." This is but figurative, strikingly strong phraseology. (Blackwell, in his "Sacred Classics," quotes several similar expressions.) But he knew what the Jews were, how ungodly and un-Christ-like, and his soul was fired in the great work of converting them to Christ. And that is the one great work we now want to promote.

Doubtless this would be impossible to accomplish, if the power of man were all we could refer to. We say the Jews can be converted—they have been converted. Look at Germany—there are many there, distinguished men; neophytes have caught the spirit of the Gospel. And why not? What heart is there the Spirit cannot touch?

Dr. Archer closed his admirable discourse by an affectionate and earnest appeal on behalf of the British Society, of which he has been a cordial and efficient friend from its commencement, commending especially, the catholicity of its constitution, and the simplicity of its object.

Notice of Books.

The Brother born for Adversity, 18mo, cloth gilt. Snow, Paternoster Row.

We gladly welcome a "Second Thousand" of this very acceptable manual of scriptural thought and suggestion, by one who appears to be well acquainted with the sorrows and the joys of Christian pilgrimage.

His object is to commend the Saviour in His *fraternal* relation to the affection and confidence of those who, on the way to the house of their Father, need the sympathy and guidance which such a relation implies.

"The similarity of the sorrows and sufferings of the Saviour to those of His followers" is shown "with regard to the physical, the mental, and the spiritual aspects of His and their life." We know that this little volume has been acceptable to the aged believer, and we again commend it to those who wish to find in "looking to Jesus" at once their solace and their incitement to progress.

When, oh, when? shall the *Jew* go forth to meet this *Brother*? And when, introduced by Him, will he take the place reserved for him at the Father's table? Are *we* doing all we can to persuade and win him? Does he see in us the spirit of that Brother? He has no arm on which to lean—no heart to sympathise with him in the "adversity;" let us stir up ourselves to new effort—and wrestle for the Brother's blessing on *him*.

Our Missions.

MARSEILLES.

Mr. COHEN writes:—

During this month I have had again ample proofs that the truth is making progress in Israel, and that the leaven of the Word is steadily leavening the whole lump, and I believe we shall not remain long in doubt on which side victory will ultimately decide.—Christ will and must conquer.

An old Jew from Russia, whom I have now known about three weeks, and with whom I have had several conversations, told me the other day that although he was always considered a strict Jew, he could now see that he never had any right notion about the character of God until he conversed with me and read the New Testament I gave him, and which he was determined to study more seriously, and, as I advised him, more prayerfully.

Another told me that when I accosted him in the street, which is now about nine months ago, and spoke to him about his soul, and about heaven, and the great day of judgment, he did not believe in the existence of God; but he could not resist the earnest appeal I then made to his conscience, and he was bound to read the tracts I gave him, and from which he was convinced that he was a sinner, and that Christ is a Saviour, and that he would now willingly give anything to feel that He was his Saviour.

A third told me that since reading the New Testament I lent him, he could no longer delude himself with the thought that God was too merciful to condemn any of His creatures, and that this conviction made him very unhappy. The Word of our God is still as powerful as ever, and wherever it is scattered in faith, it does not return void. Lord, give us more faith! give me more faith!

I am happy to tell you that hitherto I have been greatly encouraged in the idea of the Bazaar. Our dear friend, Rev. Jean Monod, wrote a kind letter in *La Vie Chrétienne*, of 16th November, 1857, of which I send you a copy:—

"Nîmes, 20th October, 1857.

"Mr. Editor and most honoured Brother.—In the last number of your journal you announced a *venis* (bazaar),

which is to take place at Marseilles in March next, in favour of the evangelisation of the Jews in France. As this simple advertisement might pass unobserved, permit me to call the attention of your readers to it. I will not discuss the general question of evangelising the Jew. Whatever the importance may be which is accorded him, relatively to the evangelisation of the heathen, it is evident that this mission has its place in the vast field of evangelical missions, and ought to find a corresponding place in our sympathies and our efforts. What I wish to state is, the liberal Christian spirit in which this work is pursued at Marseilles, under the direction of Mr. Cohen. I have had the privilege of being closely connected with it for several years, and I am convinced that the sole aim of that mission is to lead souls, by the preaching of the Gospel, to a living faith in Jesus Christ. Once the Jews are converted, if they desire to be baptised, it is the French pastors in the place who admit him into the church. I have myself had the happiness of presiding twice over such touching ceremonies during my ministry at Marseilles. One of these neophytes, a venerable mother in Israel, now about 85 years of age, waiting in peace her final change, knowing in whom she has believed, and finding in her Saviour succour and daily food for her soul; the other a poor young woman who fell asleep in the Saviour, after a painful illness, giving rejoicing testimonies of the sincerity of her faith. Permit me therefore to recommend to our brethren this excellent work; in order that it may prosper, it is necessary that the Society in question be supported.

It is now in a financial crisis, which the bazaar at Marseilles is destined to relieve. If the different towns would send to Mr. Cohen, (Cours Lieutaud, 72 at Marseilles,) whether goods or money, they would support a humble, and at the same time a useful enterprise, and work for the advancement of the reign of Him whom all things serve. I remain, &c.

"JEAN MONOD."

Mr. COHEN has recently visited three towns in the vicinity of his station. It is affecting to reflect how seldom, if ever, these Jews have been dealt with in earnest by any one knowing the truth and caring for their

souls. "We are Israelites by name (said some), but we are neither Jews nor Christians."

Mr. Cohen says of one of the above-named towns:

I found the Jews here very accessible, on account of their humble position; the most of them keep little shops. I was glad to find some few who were acquainted with the New Testament, while the most were totally ignorant of our holy religion, and of the Holy Scriptures in general, which afforded me many opportunities to refer them again and again to Moses and the prophets, shewing them, out of the same, that holy men, as the prophets were who lived a thousand years before Christ, testified beforehand the coming of Christ, and that if they believed in Jesus, they only would do what Moses and the prophets did thousands of years before them. Not a few Jews were greatly surprised when I told them that all their fasting and prayers would avail them nothing, and would procure for them neither reconciliation with God, nor forgiveness of sin, which can be obtained only by faith in the atoning blood of Christ, who had been wounded for our sin, and upon whom God has laid the iniquity of us all; and I told them that from henceforth they will have no excuse on the great day of account for having neglected so great a salvation. The first Saturday I met several Jews, with whom I entered into a long conversation; and as they had never studied the Word of truth, I spoke practically to their consciences about sin and of the holiness of God, and His love in reconciling the world by Jesus Christ, &c., when one of them told me that I ought to go with that speech to the Gentiles, as for them, they were Israelites, and that was enough for them. I gave them tracts, and entreated them not to neglect the day of grace, and to seek the Lord Jesus whilst He may be found, and left them. Yesterday I met one of them, who told me that what I had told them last week was very true. I again preached to him the saving truths of the Gospel, but I found him so ignorant, that when I spoke to him about the salvation of his soul, he asked me what I meant by it. I gave him a French Bible, and I pray that he may find Him who is the salvation of Israel.

This morning I met one of my brethren, to whom I had given a Testament about fifteen months ago, and I was pleased to hear him say that he still read the word of truth, and he told

many things which Jesus did and said, which greatly encouraged me, and, as Mr. Monod observed, to whom I related this incident, the very fact that the Jew is still reading the Testament ought to encourage us in the work of preaching Christ to them, and leave the result with God.

Of another town, Mr. COHEN writes:—

I have already told you that there are but very few Jews here; but those who are here are very respectable. Mr. L—— received me very kindly, and I passed a friendly hour with him, and, I trust, a profitable one. I asked him several questions about Judaism as it now was, and what he thought of Christ and Christianity, &c. He said, "To tell you frankly, I do not occupy my mind with these things; these are things for gentlemen, like yourself, who have nothing else to do." I asked him to tell me what his hopes were of heaven. He said, "They are the same as Abraham's were." I told him that I was glad to hear him say so, as I believed that Abraham's hopes were in Christ, for he rejoiced to see His day, and he saw it by faith, and was glad. But Mr. L—— thought that it was circumcision. I asked him what he thought of returning to Jerusalem. He said, "France is my country; here I have been born, and here I hope to die." He thankfully accepted tracts, and even offered to pay me for them, which, of course, I refused to accept. The rest of the Jews received me kindly, and thankfully accepted tracts; and I pray the Lord Jesus to crown my feeble efforts in the salvation of souls, and He shall have all the glory.

Of the third town, Mr. COHEN says:—

A——.—As this is my first visit to this ancient city, I have but little to say. I visited several Jews, of whom there are about thirty resident families, the most of whom are shopkeepers. I visited the miserable place where they were shut in, and which still goes by the name of Juiverie. It has three entrances, each of which had an iron gate. The names of the streets are still called Rue Abraham, Rue Jacob, and Rue Jerusalem. The Jews suffered severely from the tyrannical sway of the

popes of Avignon: they were not only shut out from every society, and confined in the most unhealthy part of the city, but were made to pay a heavy tax for being allowed to reside there, and were compelled to wear a yellow costume, to distinguish them from the Christians. All this was done under

the flag of Christianity; is it, then, any wonder that the Jews are prejudiced against the truth of Christ? They know their history as well as we do; and as a Jew told me, the other day: "We try to forget our sufferings by the liberty which is now accorded us; but we can never forgive our Christian persecutors."

FRANKFORT-ON-ODER.

Mr. JAFFÉ writes:—

Frankfort has again, during this month, presented a lively and animating scene. Another fair has been held, and in connexion with it, hundreds and thousands of strangers brought together, amongst whom the sons and daughters of Abraham played not an unimportant part. The streets, courts, and lanes, were, as usual, crammed with them, and the careful observer could readily discover that the bent of every mind, and the aim of every heart, was that of buying and selling; and when men are thus eagerly pursuing after the mammon of this life, it is not to be wondered that spiritual and eternal objects should fail to attract or engage their consideration. Still, although there were thousands who were inaccessible to the Missionary, there were hundreds that came within his reach, and to whom it was his happiness and joy to make known Christ as the "power and the wisdom of God."

Not a few of those whom I have seen and spoken to, had already, on former occasions, heard me propound and explain the same truths to them, and in several, I have reason to believe, the truth has had good effect. A brother Missionary of the London Jews' Society was likewise here, and we held frequent and repeated intercourse with each other, devising plans and forming resolutions for the more effectual carrying out of our arduous task. These meetings were attended with great blessing on my own soul.

With Mr. E — G —, the Israelite who has been given me as the first-fruits of my labour here, I also came together, and whilst I had the joy and satisfaction of witnessing his steadfastness of walk and uprightness of life, I embraced the opportunity of encouraging and strengthening him in his heavenward course.

The Jewish youth, who made such a noble and bold confession of his belief in Christ before so many of his brethren,

is, I am told, continuing firm in his faith. He is at present at Berlin, under medical treatment, and his uncle here told me that he is anxiously desiring to be further instructed in the truth, and to be prepared for baptism; but his parents, whom I have spoken to about it, are very decidedly opposed to it. May God be graciously pleased to guard this plant, and train it for His own name and glory!

With the two sisters who were baptised I frequently correspond, and their letters afford pleasing testimony of the growth of the work of grace in their souls. Mrs. K — has, for some time, felt very indisposed, and in the prospect that her departure is nigh, she says: "What a comfort it is to me to think that the step that I have taken, and the confession that I have made, so fully harmonise with the feelings of my heart and dictates of my conscience! and what a composure do I now feel within me, since that has been carried out after which my soul was so ardently longing! And now, when my last hour strikes, and my last pulse ceases to beat, I tremble not; I die in the firm faith of a Christian. I can with the deepest confidence look up to heaven and thank God that He has not permitted me to close my life in darkness—that He has, in His mercy, brought me, yet in time, to know Him who is my life, my heaven, my all." What Christian would not enter into the feelings of this sister, and feel himself stimulated to pray yet more fervently, and labour yet more ardently, for the thousands of Israelites who are still exposed to ruin and eternal woe?

Some months back I preached two sermons in a village about twelve miles from here. Amongst the large congregation who attentively listened to my discourses, was a Jew, resident at the place, who with an unusual earnestness, and apparently deep concern, listened to all I said. At the close of the service

I wanted to visit him, but found him not at home. A fortnight ago I received a letter from the clergyman there, in which he tells me that this Israelite had called to see him, and expressed a desire to have an interview with me, telling him, at the same time, that since he has heard me he has had no peace; and though he has often attempted to quiet his conscience, yet it only in-

creased his misery, and that he cannot rest till he has had an interview with me. The clergyman put himself in direct communication with me, and a day this week has been appointed for our meeting. May the Lord Jesus give his servant grace and wisdom to direct that son of Abraham in the way of peace and life!

PARIS.

Mr. BRUNNER states:—

Looking at my labour during the month, I am thankful to see here and there some slight tokens of Divine favour. It is true that I have not at present any startling fact to report, but merely causes of encouragement and hope; for the Gospel has been listened to with marked degree of interest, and, in a few instances, productive of salutary impressions. These impressions I make it my chief business to follow up and work upon, watching with anxiety their progress and development, in humble reliance upon that Spirit which maketh willing.

I can, therefore, mention at present, with pleasure, the case of M. de F——, whom I named on previous occasions. She is married to a Protestant Christian, who is supporting my efforts, and I am glad to observe in her now a decided change for the better. She reads attentively the New Testament, and assures me that she is much edified by the preaching of Pastor Présensé, whom she hears very often. Her sister, on the other hand, justifies less hope, as she is more influenced by her Jewish friends, whom she consults on the various points of Christian teaching I expound to her. At each of my repeated visits, she starts with new objections, which are evidently not her own suggesting. The infallible way of convincing of truth is the appeal "to the law and the testimony;" but this presupposes a certain degree of scriptural training, not so often met with amongst the Jews of this locality—much less amongst their females. However, as I am always listened to with deference and respect, I deposit the seed, and feel for the present satisfied that the important question of religion is eliciting her reflection, being assured that the word shall not return void, but prosper in the thing whereto it is sent.

Old Mr. M——, whom I mentioned

before, continues still passive and complying to all I advance. His implicit assent is not, however, the result of intellectual examination and reasoning, but simply based upon the consciousness of his utter ignorance and insufficiency for such a task, and the certainty that I must be right. Nor does his memory seem much adapted for the retainment of oral instructions. I cannot therefore duly rate the importance of his assent, however sincere it might be, but feel reminded chiefly to direct my attention towards his two youngest children, (a son of nineteen, and a daughter of about seventeen,) who are unrestrictedly left to my influence. I provided them with suitable tracts, and with Scriptures, which they read with increasing interest, and seem to anticipate my visits with pleasure. At these occasions I converse with them freely of the "one thing needful," and read to them parts of Scripture, to which they, as well as their old father, listen attentively.

I have, the other day, been successful in prevailing upon a Jewish family of my acquaintance, (named B——,) to inscribe their two boys in the new school which is going to be opened next month in our new Chapelle Sérvandoni.

Of the several new acquaintances I have made during the month, I must first mention a young man, Mr. —, who is a countryman and school-friend of our missionary, Mr. Ginsburg, in Liverpool. He calls upon me very often, with a view to discuss and examine the claims of Christian truth. He betrays, however, some prejudice against Christian interpretations and application of Scripture, and stubbornly clings to rabbinical subterfuges, and seems displeased when compelled to retract his random propositions. Another of these new acquaintances is Mr. M——, a most intellectual middle-aged man, just come

over from Russia. He had read Dr. McCaul's "Old Paths" when in his native country, and seems well familiarised with the points at variance between Jews and Christians. When I at first entered with him into a conversation on this topic, it was easy for one to perceive that he was free from prejudice against Christianity in general, and, moreover, possessed of a candidly inquiring mind. He acknowledges the divine mission of Christ—finds its complex features consonant with the whole tenour of predictions—virtually admits, also, the doctrine of expiatory atonement, but stops short at the doctrine of Christ's divine attributes. When pressed on this head by the positive declarations of the Divine oracles, and His otherwise inexplicable existence, character, and performances, his plea is, that he cannot as yet realise it. I lent him a Hebrew Bible and New Testament, which he is studying, and may the Lord grant His Spirit to guide and direct His inquirer, and bring him finally to a saving knowledge of the truth!

I was privileged to preach the Gospel, I believe with good effect, to a Jewish school-teacher, Mr. B—, who has since then assisted me several times, and seems to manifest much interest. My inquirer, Mr. E—, continues to receive regular instruction twice a week. The many other Jewish individuals and families I visit, receive me with usual kindness, and I am always permitted to speak a word in season.

Mr. BRUNNER subsequently states:

It is natural at this season of the year, to take a retrospective glance at the bulk of twelve months' anxious labour—throughout its compound of fears, yearnings, disappointments, deferred hopes, and granted fruits; and whilst the one reflection exacts a sigh, and another leaves room for apprehension, I can still rejoice in many instances of Divine favour and blessing. The Lord is faithful, and willing finally to crown the efforts on behalf of His ancient people with glorious success. Nor is the day of small things to be despised.

I often compare our arduous work, in its relative nature, to the ascending of a stupendous mountain which steepens in proportion to its rise; it ascent becomes, therefore, more laborious the nearer you reach the summit. Of this, Madame F— presents a striking illustration. I mentioned to you before her promising state of mind, and the progress she was

making in divine truth—being stimulated by the example and good-will of her husband. The latter was in the habit of taking her occasionally to a Christian place of worship; but an accident which happened lately, on her leaving the chapel, is, if not frustrating my hopes, at least retarding them for some time. In the usual throng which attends the issue from a place of worship, she was seriously hurt, which was the cause of a premature confinement. This had such a baneful effect upon her mind, as to make her consider it as a fatal omen and punishment for her too-ready yielding. Her husband joins with me in my endeavours to dissuade her from this superstition, and I almost believe that she is beginning to be ashamed of it.

My old inquirer, Mr. B—, whom I reproached lately, for his great fear of this world, which prevents his acting according to his convictions, assured me that he meditated to satisfy his conscience and heart's desire soon after the prospective increase of his family. This decision, he said, he had communicated to his wife, who is now much less prejudiced against Christianity, and listens, moreover, to my preaching with growing attention.

During the demi-solemnity of the recent Hanuka, in commemoration of the Maccabean triumphs, I went several times to the synagogue, and found occasion to engage in conversation with Jews on the topics of Christian truth. I feel always painfully impressed with the frivolity which prevails in its *enclente*, and which offensively strikes every stranger. All the grateful sensations which the imposing aspect calls forth when you set foot upon its portal—the dazzling light which at once sets in relief its complex beauty—the charming music of the choir, which benignly strikes the ear and vibrates within the heart—the virile accent of the Hebrew language, which transports the imagination to ancient scenes,—vanish when you advance a few steps, and meet the sad denial of your feelings in the careless indifference of the auditory, which is either moving to and fro, or speaking to each other in audible whispers—regardless even of decency. I drew the attention of my nearest Jewish neighbours to this profane spectacle, and, drawing a contrast between it and the better things God has provided for us, I spoke a word in due season, which I trust will not be spent in vain.

My daily intercourse with the Jews is attended with the usual fluctuations of interest. I cannot complain of the want of listening ears, although I can do so with reference to engrossed minds and divided attentions. I am, however, permitted to see very often a spark of light struck from a strong heart when brought in contact with Divine truth.

Miss P — offers still a refractory resistance to the Gospel, although she affirms her utter ignorance of religion, and laments the absence within her

heart of the present comfort and future hope which religion alone can bestow.

Old Mr. M — continues to receive me with great kindness, and his son and daughters manifest the same interest in my message of peace and pardon. My other inquirers are comparatively making much progress in Divine truth; and I may now conclude the prayer that the coming year may be one of much blessing and of the pouring out of the Holy Ghost, both upon the labourers and the objects of their labour!

FREE CHURCH OF SCOTLAND.

Mr. SCHWARTZ gives the following interesting details from Amsterdam:

You are aware that, for some years, we have been used to send out two Jewish proselytes, during several weeks, through the various provinces of the Netherlands. Their errand was a two-fold one:—to spread tracts and Bibles, and to converse with those Jews that were at all accessible; and to interest Christians in behalf of the Jews they had come in contact with. As the colporteur can only stay for a day or two in one place—can have only one or two conversations, at the most, with a Jew,—it is of the utmost importance that the impression made be strengthened by Christians in the same town or village. This last journey has not been less promising than the former ones. A good deal of seed has been sown, and it remains with the Lord to give the increase in due time. Of the many instances, and conversations held with Jews and Jewesses, I now select one or two, preserving the rest for another communication.

In — (I dare not mention the names, as the *Record* is read here by Jews), the colporteurs began with visiting one of the ministers, of whom they learned that he was instructing a Jewess. They called on her, and she was exceedingly glad to be with Christians who were of Jewish origin. In a conversation they had with her, they learned from her the following particulars. She was married when nineteen years old, but lost her husband after having been united with him four years. She was left a young widow with three children. After much suffering and toil, she consented to marry a Christian, though never intending to

become a Christian herself. After having been married eight months, she felt exceedingly distressed, and could not get rest, though she tried to get rid of her anxiety in every possible way. One evening she was so frightened that her husband wished to send for the physician; but she declared that the physician could not help her, as she felt herself a great sinner,—feared lest she should die that night, and could not appear, such as she was, before a holy God. Her husband sent for a neighbour, who was known to be a pious woman, who told her, if she really was miserable because of her sins, she could direct her to One who was a Friend of sinners, and would redeem her from her heavy burden. "You must take refuge," the Christian woman said, "in Jesus." "But, you know," replied the other, "I do not know that Jesus, for I am a Jewess." "Never mind," replied the Christian; "He is a Friend of sinners, and will not cast you off. Pray in His name; and if you give your heart to Him, you may be sure that you will find peace in Him." When the neighbour had left her, she ventured to pray in the name of Jesus, for the first time in her life. She afterwards came into contact with friends, who, without knowing what was going on in her heart, conversed among themselves about the state of their own minds. The Jewess felt that her own experience was very much of the same kind; and as these friends declared that they had found peace in Jesus, after a hard struggle, she was resolved not to rest till she had found the same. She was then visited by a

Jew, who had lately been baptised in the same place, and his words made, according to her own declaration, a deep impression on her mind. At last, she resolved to ask for regular instruction. It was soon discovered by the Jews that she frequently came to the house of the minister, and it was communicated by them to her father. When going to the minister's house one morning, her father accosted her, and asked her where she was going. Promptly she replied, "To —, in order to get instruction." The father cursed her, and she went into the house. He waited till she came out of it, and went with her home, cursing continually. From that time she had no rest in the street; the Jews pursued her everywhere. At last she got the necessary protection from the police. Now a new difficulty arose: they had a gin-shop, and she felt that, as a Christian, she could not carry on that shop. On the other hand, she had not yet the courage to give it up altogether, as they did not know where to find a livelihood if they gave up this business. Our colporteurs directed her and her husband to the Lord, who had done already so much for them. They seemed to be resolved to leave all for Christ's sake, when the Lord saved them out of this trial, having

provided another position for the husband.

In another communication, Mr. Schwartz says :

The church is always attended by Jews; on some occasions more than a hundred were present. We have not one service without, at least, some of the Jews worshipping with us. Besides, all those Christians that regularly attend my preaching more or less take an interest in the Jews, so that they assist our proselytes, and speak about the one thing needful with those Jews with whom they come in daily contact. In that way I have become acquainted with many Jews, who were first spoken to by one or other of my Christian hearers.

Besides this, I have sent out two colporteurs to the provinces, and their accounts were refreshing—some of the conversations very striking indeed. The prayer-meetings on behalf of Israel are spreading over the whole country, and I have baptised forty Jews, all of whom, with few exceptions, walk consistently. You will certainly agree with me that, hard as the work is, our labour has—not only in behalf of the Christians, but also on behalf of Israel—been much blessed.

Notice.

TO TREASURERS, SECRETARIES, AND COLLECTORS.

THE Annual Accounts of the Society will be closed on the 31st of March. Our Friends are earnestly and respectfully requested to gather in their contributions as early and as extensively as possible, and to remit the amounts on or before that day, accompanied by lists of office-bearers and contributors, as they should appear in the Report, and as concisely as may be, to save expense. All Orders to be made payable to Mr. George Yonge, 1, Crescent Place, Blackfriars.

AT THE MONTHLY MEETING OF

JEWISH AND GENTILE CHRISTIANS,

To be held at the Office, 1, Crescent Place, Blackfriars, on WEDNESDAY, Jan. 20th,

The Rev. Wm. BARKER, of Church Street,

IS EXPECTED TO DELIVER AN ADDRESS ON

"The Son of God,—The Leader of the Jewish Fathers."

To commence at 7 o'clock. Open to all Friends of Israel.

Meetings of Associations, &c.

Deputations:—Rev. John Reynolds—Rev. J. Wilkinson—Rev. C. D. Ginsburg.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMEN AND OTHERS TAKING PART. |
|------------|--|-------------------------|---|
| Sept. 20 | Chester—Independent Chapel | Sermons | Rev. Messrs. Blandford and Blomfield; Messrs. Turner and Yonge. Rev. Mr. Harris. Rev. A. Francis, W. Williams, Esq Rev. Mr. Thomas. |
| Sept. 21 | " Scotch Church | Address | |
| Sept. 21 | Herne Bay—Union Chapel | Public Meeting | |
| Sept. 28 | Mold—Independent Chapel | Lecture | Mr. Dingle. Rev. Mr. Moorshead. Rev. Mr. Harris. |
| Sept. 29 | Rhyl—Independent Chapel | Meeting | |
| October 1 | St. Asaph | Lecture | |
| October 4 | Holywell—Independent Cha. | Sermons | Mr. J. Cocking. Rev. Mr. Watson. Rev. Mr. Smedley. |
| October 5 | " | Meeting | |
| October 6 | Conway | Meeting | |
| October 9 | Plymouth—Baptist Chapel | Address | Rev. Mr. Walcott. Rev. Mr. Lawrence. J. B. Read, Esq., Mayor; Messrs. Mead, Jenkins, and Tensal Rev. J. Parker. |
| October 9 | Cullington—Wesleyan Chapel | Sermons and an | |
| October 11 | " | Address | |
| October 12 | " | Lecture | The Hon. S. R. Maxwell, Revs. H. Collingham and B. C. Fawcett. |
| October 13 | Liskeard—Wesleyan Chapel | Lecture | |
| October 14 | Lostwithiel—Independent Cha | Lecture | |
| October 15 | St. Austle—Wesleyan Chapel | Sermon | Rev. Messrs. Whewell, Creed, and Wood. Rev. Messrs. Foyle, Hurst, and Johnson. Capt. J. Story, Rev. Messrs. Moffat and Glatier. |
| October 16 | Redruth—Baptist Chapel | Sermons | |
| October 18 | Town Hall | Lecture | |
| October 19 | Hayle—Foundry Wes. Chapel | Sermon | Rev. J. D. Smith. Mr. Joslin. Rev. Messrs. Drane and Phillips. |
| October 20 | Copperhouse Wes. Cha. | Lecture | |
| October 22 | St. Ives—Prim. Metho. Cha. | Lecture | |
| October 23 | Penzance—Baptist Chapel | Lecture | Rev. Messrs. Craig, Carter, and Rees, Rev. D. Roberts, &c., &c. Rev. J. Scott. |
| October 25 | Kingstown—Independent Cha. | Sermons | |
| " | Falmouth—Baptist Chapel | Sermon, Morning | |
| October 26 | " Wesleyan Chapel | Sermon, Evening | Rev. Mr. Dowthie. Rev. Mr. Gummidge. Rev. Mr. Lockwood. |
| October 27 | " Baptist Chapel | Lecture | |
| October 29 | Truro—Wesleyan Chapel | Lecture | |
| " | Penryn—Town Hall | Public Meeting | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| October 30 | Banbury—Independent Chapel | Lecture | |
| Nov. 1 | Bodmin—Countess of Huntingdon's Chapel | Sermon | |
| Nov. 3 | Guldhall | Public Meeting | Rev. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| " | Orley Ballymuckagh—Sch. Rm. | Meeting | |
| " | Warwick—Wesleyan Chapel | Lecture | |
| Nov. 4 | West Bromwich—Independent | Public Meeting | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| Nov. 5 | Hinchley—Wesleyan Chapel | Lecture | |
| Nov. 6 | Betharbet Kilcanny—Sch. Rm. | Meeting | |
| Nov. 8 | Dublin—Independent Chapel | Sermon | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| " | Zion Chapel | Sermon | |
| " | Congleton—Independent Cha. | Sermons | |
| Nov. 9 | Wesleyan Chapel | Address | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| Nov. 10 | Rugeley—Wesleyan Chapel | Lecture | |
| Nov. 11 | Kingstown—Independent Cha. | Lecture | |
| Nov. 12 | Billerica—Independent Cha. | Lecture | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| Nov. 12 | Hanley—Town Hall | Lecture | |
| Nov. 15 | Manchester—Harparhay Cha. | Sermon | |
| " | Carnarvon—Independent Cha. | Sermons | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| " | Bocking—Independent Chapel | Sermon | |
| " | Braintree—Independent Chapel | Sermon | |
| Nov. 16 | Bocking—Independent Chapel | Public Meeting | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| " | Carnarvon—Ind. Chapel | Meeting | |
| Nov. 17 | Kelvedon—Independent Chapel | Lecture | |
| " | Whitchurch—Ind. Chapel | Lecture | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| Nov. 18 | Nantwich—Wesleyan Chapel | Lecture | |
| " | Halstead—Independent Chapel | Lecture | |
| Nov. 19 | Dunmow—Independent Chapel | Lecture | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| " | Crewe—Independent Chapel | Sermon | |
| Nov. 20 | Owenstry—Hotel | Lecture | |
| Nov. 22 | Shrewsbury—In. Ch., Swan Hill | Sermons | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| " | Ind. Ch., Castle Gate | Sermon | |
| Nov. 23 | Wesleyan Chapel | Lecture | |
| Nov. 24 | Madley Wood—Wesleyan Cha. | Lecture | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| Nov. 25 | Shepperton—Independent Chapel | Lecture | |
| Nov. 26 | Bullock—Independent Chapel | Lecture | |
| " | Dudley—Town Hall | Lecture | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| Nov. 27 | Rogton—Independent Chapel | Lecture | |
| Nov. 29 | Hitchin—Independent Chapel | Sermon | |
| " | Baptist Chapel | Sermon | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| " | Wolverhampton—Ind. Chapel | Sermons | |
| Nov. 30 | Snow Hill Cha. | Lecture | |
| " | Hitchin—Baptist Chapel | Lecture | Revs. E. Hill, J. S. Haigh, and R. Green. Rev. T. Sauger. Mr. S. Clear. Rev. J. Richards. Rev. T. Dickin. Rev. Mr. Forsyth, V. Beldane, Esq. |
| Dec. 1 | Worcester—Independent Cha. | Lecture | |
| " | Stanstead—Independent Cha. | Lecture | |
| Dec. 2 | Hereford—Lady Hunt. Chapel | Lecture | Revs. Messrs. Carey and Wilson. Mr. Shadwell. Rev. Dr. Hurdall. Rev. Messrs. Aldridge and Bontems. Rev. T. Roberts. |
| Dec. 3 | Gloucester—Independent Cha. | Lecture | |

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|--------------------------------|------|--------------------------|------|-----------------------------|------|
| The Priesthood | 17 | Notice of Books | 28 | Bordeaux | 30 |
| Judaism and Christianity | 20 | Our Missions : | | Notices | 31 |
| Penates or Teraphim | 22 | Baptism of Mr. Weiss ... | 28 | List of Contributions | 32 |

The Priesthood.

(From "The Golden Lamp," by the Rev. Ridley H. Herschell).*

THE Levites are distinctly mentioned as being chosen by God to perform those services which were properly the duty of the first-born. "Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord" (Numbers iii. 44-51). And the number of the first-born which exceeded the number of the Levites were to pay a tribute, which went to the support of Aaron and his sons. It is also worthy of notice, that the Levites were ordained by the children of Israel; for after purifying themselves, they were to come with their sin-offering to the Tabernacle: and "Thou shalt bring the Levites before the Lord," was the command given to Moses, "*and the children of Israel shall put their hands upon the Levites.* And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord."

It was in proportion as the children of Israel sinned more and more, and thereby withdrew themselves further from God, that the privilege of performing religious services was taken from them, and bestowed exclusively upon the priests. I have already referred to Exodus xxiv., where Moses "sent young men of the children of Israel which offered burnt-offerings and sacrificed peace-offerings of oxen unto the Lord;" but in Numbers i. 50-53, where directions are given concerning the duties of the Levites,

* For further notice of this work see page 28.

in taking up and setting down the Tabernacle, it is said, "the stranger that cometh nigh shall be put to death."

From all these considerations it is, I think, quite clear, that, in common with the various other ordinances of the Jewish dispensation, the priesthood itself must eventually pass away. In considering the subject of the day of atonement, I have already dwelt upon our Saviour as the antetype of the High Priest: I will therefore now answer an inquiry which has been often made, whether the Christian ministry is the antetype of the Levitical priesthood? I reply, most emphatically, No. The priests were but the representatives of the children of Israel before the Lord. "A wave-offering of the children of Israel," they are called. (Numbers viii. 11.) The principles which actuated their lives were to be also the main-springs of the life of every child of Israel. The existence of the priesthood did not take away individual responsibility. In the fourth and following chapters of Leviticus are minute directions concerning sacrifices which were to be offered by every Israelite when he had committed a sin, whether wilfully or through ignorance. The priests could not absolve him from his sin; all they could do was to offer for him the sin-offering, the shed blood of which was the token of pardon. They were, in fact, to be an example to the children of Israel, in "every good word and work." They are called upon to dedicate themselves to God's service, to be compassionate, tender-hearted, and forbearing; but these qualities were not to be confined to the Levites. On the contrary, all Israel was to behold in them a picture of what their own life ought to be. It was in outward matters only that the Levites differed from the other tribes of Israel.

Is it not, then, in these very outward matters, it may be asked, that Christian ministers resemble the priests of old? Again I reply, No. If perfection were by the Levitical priesthood, what further need was there that another priest should arise after the order of Melchizedek? This necessity was felt by all the men of faith in the old dispensation, who looked forward, as David did, to the time when sacrifice and offering would be needed no longer, and He should come who could say, "I delight to do thy will, O my God; yea, thy law is within my heart." After He had offered himself a sacrifice without spot to God, after He had become our High Priest and Atonement, after He had opened the way into the holiest by His own blood, what further service was there for a priesthood to perform?

Not only the Apostles, but all, whether Jews or Gentiles, "through Him have access by one Spirit to the Father" (Eph. ii. 18); we may "draw near with a true heart in full assurance of faith." Why should we apply to a priest when we can go at once to Jesus himself? No man can stand between our souls and Him; all, whether rich or poor, learned or ignorant, stand in exactly the same relation to God. None of us can approach Him from any goodness of our own; but as poor sinners, we can all draw nigh through the blood of the Great Sacrifice. What, therefore, has a priest to do now? All who "have tasted that the Lord is gracious," "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." For the sake of order it is necessary that some should take the lead in the Church, but no one is in any capacity superior to another; the poorest and most ignorant believer is as much a priest as the highest dignitary; and all are alike called upon to offer spiritual sacrifices.

I will now direct your attention to a few of the sacrifices which the priests of Israel were commanded to offer, and show how the principles which they were designed to teach are now to actuate every true believer.

First, the lamb which was to be offered daily, morning and evening, upon the brazen altar, to which was to be added the meat-offering—or, as the words mean, the offering of rest—and on which strong wine was to be poured as a drink-offering. (Exodus xxix. 38-42.) The lamb was the symbol of atoning love; no Israelite needed to ask whether God cared for him; the lamb was offered early in the morning, and he could awake with the consciousness that the sacrifice had been offered and atonement made. The offering of rest indicated the calm repose of the heart that trusts in the atoning blood; and the flame of the drink-offering, the joy and gladness of the redeemed spirit. Thus also can we who are Christians rejoice in the assurance that atonement has been made for our sins; we need not fear lest God should not show mercy and forgiveness; but casting ourselves upon the Lamb, and receiving into our hearts this perfect gift of love, we may know that He has already bestowed mercy and forgiveness, and with Him “there is no variableness, neither shadow of turning.” To those who are troubled in spirit there is also a word of comfort: place your troubles, of whatever kind, on the atoning sacrifice; lean upon Him with all your weight of cares, and you will find rest. “Come unto me,” He says, “all ye that labour and are heavy-laden, and *I will give you rest.*” And you, whom God has blessed with many mercies, forget not to pour out a drink-offering before Him: pour your joys into the loving bosom of Jesus, and they will be sweetened a thousandfold. In all that God ordains for us in this life, He seeks our happiness; let us, then, with cheerful, trusting hearts, offer to Him, through Jesus, these spiritual sacrifices, and they will be acceptable in His sight.

The peace-offering was a free-will offering. Any troubled spirit, grieving from whatever cause, and from whom peace seemed fled away, might bring his sacrifice, whether a bullock, or a lamb, or a goat, lay his hand upon it as a symbol that he placed his burden there; and then, in the blood sprinkled round about the altar, in the flame ascending towards heaven, he would receive renewed assurance of God's redeeming love. Christians, who read this, the same lesson is meant for you. Perhaps you have been neglecting prayer, indulging in sin, and living far from God; perhaps He has sent some trial to awaken you from your slumber; your conscience is aroused, you see the state you are in, and fear to pray. You ask yourself whether you have an interest in Christ, and are overwhelmed with doubts and fears. What is the remedy? Go to the Lamb; there you see the atonement already made for your sin, there you see Him who, having once offered himself, now “ever liveth to make intercession;” go to Him. Do not delay to inquire whether you will find peace there, but go at once, in the perfect certainty that you will receive it.

A lesson for Christian believers is contained also in the wave-offering. The Levites, who were chosen instead of the first-born, were themselves, as I have mentioned above, to be a wave-offering before the Lord. They were set apart as the representatives of the whole family of Israel; they were to have no inheritance from the tribes, but they were to sit loose to earth, and their affections were to embrace the whole land of Israel. Every believer is also a wave-offering presented by the blessed High Priest unto the Lord; we also must sit loose to earth; and we must be

ready to love all that is godlike, and to aid everything that glorifies God. Our children, too, we must present as a wave-offering, and place them in the arms of our blessed High Priest and Redeemer, believing that, in answer to our prayers, He will consecrate them to Himself.

To sum up the whole matter,—every believer is a spiritual priest, because he has dedicated himself to the Lord, and has received free access to the holiest of all by the blood of Jesus. He must, therefore, offer spiritual sacrifices continually. In his morning and evening devotions he places his heart upon the atoning Lamb; to Him he looks for blessings throughout the day and night. In trouble, whether from sin or from the stroke of God, he can place his grief upon the Lamb, and receive pardon, comfort, peace. It is no matter of question—there is the atoning Lamb; on Him implicit confidence may be placed, but only on Him. Fix not your heart, O my reader, on any earthly object—it will be torn from you, and a terrible wound will be left—but yield yourself to God. You are more precious than gold or silver in His sight; give yourself to Him, “a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

If any one reads this book who does not know or love Jesus, let me, in conclusion, impress on your minds this one thought,—“No one loves me as my Redeemer does. The warmest earthly love cannot be compared to His.” Think on this, I beseech you, and then say whether you do not owe Him the best service of your life; whether all your energies ought not to be devoted to Him who loved you so much that He gave His own life-blood to save you?

Judaism and Christianity.

No. II.

JUDAISM has ever been in expectation of the Messiah. The writings of Moses and the Prophets glow with this expectation. There is a little publication—being “Selections from Moses and the Prophets”—which gives the Hebrew and the English version in opposite pages. One of the selections is in reference to this identical point—the expectation of the Messiah. The English version is, of course, open to criticism: it is, however, pretty generally allowed that there has been an honest intention to give a true version; and the version is, for its truth, and even beauty, allowed by Jews themselves to rank favourably. It is hoped that there is an increased desire, on the part of Gentiles, to acquire Hebrew literature. To this end Professor Herwitz, now deceased, well known as a learned Jew, was retained by the London University, and Jewish and Christian students were united under his instruction.

We will refer to some of these prophecies.

The first is that which was included in the sentence passed upon the serpent who tempted Eve. It is in Gen. iii. 15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

The allusion to this in the writings of the Jews who propagated Christianity is rather incidental than direct. It is said by them that Messiah “was made of a woman” (Gal. iv. 4); that “the God of peace shall bruise Satan under the feet of the people of God shortly” (Rom. xvi. 20);

and that "by death Messiah destroyed him that had the power of death, and delivered them who, through fear of death, were all their lifetime subject to bondage" (Heb. ii. 14). Such views as these were addressed by them, as Jews, to those who in great part were Jews also, and were so as a fair application of such Scripture.

The next prediction is in Gen. xxii. 18: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." The most learned, perhaps, of all the Jews who wrote the books that Christians hold to be an addition to the word of God, was Saul of Tarsus, also called Paul, who had been brought up at the feet of the learned Gamaliel. Referring to this passage of Scripture, he writes, that God thus "preached beforehand the Gospel unto Abraham, saying, In thee shall all nations be blessed." And afterwards he says that by the seed of Abraham was meant the Messiah (Gal. iii. 8, 16). Now, there cannot be a doubt of the fact that through Christianity, and through Him who is the founder of Christianity, even though Christianity were false, the nations of the earth have been blessed; and a system which challenges the nations of the earth to believe in Moses and the prophets as truly as the Jews do, as well as to believe in the further writings, must, in the nature of things, be a good, and the slightest acquaintance with the whole that Christians hold as the Scriptures will convince that all that is true, good, benevolent, and free in Christians is resolvable into the Scriptures held by them, and that wherein they fail of these virtues they are violators of the Scriptures they profess to hold.

The third prophecy is that of Jacob upon his death-bed, when he singled out Judah as destined to peculiar honour. The prophecy is in these words: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." (Gen. xlix. 10).

The writings of the Christian Jews in the Christian Scriptures do not formally deal with this prophecy. They show, however, that he whom they hold to be the Messiah descended from Judah, through David. The word "sceptre," of course, means rod as well as sceptre, and, at the time of the prophecy, would mean rod, or tribeship. It is a fact that the tribeship and ruling power of the tribe of Judah did continue to the time of the last dispersion of the Jews, now 1800 years ago, corresponding with the Christian era. The title "Shiloh" is variously rendered, some making it a person, some a place, and others considering the word a poetical compound. The other particulars of the prophecy remain, whatever be the view of this word,—“and to Him shall the gathering of the people be.” There are so many other prophecies telling that to Messiah both Jews and Gentiles shall be gathered—the Jews after dispersion and the Gentiles intermediately, and then along with them,—that, apart from Christian interpretation, comparing one portion of the prophets with another, the matter appears to the Gentile clear.

Now, before enumerating several other prophecies in the "Selections," let it be observed that Judaism and Christianity agree to hold that these predictions indicate the expectation of the Messiah.

This last prophecy, in Gentile view, indicates that the event would occur while Judah remained as a tribe, and with some legislative authority, in order to which their seat of government was necessary, for the legislation of Judah involved this: it was tribeship, and rule in their kingdom. It

will be seen, in investigating other prophecies that will be enumerated, that this was to be the case, namely, that the Messiah was to come before the dispersion of the Jews. In Daniel the time is marked. It is true, it is with that intentional mystery that clothes prophecy; but still the Jewish people, before the present dispersion, were so impressed with the conviction, from prophecy and from circumstances, that the time was come, that they gave remarkable heed, not only to claims that Christians believe to have been true, but to claims also that were false; so that not only did John the Baptist gain credit and Jesus gain credit, but Judas and Theudas, and many others. And no wonder, for rule was altogether departing from Judah.

In this respect, the matter at issue between the Jews and Christians seems in part to be this: whether God was pleased, notwithstanding all that He had said, to postpone sending the Messiah at the time appointed, or whether, as Christians hold, the Messiah did come; but, contrary to the Jews' opinion or expectation, was a suffering Messiah, that He might enter His heavenly glory, and thence rule in His kingdom, instead of making Jerusalem the seat of a visible reign.

Supposing the Jews who rejected Jesus to be right in having done so, in what respect were they so unfaithful to their covenant as to be dispersed, as they have been for these 1800 years? They abhorred idols:—the way in which they resisted Pilate in his attempt to introduce the Roman eagles is most commendable. They contributed, notwithstanding their oppression, largely to the Temple. In the very fact of holding Jesus to be a blasphemer and accusing and condemning Him, they were materially right, if the claim of Jesus was false, and the plausibleness of His doings and sayings, if He was false, was but God trying His people to know whether they would be true to Him or not. If, then, they were right, why were there predictions of their unbelief, as there are—and predictions of their ill treatment of the Messiah, as there are—and predictions of their penal dispersion, as there are?—and how is it that they are dispersed to the present day, notwithstanding they prove themselves a noble nation—persevering nation—enduring nation—a nation despised everywhere—politically no nation, yet making every nation feel there is a kingdom within a kingdom where the Jews are by suffering or by doing? They are mighty. Is there not a cause?

The "Selections" contain the following portions, which will be found to give Christians a plausible reason for the position they take:—

Gen. xlix. 18; Deut. xviii. 18; Job xix. 25; Ps. xvi.; Ps. xxii. 1, 16; Ps. xl. 6, 7; Ps. xlv.; Ps. lxix. 4; Ps. lxxii.; Ps. cx.; Ps. cxviii. 22-29; Is. vii. 14; Is. ix. 6-7; Is. i. 1-10; Is. xxviii. 16, 17; Is. xxxii. 1-8; Is. xl. 3-5, 9-11; Is. xlv. 21-23; Is. xlviii. 16; Is. xlix. 6-9; Is. lii. 15, liii.; Jer. xxiii. 5, 6; Dan. ix. 24-27; Hosea iii. 4, 5; Micah v. 2-4; Zec. iii. 8-10; Zec. iv. 7; Zec. vi. 11-13; Zec. xii. 10; Zec. xiii. 7; Mal. iii. 1-3, iv. 1-3; Ps. ii.

On the Penates or Teraphim.

[Extracted from a Lecture delivered to the New Court Young Men's Mutual Improvement Association.]

THE general notions, thoughts, and feelings of a nation upon any very

important subject, whether of ancient or modern date, must of necessity be fraught with interest to all thoughtful and reflective minds; and more especially if the object for contemplation be one which comes closely home to ourselves, our internal faculties, feelings, and desires; and what can come more home to us, I would ask, than the subject of religion?

Hence the religious sayings and doings of any people, and the external influence they exert upon them for good or for evil, are subjects alike adapted for the study and research of the moral statistic, as for the sincere Christian.

The religious history, inclination, and prejudice of a nation destined to play so important a part amidst the policy and intrigues and alliances of the oriental nations, as was God's chosen nation, must, we think, the more it is thoughtfully considered, become deeply interesting and instructive. They were a people singularly ardent and personal in all their ideas of deity, and so disposed to bring down divinity to their tents, their homes, and their altars, that the study of their Teraphim, or tutelar deities, may well afford many a profitable lesson, even to us, upon whom the ends of the world are come.

The same felt necessity and dependence which prompt a man to invoke deity at all, impress him with anxious desire to have the God he worships at all times within his reach and acceptable to him; and this desire, so natural as it is, lies at the foundation of all idolatry. Hence it is that Jehovah himself clearly recognises it, for saith He, "Am I a God at hand, and not a God afar off," and "at the same time will I be the God of all the families of Israel." "Do not I fill heaven and earth, saith the Lord?" Thus asserting His actual right and determination to be the household God, or Penates of His own people at least, if not of all the earth, and claiming the very attributes claimed for their idols, those of a God always present and easy of access.

But men having cut themselves off from spiritual association with the holy and true God, and having become at enmity against Him by wicked works, must nevertheless have some object on which to bestow their veneration and worship, on whose power they might rely, and in whose ears they might pour their complaints. They therefore accommodated a being of their own creation to their idea of deity, erected a statue and a shrine, and with the familiar feeling of a god always near them, allowed themselves to be deceived by the notion that their idol palliated and passed over their crimes, compounded for their evil-doings, compassionated their misfortunes, and even condescended to communicate the decrees of fate concerning them. As each country and city adopted its own patron, so each family selected its tutelar deity. The Dii Penates of every house were supposed to have taken up their permanent residence there, to dispense their favours, watch over its inmates, and to secure from the gods a clear balance-sheet in the great day of reckoning.

Unlike idols generally, they were rather imposing in their aspect, and symbolic of virtue in their figure. There were commonly two, and they were small figures of from three to five or six inches in height, and were made of silver, wax, or earthenware. They were sometimes human figures with dogs' heads, to indicate fidelity; or a lion's, to indicate strength. They were represented in a sitting posture, not merely as one of dignity, but to give an idea of permanent residence; as they were conceived to be ever watchful of the interest of the household, they sat with their eyes open:

hence that beautiful passage, "He that keepeth thee *will not slumber*;" "He that keepeth Israel shall neither slumber nor sleep." In Rome the Penates were placed in a kind of sacrarium or shrine, being a niche in the wall, accessible to every one in the household, and were treated with the greatest veneration: and the hearth and chimney-place of the atrium were consecrated to them, to indicate how welcome was their occupation. They were always presented with a little food from table, wine, and incense. On birthdays and family festivals they were crowned with wool or garlands, especially the violet, rosemary, and myrtle, and lamps were lighted before them. On the birth of a male child, a little bullæ, or precious stone, was slung round its neck, and it was presented to the Penates with the symbol or sacred mark upon it, that the gods might be impressed with the fact of their adoption of it, and the child of the privilege supposed to be procured.

The precious stone, thus placed upon its neck, was never allowed to be removed till it arrived at the age of youth, when it was presumed capable of taking care of itself. A great feast was made, and the lad, after acknowledging in high eulogiums the watchful care of the deity, removed the bullæ, and placed it round the neck of the Penates, drank a cup of wine, and in a loud voice cried *Dii propitii*,—"Ye gods, be propitious."

However much the notion may have been heretofore rejected, I believe it is now pretty generally acquiesced in, that even *the Jews*, the chosen people of God, had their *Dii Penates* or *Teraphim Lares*; the only difference between the common household gods, and those of Syria and Palestine, so far as I can discover any, being, that *Teraphim* were mostly constructed so as to become oracular, and answer questions propounded to them by the worshipper.

I may as well premise what I have to say on this point by the suggestion, that many of the passages of Scripture, in which the word images occur, would have been better translated had the word been rendered "*teraphim*," as indeed it frequently is in the margin to the text. Scarcely any biblical phrase has given rise to more conjecture than the word *teraphim*, the commentators not agreeing as to what they really were. Some have broadly assumed them to have been gods of the highways, some mere juggling figures used for divination, and others consider them to have been the Penates, or household gods of the Israelites, Syrians, and Egyptians. Some make them large compound figures, and others simple and pleasing; and Scripture itself is calculated to widen the discussion, for the term employed for Laban's *little* idols is precisely the same as that used by the Scripture historian to signify the large image laid in the bed by David's wife to deceive Saul's messengers, so that in the one case the *teraphim* must have been very small, and in the other very large. Possibly, in their earlier use, they were mere representations of the Ark or Cherubim, or both, though even in this simple form they were offensive to Jehovah, being used in opposition to His express command. However, in the latter and more corrupt use, and, indeed, whenever the prophets mention them, they are certainly treated as purely oracles of the regular heathen type.

However the offenders themselves may have connived at the sin, and deemed the practice innocent, Jehovah always regarded it with indignant jealousy. Stubbornness (says Samuel) is as iniquity and *teraphim*; and the prophet expressly foretells their overthrow, "For the children of Israel

shall abide many days without a king, and without a priest, and without a sacrifice, and without an image, and without *teraphim*." (Hosea iii. 4).

The seed of Abraham were, alas, quite as much inclined to idolatry as the nations by whom they were surrounded; and the natural curiosity of man to pry into future history received a stimulus at the era when every nation was but at the infancy of its being, having as yet no precedents upon which to act, so as to trace the prescribed course of cause and effect. Each, therefore, was anxious to learn what was to be the probable destiny of its uncertain policy. This anxiety it was which led to the erection of oracles and shrines, where these momentous questions might be propounded, and, as they thought, answered from the invisible world.

The Jewish nation, possessing the promise to Abraham their father, that he should be the father of many nations, believed it to refer to extraordinary grandeur, if not to universal dominion; they imagined they saw, at least dimly, the outline of their future glory; and thus they became restlessly anxious to ascertain if the climax of their desires were in process of being realised. This anxiety, of course, increased, as they discerned, on every side, nations of far greater power and military skill rising up to oppose them, and apparently to nullify their fondest national expectations. It was to satisfy this intense curiosity that Jehovah, from time to time, put into the mouths of their prophets such glowing oracles of Israel's future glory, and had those been accepted in the spirit of gratitude and humility, and been rightly interpreted and acted upon, there is every reason to believe very much more emphatic visions might have been afforded by God to His people; but these communications being received with proud arrogancy, and misconstrued and perverted by their worldly hearts, Jehovah at length abandoned them to their own fallacious courses, and permitted them to deceive themselves, and to be deceived by lying oracles and false prophets. That they very early adopted *teraphim* or image-worship we discover from various sources: the first mention is from Gen. xxii. 19, where Rachel is said surreptitiously to have removed her father's images, and these in the 30th verse are expressly called his gods, or, more properly, his *teraphim*. These were his *Dii Penates* or talismen, juggling figures of metal, engraved under certain aspects of the planets, used for divination, and to which extraordinary effects were ascribed. If they were talisman figures, possibly her reason for stealing them was to prevent Laban eliciting by enchantment from them the route Jacob in his flight intended to take. We, however, incline to think that they were really the *Teraphim* Lares, or tutelary gods of Laban, and that she intended to enshrine them in her tent, and place herself under their protection. Then, again, we have a record in Judges xvii. 2, of the erection and worship of *teraphim*, where the inference may be fairly drawn from the context, that such spurious religion was but too common in that day; for instead of the offender being condemned and punished as an idolator, he was envied the forbidden enjoyment.

Nevertheless, this *teraphim* worship coexisted with that of Jehovah, even in pious families, as we read, for instance, in Gen. xxiv. 2, where Jacob charges his household to prepare for a visit to Bethel by putting away "the *strange gods* that were among them;" and we have several instances in which the wives of good men, dissatisfied with the strict Mosaic ritual, adopted, for their private devotion, some symbol and sybillic image, and

by fondling and embracing the teraphim, they believed the fervour of their devotion was warmed and increased.

Innocent as such symbolic representations might at first appear, and introduced perhaps merely as "aids to devotion," there is no ground to question that the superstitious heart soon transferred to the teraphim itself all the reverence and profound veneration due to Jehovah alone: persuading itself, all the time, that the sin was a little one, and might be palliated by a thousand redeeming circumstances,—just as the adoration of saints and pictures in public, and praying before the Virgin and crucifix in private, soon degenerated from becoming veneration and respect for these symbols, into the actual and idolatrous worship of the things themselves.

The use of teraphim by the Jews soon became the ground-work upon which to erect the whole system of spurious religion, at variance alike with the sacred rites instituted by Jehovah himself, and their national peculiarity for moral and religious purity. Thus it was that the floodgates were opened, through which speedily flowed the abominations of divination, necromancy, and the accompanying evils which we find were prevalent in the reign of Josiah, a long catalogue of which may be found in 2 Kings xxiii. 4 to 25. From being mere innocent household symbols, they soon became oracles, at whose shrine the prostrate Jew was too ready to present his request, and to receive the pretended answer; and hence the peculiar people of God differed little, if at all, from the rejected nations of Egypt, Babylon, and Tyre, though in this they differed, that as their sin had been more flagrant and abominable, their correction should be more heavy, conspicuous, and severe; as the prophet justly proclaims, "You only have I known of all the nations of the earth, therefore will I punish you for your iniquities."

The familiar use of the little Teraphim Lares produced an affection and sympathy for them, which they vainly fancied was reciprocated by the idols themselves. Imagination went farther still: could they but speak, it would be delightful to know with what feelings the teraphim regards the object so passionately fond of it. The next step was to construct an image of such a mechanism as that sounds of some kind might be educed. Little images were accordingly cast of hollow metal, with a loose tongue to play on a thin metal plate; and when the worshipper breathed his request into the ear, the breath passing out of the idol's mouth caused the tongue to beat on the metal plate, and emit sounds. These sounds were construed into mystic words, and the diviner, in his unhallowed excitement, believed the teraphim condescended to answer him by the sound emitted, and informed him concerning the event he was anxious to ascertain.

The God of Israel, grieved at the folly of these perverse and wicked practices, permitted the diviners to hear whatever sound they desired, and so to become their own deceivers through the very course they had taken to forestal His gracious revelations by His appointed prophets; and when smarting under the deception they had practised on themselves, how opportune is the language: "The teraphim have spoken vanity, the diviners have seen a lie, and told false oracles! Ask ye of the Lord rain in the time of the latter rain, and Jehovah shall make bright clouds and bring showers." (Zec. x. 1, 2.)

So infatuating did this system of divination become, that the false prophets were said to be mad upon their idols. In vain did Jehovah's

prophets, with loud voice and tearful eye, proclaim the coming day of evil,—the sword, the pestilence, and the famine; the lying teraphim, and the false prophet, muttered “peace, peace;” and the destroyer of the Gentiles was on his way, and the lion had gone up from his thicket, the Assyrian army was at the gates of Jerusalem, ere the nation awoke from their “false dreams and vain thoughts,” their oracles all the while assuring them “no evil was near.”

Again and again did Jehovah interpose to assert His authority, and His sovereign right to their supreme love and obedience—invite, threaten, and command. Again and again did He contend with and confound their false deities. Convinced, alas! not converted, the impression was but momentary; their goodness was as the morning cloud and the early dew. No sooner was the crisis passed than they greedily returned, with an hungry zeal, to their religious debauchery and soul-deluding vanities.

If the reader would prolong the instruction I am so anxious to convey on this subject, he will find much interest in studying, while these remarks are fresh in his memory, some of the writings of the prophets, and especially those most sublime chapters from the xl. to the xlv. of Isaiah, and the first four of Jeremiah: and he will there see how convincing were the arguments used by the one prophet against their idolatrous practices, and how bitter the anguish of the other, as he perceived the nation blind, alike to its own interest and God’s glory, pursuing, with the most obstinate infatuation, their easy-besetting sin.

Hence it was that the quarrel between Jehovah and His ancient people, generation after generation, became prolonged and open: they professing their innocence, and God asserting His entire absolute and incommunicable Godhead. “The Lord your God is a jealous God;” and he would not allow the idea of compromise, which they so fondly cherished.

They were quite content to grant Jehovah an associated worship with their Baal, and Moloch, and Ashtoreth; but no, God or Baal, and not God and Baal, was the principle strictly consistent with the first and second commands of the Decalogue.

However, up to this point, we have been pained at the sin which brought such evil consequences to God’s ancient people, we can but feel how like was their course to that of man everywhere and under every dispensation. He will have his teraphim! and it is well, dear reader, if thou canst plead perfect freedom from this darling sin. Alas! do we not detect ourselves going after *our* idols? Some fond affection absorbs all our interest, fills every crevice of the soul, divides our trifling minds, and leaves but half for God. It may even be a lawful object; yea, if it stands on a level with Jehovah’s claims, and receives the supreme affection of the heart, due to Him alone, the darling idol provokes the correction of our Heavenly Father, and by some sudden stroke of His providence He snatches our little teraphim from our embrace, dashes it to pieces before our eyes, that when we find the cisterns broken, and the creatures fail, we may turn to the Lord our God. Thus he did with His chosen people: He removed them to a fresh school, in Babylon, for seventy years, that they might unlearn in a foreign land the evil practices they had contracted in their own, and might learn the blessed value of those holy privileges which they had so perversely neglected and despised. It was thus their fondness for idolatrous worship was cured, and the gracious designs of Jehovah com-

pletely accomplished; for never thereafter in their future history have they been guilty of image worship or teraphim.

G. R. D.

The Jew has no longer his image, his ephod, or his teraphim; and yet is the homage of his heart withheld from the God who "searcheth the heart, and trieth the reins of the children of men." He venerates the law which condemns him—he rejects Him through whom alone the sinner can come to God. The stumbling-block, if not of idolatry, yet of self-righteousness, is in his heart, and he does not, will not, come to Christ that he might have life. Thus was it once with Paul, and with ten thousand others, who, by the grace of God, were led to renounce all dependance on the works of the law and to glory in the Cross alone. Is the Spirit of the Lord then straitened? Is the promise of mercy to Israel exhausted? Or have we grown slack in effort, and weary in prayer? "Why is not the health of the daughters of my people recovered? Is there no balm in Gilead? Is there no physician there?"

Notice of Books.

The Golden Lamp: an Exposition of the Tabernacle and its Services. By RIDLEY H. HERSCHELL. London: James Nisbett and Co., Berners Street.

WE earnestly, and—if we may be allowed the expression—affectionately recommend this volume to our readers. It should be in the possession of all who love the Jews—of all who love the Scripture of both Testaments.

Perfectly free from the dogmatic tone which has sometimes repelled the timid inquirer into such subjects as are here treated on, the respected author reasons with us in the spirit of a brother beloved, who, brought up in the school of Judaism, has been brought out into the liberty of the Gospel; and now, in language simple and earnest, shows how Jewish observances foreshadowed Gospel verities, and how Gospel verities are illustrated by Jewish antetypes. As we read, our pity is excited for those our elders in the family who sit down unblest beneath the shadow until it melts away into the gloom of eternity, and will not hail the beam which has risen over the Gentile world; and we wonder that any on whom that beam has fallen can look with indifference on the Jew, or rest in a very slight acquaintance with his history, his typology, or his future.

Let none suppose that this is merely a book to elucidate the tabernacle—the Golden Lamp—the ark or the altar of the former dispensation. Every page speaks to the heart—appeals to the senses—exalts the Saviour—and stimulates the Christian. It will not offend—it ought to conciliate the Jew: we believe it is one link in the golden chain by which Christians are to be drawn nearer to the Saviour, and intelligent Israelites attracted to the Cross. Every missionary should study it; and all who desire the glory of the Saviour should promote its circulation.

Our Missions.

BAPTISM OF ABRAHAM WEISS, AT LIVERPOOL ROAD CHAPEL.

THE following account is given to us by the Rev. John Wilkinson, in a letter to the Secretary:—

You will remember my mentioning to you, in a recent communication, the case of a young Israelite under Christian instruction, in the sincerity of whose religious inquiries I had the greatest confidence. He was committed to my care some six or eight months ago. On making a few inquiries as to his personal history, as well as to the present state of his mind religiously, I found him to be a native of Austrian Poland; that he had been in England about four years, the principal part of which had been spent in London as an assistant in various Jewish hairdressers' shops; that he had occasionally listened to the preaching of the Gospel in different Christian sanctuaries; that he had commenced reading the New Testament, and had even left his bed in the night in order that he might peruse its pages unobserved by his Jewish employer; that, when the secret was disclosed, his master dismissed him, declaring that he would not have a "*meshummed*" (apostate) in his service; and that then he resolved, the Lord helping him, to know the truth and to embrace it, cost him what it might. In this spirit he found his way to my house, and entered upon a course of instruction, which has had frequent interruptions on my part, on account of my journeys into the provinces, but am happy to say he was not neglected, for my good friend and brother Samson took charge of him during my absence. My heart has often been cheered and my spirit refreshed whilst expounding the Scriptures and witnessing the progress of Divine truth both on his mind and heart. I regularly closed our interview with prayer, and latterly induced him to engage in that holy exercise before leaving my study, which practice he has continued to the present time. God, in His infinite mercy, having enabled him to trust in the atoning sacrifice of Christ for salvation, he earnestly desired Christian baptism, for which I made arrangements; and, on Tuesday evening, the 29th ult., admitted him a member of the Christian Church by publicly administering the rite of baptism. The service was held in the Liverpool-road Wesleyan chapel, Islington, where a large congregation was assembled to witness the ceremony. The Rev. John Hartley, one of the ministers, announced the hymn commencing "Hail, thou once despised Jesus;" he then offered prayer, and read a portion of the eighth chapter of the Acts. After second singing, I preached a short sermon, and then read to the

congregation a condensed account of his personal history as relating to the way in which God had led him to a knowledge of "the truth as it is in Jesus." That account was as follows:—

"I am a native of Austria-Poland, and in the days of my boyhood had just those impressions of Christianity which my Jewish training and the superstitions and idolatries of the Church of Rome would naturally inspire. To have me placed where, as they supposed, I should be less exposed to the proselytising efforts of the papists, my parents sent me twenty-eight miles from home, and apprenticed me to a hairdresser. Having served my time of five years, I returned home, and was soon required by the government to serve in the army, but my dear mother had rather I would leave my home and country. I accordingly left home, and obtained my first situation in Breslau, but did not remain a long time, in consequence of my master—a professing Christian—requiring me to work on my Sabbath-day. Having no passport, I was obliged to pass on to Hamburg, where I found some fellow-countrymen, who advised me to go to England; but, at the same time, warned me against the missionaries who seek to convert the Jews to Christianity. By the kind providence of God I arrived in England in the year 1853. I obtained my first situation in Birmingham, and kept it six months. My next was here in London. Whilst having a walk one Sunday afternoon, a countryman of mine—a converted Israelite—met me and accosted me in the following manner: 'Oh! are you come to England? will you come home with me, I have something to tell you?' I went with him directly to his house, he then began to talk to me about Christianity, and explained to me that Jesus of Nazareth was the Messiah for the Jews. I visited him on several occasions, and by his advice began to listen to the preaching of the Gospel in different Christian sanctuaries. Having heard and profited to some extent by the preaching of the Revs. R. H. Herschell, W. Landels, J. Rattenbury, and Dr. Weir, the last-mentioned minister sent me to the office of the 'British Society,' and Mr. Yonge, the secretary, commended me to the care of the Rev. John Wilkinson, who has kindly instructed me in Christianity during the last six or eight months. He directed my attention specially to the fifty-third chapter of Isaiah, and very often, when sitting in my room after I had left my kind

teacher, I thought over the words, 'He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.' This and other passages gave me trouble and anguish of spirit, but I soon found that the New Testament was the key, and the only key that could unlock the treasures of the Old. I was soon convinced of one important truth, 'that the despised Nazarene is indeed the Messiah;' but another and more important truth, which none but the Holy Spirit can demonstrate to the heart of the believer, 'that this same Jesus is my personal Saviour,' has since become my happy experience. To remove the prejudices of a Jew, and to give him saving faith in the Lord Jesus Christ, amounts to a miracle—it is the power of God that accomplishes the work. And now I rejoice to tell of the Saviour's love to me, the chief of sinners, and to speak of the mercy of God in bringing another of His ancient people out of the darkness and bondage of Judaism, into the marvellous light and glorious liberty of the children of God.

I feel concerned for my family connexions and for my brethren generally, especially for those in my native country—Austria-Poland—for they have no Philip to say to them, 'We have found Him of whom Moses in the law, and the prophets did write, Jesus of Naza-

reth, the son of Joseph,' neither have they any one to ask them, when they open the Bible, 'Understandest thou what thou readest?'

May the Lord help me by His grace to adorn my Christian profession, by 'showing forth the praises of Him who hath called me out of darkness into His marvellous light.' "

Having read the above statement, I then proposed to the candidate the usual questions, to which he rendered satisfactory replies.

I then at once baptised him, and engaged in prayer, after which the Rev. John Hartley gave a most appropriate address, couched in sentiments as kind as they were truly Christian. The congregation then sung "The God of Abraham praise," and Mr. Hartley closed with prayer this very solemn and impressive service.

The young man is very industrious, and God is blessing him in his honest toil, but though the day is fully occupied in business, and he lives at a considerable distance from me, he comes to me frequently still for further instruction in the Word of God, and to join in mutual prayer. He has already distributed a goodly number of tracts among his brethren, and has frequently testified to them his faith in the Messiahship of Jesus. May the Lord preserve him by His grace unto life eternal!

BORDEAUX.

MR. FRANKEL gives the gratifying intelligence of a united prayer meeting on behalf of Israel, although we regret that some professedly Christian ministers have declined to favour the movement:

You will be pleased to hear that last Monday we had a very interesting public meeting, on behalf of the Jews. From the first it has been my endeavour to interest and invite all that love the Lord Jesus Christ, to unite their prayers with ours in supplicating the Divine blessing on the Jewish Mission.

The use of the Evangelical Chapel had been cheerfully offered from the first; but we were anxious to hold the meeting on neutral grounds; but as we did not succeed with the four pastors of the national Church, we gladly availed ourselves of the offer. The two prominent features of the meeting were, the devotional spirit in which it was conducted, and its catholicity. Besides myself, the following gentlemen took

part in the proceedings of the evening:—the President and Secretary of the Committee (members of the national Church); Mr. Frossard (English clergyman); the German minister (Lutheran); Pastor Bost, père (Baptist); Bost, fils, and Faure (Free Church). I hope the deep impression produced will not easily be effaced.

In a recent journal, Mr. Frankel writes:—

The last few weeks I have been very much tried and harassed in my work. It is no easy matter to gain access amongst the respectable Jews here; they are wrapt up in business, and in schemes of money-making. The little leisure time they find is devoted to

pleasure. With a great deal of perseverance, I have succeeded in forming a friendly acquaintance with a few of that class; I was, therefore, much grieved to lose two of these families, both under very distressing circumstances. One family is completely broken up, the father having become mentally deranged. Another was taken up in the synagogue, and marched off to prison, as an enemy to the present government, he having expressed his views rather freely about the late attempt on the life of the Emperor.

Mlle. C— has also caused me a great deal of anxiety. As I mentioned in a former journal, she is trying to sell off her business, and leave this, her native place, immediately after her baptism. Having mentioned the subject to an old acquaintance, a Roman Catholic lady, she at once communicated the fact to a priest, and they are using every effort to persuade her to renounce the world, and enter a convent, or at least to become a member of the Catholic Church. I trust, however, that grace and strength will be imparted to her from on high, to withstand the temptations that now surround her, and to resolve to know nothing among men, save Christ and Him crucified.

I have, however, met with several incidents, which have cheered and encouraged me. Several months ago, I became acquainted with a learned Russian Jew, who has officiated as rabbi to the Russian prisoners in Algiers. Like the majority of his countrymen, he believed the Talmud to be the product of Divine inspiration. I endeavoured to convince him to the contrary, by pointing out to him passages of the Talmud which are in direct opposition to the received word of God, the law and the prophets. This he evaded by saying that the mission of the Talmud was to expound, and even to rectify, the written word of God; and as its inspiration is of later date, its authority was of higher importance than that of the Bible. Finding that I was wasting my time in controversy and in empty arguments, without any prospect of gaining his attention to the one thing needful, I asked him to allow me to state my views quietly and uninterruptedly, and that I would, on my part, pay every attention to any objection he might have to raise in reply. He listened to my statement very patiently; but on my next visit he refused to renew the subject, and I did not see him again for some time. Meeting him one day, he

said that he was quite ready to give up the Talmud, if I would give up the New Testament, both being additions to the Old Testament. I replied, that before giving up the Talmud, and receiving the New Testament, I had well examined their respective claims, and tested their truth by the Old Testament Scriptures, and that it would be wrong on his part to reject the New Testament without having examined or even read it. To my surprise he pulled out a New Testament, and showed me that he had read through the Gospels, and some of the Epistles. He asked me to renew my visits, and at each interview we read and discussed a portion of the Old and New Testament. He is still rather hostile to Christianity; but for a rabbinical Jew to express his doubts with regard to the Talmud, to read the New Testament and compare it with the Old, is a cheering fact, and encourages the hope that, with the Divine blessing, he may one day find that truth "worthy of all acceptance, that Christ Jesus came into the world to save sinners."

I can also speak hopefully of a young man who was an inveterate infidel when I first knew him, denying revelation and the existence of a future state; still he considered himself a good Jew, and was much surprised when I told him that I could not argue with him as a Jew, because he had no faith either in ancient or modern Judaism; that I could only regard him as a heathen, and as such I would make use of arguments drawn from natural religion to prove the immortality of the soul, and the necessity of a Divine revelation. This interview left a deep impression on his mind; for the first time in his life he began to think seriously, and to feel that if there be reward and punishment in the world to come, then the mere fact of his being born a Jew would not be sufficient to procure him a title for heaven. He has now completely renounced his infidel notions, and as I have to make a Jew of him before I can persuade him to become a Christian, I am content for the present to let him read only the Old Testament; to point out to him how the law was a type of things to come; to explain to him, from the prophets, the object of Messiah's mission, and the predicted period for His appearance; and hope soon to be able to convince him that Jesus was the antetype of the law, and that He accomplished all that the prophets have written concerning Him.

CONTRIBUTIONS IN AID OF THE SOCIETY

From October 24th, 1857, to January 21st, 1858.

SUBSCRIPTIONS & DONATIONS.

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|--------------------------------|-----|----|----|--------------------------------|----|-----|----|---------------------------------|-----|----|-----|
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| Gregory, Mrs. | 0 | 10 | 0 | " ation Chapel .. | 1 | 8 | 1 | Poole | 3 | 13 | 0 |
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| W. C. A., thank offering for | 1 | 0 | 0 | Holywell | 10 | 15 | 0 | Wellington | 1 | 13 | 4 |
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| conversation of a son | 1 | 0 | 0 | Islington | 17 | 16 | 0 | Westminster Chapel | 2 | 4 | 6 |
| Weightman, Mrs. | 0 | 10 | 0 | Irvine | 6 | 0 | 0 | Whitchurch | 2 | 10 | 9 |
| Wollaston, F. L., Esq. | 10 | 0 | 0 | Kensington | 3 | 0 | 0 | Whitham | 3 | 3 | 0 |
| Young Ladies at School, | 0 | 5 | 0 | Kettering | 0 | 16 | 6 | " Mr. Lake | 0 | 3 | 8 |
| Folkstone | 0 | 5 | 0 | " Boys of 1st Class | 0 | 16 | 6 | Widow | 3 | 13 | 9 |
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| Alawick | 2 | 12 | 0 | Kingstown | 4 | 14 | 6 | Wolverhampton | 3 | 12 | 0 |
| | | | | Leeds | 16 | 1 | 10 | Worcester | 0 | 13 | 0 |
| | | | | | | | | Wycliffe Chapel | 1 | 0 | 7 |

Notice.

TO TREASURERS, SECRETARIES, AND COLLECTORS.

THE Annual Accounts of the Society will be closed on the 31st of March. Our Friends are earnestly and respectfully requested to gather in their contributions as early and as extensively as possible, and to remit the amounts on or before that day, accompanied by lists of office-bearers and contributors, as they should appear in the Report, and as concisely as may be, to save expense. All remittances to be made payable to Mr. George Yonge; if by Post Office Order, at the Chief Office, St. Martin's-le-Grand.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No 1, Crescent-place, Blackfriars, on Wednesday Evening, February 17, at 7 o'clock. The meeting is open to all friends of Israel.

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The Jewish Herald,

AND

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OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 147.]

MARCH 1, 1858.

[Price 1d.]

Contents.

| | PAGE | | PAGE | | PAGE |
|--|------|--------------------------------|------|-------------------|------|
| "Let Jerusalem come into your mind" | 33 | Judaism and Christianity | 39 | Tangiers | 45 |
| Correspondence | 35 | Notice of Books | 42 | London | 47 |
| | | Our Missions: | | Notices, &c. | 48 |
| | | Wurtemberg | 44 | | |

"Let Jerusalem come into your mind." (Jer. li. 50.)

THESE words addressed to the Jews in the land of their captivity, were never intended to glide into oblivion on the waters of Chebar. They find a response in the devout affections of the Jew of every clime, and entwine themselves with the tenderest sympathies of the Christian heart, as recalling the ministry, the sufferings, and the victories of our beloved Saviour, in that now desecrated city.

If anything can detract from the devout homage of the believing heart amidst these memories, it is the idolatrous sanctity which has been attached to sites or relics supposed to be connected with the evangelic records. Popery has thus disturbed the simplicity of truth and nature, instead of leaving the traveller to wend his way in solitary musings from Bethany to Olivet, from Olivet to "dark Gethsemane," and across the brook Kidron to the vicinity of the place outside the gate of the city, which was "called Calvary." Much of the delusion of "holy places" has been dissipated by the researches of modern travellers, while the Holy Land remains to tell its tale of woe, and to inspire our hopes of brighter, better days for the children of Zion.

The following extract from a foreign journal deserves attention, as it indicates an attempt to revive the imposture above referred to, and as it presents the extraordinary attempt of a corrupt Church to seduce the Jew to that which, since the discipline of Babylon, has been as "an abominable thing" in Jewish esteem. "A letter from Jerusalem, in the *Univers*, mentions a fact which is of considerable interest to archaeologists:—'A converted Jew, named Ratisbonne, has purchased a portion of the palace of Pontius Pilate, with the intention of building on it a house for the order

of the Daughters of Sion, of which he is one of the founders. The site purchased, which is covered with ruins, lies opposite the Turkish barracks and the palace of the governor, and is about 100 feet long by from 100 to 120 feet wide. The ruins are of Arab buildings, but beneath them are others of constructions that existed in the time of Herod. Among these latter are several vaults, four cisterns (one of the latter cut in the solid rock and of large size, being evidently of extreme antiquity), and, what is most remarkable of all, part of what is known as 'Pilate's Arch,' or the 'Arcade of the Ecce Homo,' a name given to it not only by Roman Catholics, but by all Christians. At this arch it was that Pilate presented the Saviour to the Jews after the scourging. As this structure is completely covered with plaster, and surmounted by an ignoble Arab construction, occupied by a dervish, it is only on a close examination that its great antiquity can be discovered. Some travellers pretend, indeed, that it is Christian credulity alone which causes it to be regarded as Pilate's Arch; but not only is it known to be so from immemorial tradition, but the large blocks of stone of which it is formed, and the style of the architecture, permit no doubt of the fact to be entertained. The blocks are similar to those which are to be found in the buildings of the time of Herod now existing in Jerusalem, and the ornamentation, which is simple, is in the same style also. In the immediate vicinity of the ruins is the sanctuary erected on the precise spot on which Christ was scourged, the spot on which He was forced to carry the cross, and that on which stood the palace of Herod the tetrarch. The sum paid by M. Ratisbonne for his purchase is 42,000*f*. It is more than the intrinsic value of the ground; but in this country, in spite of the Hatti-humayoun, all obstacles are thrown in the way of foreigners who desire to purchase land, and such obstacles can only be overcome by means of bribes. The palace of Pilate, in which so many scenes in the passion of our Lord took place, was at one time converted into a sanctuary by the Christians; but it is now, with the exception of that portion bought by M. Ratisbonne, in the hands of Mussulmans, and they have established in it barracks, stables, and a convent of dervishes. Of the 'Daughters of Sion' seven have for the last twenty months been in Palestine, and during that time they have taken charge of seven or eight orphans. The special object of the order is to labour for the conversion of Jewish females to Christianity; but on removing to Jerusalem the sisters will confine themselves principally to founding a house of prayer and expiation, the task of making proselytes amongst the Jews being peculiarly difficult in this country, where they demanded that the blood of the Saviour should be 'on them and their children.'

Thus does Rome, obedient to her mission, track the footsteps of the faithful missionary, and seek to substitute the crucifix for the cross, and the worship of Mary for the devotion which, bowing before an unseen Saviour, says to Him, "My Lord and my God."

Oh for the exhibition, there and everywhere, of the truth in all its simplicity! of Christianity, in all the energy of love, by those who call Jesus Lord, and whose heart's desire is to win back to Him those whom unbelief and prejudice have long estranged!

Oh Christians! "let Jerusalem come into your minds," and seek more earnestly the diffusion of the Holy Spirit's influence among those who pray for her peace, and the pouring out of that Spirit on those who yet lie in the valley of vision—"in whom there is no breath."

Correspondence.

DISINTERESTED JEWISH BENEVOLENCE.

MR. DAVIDSON has favoured us with the following narrative, the truthfulness of which he attests.

TO THE EDITOR OF THE "JEWISH HERALD."

DEAR SIR,—Should you find the following relation of facts sufficiently interesting for the friends of Israel, and the remarks thereby suggested judicious, I shall feel obliged to you for inserting the same in your valuable periodical.

There was a time when an apostate Christian Church held out to the Jews, not the Gospel of the grace of God, not that good-will towards men which is the first-fruits of this heavenly dispensation, which the Jewish apostles and disciples of Christ had delivered to them, at the risk of all their earthly enjoyments, their temporal necessities, and even their lives, but unabating hatred and unrelenting persecutions,—the torture, the sword, the stake. Ever set as the mark for their poisonous and fiery darts, no wonder that the real nature and disposition of the Jews was, and throughout centuries remained, a perfect mystery; as, in that very Christendom in the midst of which they were dispersed, they lived secluded, and what could be known of them was when they left their retreat to go out for prey among their deadly enemies.

Their real character has become more apparent within the present century, when Christians, animated by a holy zeal, out of gratitude for a salvation freely received, have formed themselves into societies for the purpose of sending back the Gospel of peace to the descendants of those who had been the instruments, in the hands of God, to proffer it to the sinners from among the Gentiles; and though their success hitherto may be said to have been but partial (as, indeed, it is among the Gentiles themselves), their exertions have certainly done this much—that they have gained the confidence of the Jews as regards the good intentions of Christians. In proportion as the New Testament is read by them (which, I am thankful to be able to state, is to no small extent in our day), they perceive the Author of the Christian institution to breathe only *love*, and by the same love they estimate those who are His followers in spirit and in truth. The Jew no longer dreads intercourse with Christians, and his character has already, to some extent, become transparent. He has been found to possess not only human, but also *humane* feelings in a very high degree,* and—to say nothing of his tender affections in his family circle, which is extended to the remotest branch of it, and his exemplary charity to the poor,—his sympathy in the sufferings and misery of others oversteps the bounds set by religious prejudice in the Gentile world; a sympathy only surpassed by those Christians in whose hearts the love of God has been shed abroad, whereby they are enabled to "do good to all men." When thus, therefore, comparing *natural* man with *natural*, and such qualities are found well-attested to be pre-eminently inherent in the generality of the Jews,—who can doubt but that these qualities are the remaining, still-lingering

* Witness the anxiety of those keen-sighted men, the citizens of London, and their indefatigableness for the removal of the Jewish disabilities. What must their estimate be of their Jewish fellow-citizens?

principle or offspring of the fatness of that good olive-tree from which they, as the natural branches, have been cut off through unbelief?

No one, of course, can reasonably expect that such benevolence or generosity would be extended on the part of the Jews towards any one who has separated from their communion, and especially who has embraced Christ, rather than bitter animosity and persecution. This is true in general; but, in justice, I must say, that in the course of my late travels, I have met with many remarkable exceptions. My object in these lines is to give only the following very striking, well-attested facts, which have transpired here, most of the parties connected therewith being yet living witnesses.

A few days after my arrival here, I was introduced to the Rev. B. Jacobi, minister of St. George's Hospital Church, as to an orthodox clergyman, highly esteemed for his piety and humble Christian walk and conversation, being besides also a son of Abraham according to the flesh. The cordial reception I met with, his holy conversation and evidently deeply-rooted love for his nation, exceeded even my expectation. On a subsequent visit, I learned that he had been received into the Church by baptism when a little boy, with some members of his family; and the history, as he gave it me himself, with some circumstances connected therewith, related to me by friends in this place, is as follows:

Mr. Jacobi, the father of the Rev. B. Jacobi, orthodox in his Jewish creed, as were also his whole family, had been a resident of Stolpe, in Pomerania, where he carried on business for several years. Reverse of circumstances induced him to go to London, with the intention to have his family join him as soon as he succeeded in getting the necessary preparations for their reception. Mrs. J., being left behind with five young children—four girls and one boy—removed, in the meantime, to Elbing, where she had several relatives, in the expectation of finding there those consolations which her desolate and difficult situation required. These she realised, indeed, but not in the manner she had expected. Divine Providence led her into the acquaintance of an evangelical minister of the place, who preached to her Christ and Him crucified. She could not long resist the power of truth impressed upon her heart and conscience, and she determined to make a public confession of her faith in the newly-found Saviour, and was baptised, with *four* of her children; for Bertha, the eldest daughter, though only twelve years of age, stoutly withstood all persuasion to embrace Christ, expressing her firm belief that she could find sufficient consolation in the faith of her fathers. Of all this Mr. J., in London, was left in perfect ignorance by his wife, who had determined not to consult with flesh and blood.

Mr. J. having, in the meantime, arranged his business in London, and made the necessary preparations, sent for his family to Elbing. The reader will naturally expect a melancholy meeting of these two parties of opposite faith, or a rejection altogether on the part of the husband of the wife who had thus, unknown to him, plunged herself and his dear children into irremediable destruction. But that meeting was of entirely an opposite character; for the same Providence and grace that had led his wife into the arms of a merciful Saviour unknown to her husband, had done the same in London to the latter, unknown to his wife. It was through the medium of Mr. Steven and some of the earliest friends of the British and Foreign Bible Society, that Mr. J. had learned and embraced Christ, a few months before the arrival of his family.

Thus providentially led together, renewed in heart and mind, this family (except Bertha) continued happily in Christian communion during somewhat more than two years, when it pleased the Lord to call Mr. J. hence to the everlasting mansions prepared by His Saviour for all those who put their trust in Him.

Mrs. Jacobi, thus left in a foreign country with five children and without prospect of permanent means to maintain and educate them, saw herself necessitated to return to Germany; and, wearied out by long journeys, with her means almost exhausted, she finally settled down at Königsberg, in East-Prussia, where she had neither relative nor friend, doubtless so directed by Divine Providence, to try her faith, and make the presence and power of God on her behalf more evident to her own soul. She also had recourse to the one inadequate resource of livelihood left for helpless females in most countries,—that of needlework,—and advertised in the papers for herself: “*A widow and her daughters, anxious to take in all manner of needlework, both for shops and private families.*”

Mrs. Warschauer, at present an aged widow of a rich Jewish banker, answered Mrs. J.’s advertisement in very kind terms, and offered her the required employment, with very liberal remuneration. Mrs. J. seems to have made a deep impression upon this universally benevolent lady, on account of the openness and candour with which she represented both her history and the faith she had adopted, to one who is still a member of the synagogue, without fear of thereby impairing the very interest she so anxiously sought to gain. If we admire here the constancy of the Christian under trial, supported by Divine grace, must we not equally admire the disposition of her of an opposite faith, who knew so to appreciate the this constancy as never to flinch in her benevolence and well-doing towards the friendless object? Yes, we cannot help admiring it; for it must be briefly stated here that this lady continued the almost entire support of this Christian family till happier vicissitudes of circumstances emancipated the object of her tender and truly maternal care.

Besides the subsistence and necessary comforts of this family, the next object of Mrs. Warschauer’s solicitude was the boy Jacobi, the youngest of the children, the present Rev. Mr. Jacobi. She had him placed in a respectable Christian school of this city, at her own expense; and being as judicious as charitable, she took care that the progress of the child should be watched over. It is worthy of notice that it was an *official of the synagogue* whom she finally commissioned to inquire into the progress and natural capabilities of the *Christian* schoolboy. The report returned proving satisfactory, she had him removed to Franke’s institution at Halle, whence he entered the famous university of that city. But Mr. Jacobi chose the study of theology, in order to enter the Christian ministry. Could Mrs. Warschauer approve of this? Yes, she did approve of it, and supported him single-handed throughout his college career, till he obtained the present living in the Lutheran Church.

In the mean time it pleased the Lord to call Mrs. Jacobi to her eternal home, and the three younger daughters became very respectably married. Bertha alone, in consequence of ill-health, remained single, still chiefly supported by Mrs. Warschauer, and partly also by a charitable Jewish lady, a Mrs. Pollack. But it came to pass that, in process of time, the Lord visited Bertha also with His grace, through the medium of Mr. Bergfeldt, at that time employed in these parts of Prussia by the London Society.

In her we meet with a miniature picture of a Saul of Tarsus converted into an apostle Paul. We have noticed above her scrupulous adherence to the religion of her fathers in the twelfth year of her age. She was honest to her principles; the example of neither father, mother, sisters nor brother had any influence upon her blindly to follow their footsteps, and she zealously rejected Christ as long as she did not know Him. But no sooner was she met by Divine light and grace, in her thirty-fifth year, so as to behold His excellency in all the efficacy of His work and pardoning love, than the same zeal became redoubled a thousand-fold in the self-denying service, and to the praise of Him who bought her with the price of His precious blood.

Bertha, named in baptism *Maria*, though weak and suffering in body, devoted the remainder of her strength in well-doing, and this chiefly among the female portion of her nation. She sought out the poor and the suffering, in order to minister to their wants, and read to them, supplying them with the Holy Scriptures and religious tracts, ever seeking to set Christ before them in all the attractions He had to her own soul. She sought out the benevolent Christians of the place, found her way to the most respectable, and induced them to assist her in her labour of love. A certain Mrs. Friedman, a converted Jewish lady, was her chief stay in her missionary endeavours; and what this lady and other Christian friends could not effect, for want of sufficient means, she sought to effect through the medium of benevolent Jews, and even through the Rabbi of the place himself;* for her hands were always full, there generally being here a great influx of Jews from the Russian frontiers, many of whom arrive under very distressing circumstances. The Rabbi's house was ever open to her, and he never let her go empty away, but generally laden with such things as might be conducive to the comfort of her distressed pensioners. It is reported as a well-known fact, that this pious Rabbi was once so touched by her holy zeal for her kinsmen according to the flesh, that he could not forbear confessing, "though no Meshumed shall ever enter heaven, you will certainly make the exception!"

Bertha was well known both to the friends and foes of Christ in this place, but all, with very few exceptions, respected and admired her, for so did she let her light shine before the world. Mr. Tartakover, the present worthy missionary here to the Jews, employed by the London Society, speaks of Bertha with the highest admiration, and her memory is endeared to him. Among others, he told me that, when he at one time established here an institution or refuge for Jewish inquirers and converts, she from the first became almost a daily attendant, in order to minister to the wants and comforts of the inmates: in a word, she was a mother to them, and even kept up a paper correspondence with such who had left, to advise, admonish, and stimulate them to faithful perseverance in their Christian profession.

But it may be asked, what was the course of her two Jewish supporters, Mrs. Warschauer and Mrs. Pollack? From what is already known of the amiable character of the former, one would hardly any longer wonder at her constancy in affording Bertha the same support after as she did before her conversion; but Mrs. Pollack was of a sternly orthodox mind, and less tolerant in her religious views. Bertha's conversion so annoyed

* The Rev. Dr. Jacob Hersch Meklenburg, the present Chief Rabbi of East Prussia, respected for his piety and erudition.

her that, as often as she met her in the street she spat on the ground, and passed on to the opposite side of the street; yet never did she withdraw her stated allowance to the day of Bertha's death, when she rested from her labours, and her works did follow her.

A deeper insight into the genuineness of the disposition and mind of Mrs. Warschauer, the heroine of our story, will be obtained from the following correspondence.

Maudlin, one of the Rev. Mr. Jacobi's sisters, married at Stockholm, in a letter to him writes, among other things:—"Go to Mme. Warschauer, give her my best love, and tell her that it is still my inmost wish to have the opportunity granted me once more before my death to kiss that hand which has done so much for our deceased mother and ourselves." Mr. Jacobi inclosed her letter in a note to the following effect:—"Honoured Madam,—One of the sages of antiquity says that there is no greater duty than that of gratitude. From the inclosed letter from my sister Maudlin, you will be pleased to see, how, at a far distance, she still thinks of you with inmost love and gratitude. Myself also, on my part, will never cease to be mindful of the many and disinterested acts of kindness which you have so richly bestowed upon me, my deceased mother, and all my sisters. May the Lord recompense you, and those belonging to you, with rich blessings from on high and much peace in your house and heart," &c.

In reply to the above, Mrs. Warschauer writes:—"Dear and Rev. Sir,—My cordial thanks for your good sister Maudlin's letter. It does my heart good to know that she is still mindful in such filial affection and gratitude for the little favours which she has received from me during her abode in Königsberg. The same, dear and rev. sir, I must say of you also. But let God have the glory, who has chosen me as the weak instrument to place you in your present honourable position. That which I have done has fallen upon good ground, and this causes me true joy of heart, for which I desire to give God the praise, who remain your's, &c., Rebeka Warschauer."

Mrs. Warschauer is still in the land of the living, much beloved and highly esteemed both by Jews and Gentiles of Königsberg, all alike praying God to grant her length of days. We cordially join in their prayers, and add, that she may be endowed with the knowledge of Jesus Christ, the Son of God, the King of Israel, to the present and everlasting salvation of her immortal soul. Believe me, Dear Sir, to remain,

Your's faithfully,

B. DAVIDSON.

Judaism and Christianity.

No. III.

JUDAISM holds, and holds truly, that a new covenant would be made with the house of Israel and with the house of Judah. The Scriptures to which Judaism restricts itself are thus described by the Jewish writers of the Christian Scriptures: "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me," that is the Messiah. It is presumed that when the Psalmist says, in the 25th Psalm, "The secret of the Lord is with them that fear Him, and to them He will show His covenant," he means something else than

that which was given to Moses. And when, in the 89th Psalm, it was said, "I have found David my servant, with my holy oil have I anointed him. * * * My covenant will I not break, nor alter the thing that is gone out of my mouth;" and when David, in his last words, says, "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire" (2 Sam. xxiii. 5): this also refers to another covenant than that of Moses. In the prophet Isaiah, we have frequent reference to a covenant yet future. In the 55th chapter, God says, "Incline your ear unto me and hear, and I will make an everlasting covenant with you, even the sure mercies of David." In the 42nd chapter, which describes the Messiah as one who will not break the bruised reed, nor quench the smoking flax, it says, at the 8th verse, "I will give thee for a covenant of the people, for a light of the Gentiles." So again, in the 49th chapter. But the formal statement of the new covenant, with its distinction from the covenant of Moses, is clearly given in Jer. xxxi. 31: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: (mind!) not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband to them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and remember their sin no more." Now as Christians, in common with the Jews, hold that the Scriptures of Moses, and the Psalms, and the prophets cannot be broken, they of course hold the certainty and truth of this new covenant. The covenant of Moses is, indeed, spoken of as if it was to last for ever. Thus, in Jer. xxxiii. 17, it is said, "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the Priests and Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the Priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David, my servant, and the Levites that minister unto me." If there be apparent contradiction here, as it occurs in the Scriptures that Judaism holds, it is for it to explain if it can. There cannot, in fact, be contradiction; and yet if Judaism be right in holding nothing but Moses and the prophets, facts do seem to contradict, for does not David now want a son to sit upon his throne? Do not the priests, the Levites, want a man to offer burnt offerings? Go through it all, and see how facts contradict. But the Jewish writers of the Christian Scriptures explain it. Yea, the Prophets themselves explain it, and the Psalms, as these Jewish writers of the Christian Scriptures show; and if theirs be not the

explanation, Judaism offers no other, unless it be that God has gone from his engagement because of the wickedness of the people—when God Himself instances His covenant with day and night, which was to abide notwithstanding the wickedness of men. Amongst the writings of the Jews who wrote the Christian Scriptures, there is an Epistle to the Hebrews—observe, an Epistle from a Jew, addressed to Jews, and explaining things by the help of those Scriptures which are held by Judaism, namely, Moses and the Prophets. The writer refers to the 110th Psalm. In this Psalm it is written by David: “The Lord said unto my Lord, sit thou at my right hand till I shall make thine enemies thy footstool.” And the writer says that henceforth, from the time the Messiah took that place, He is expecting until His enemies be made His footstool; so that David cannot want a man while there is that one, even the Messiah, at the right hand of God. And then again, in the same Psalm, it is said to the Messiah, “The Lord hath sworn and will not repent; thou art a Priest for ever, after the order of Melchisedec.” Then the writer reasons that the Messiah, being of the seed of David, He could not be of the tribe of Levi; that consequently there is a change of the priesthood, and if of the priesthood, also of the dispensation or covenant. This seems to approach the truth; but it may be said, how is the perpetual engagement to Levi fulfilled? There are many answers to this. One is, that the term “for ever” is sometimes used for all the time that a dispensation shall last, until the succeeding one be introduced, and which is the perfection of that which went before. So Zion was to be God’s dwelling-place for ever. If there be not a spiritual Zion now, into which the literal one merged, then again is it an apparent contradiction, which those that hold only to Moses and the Prophets must solve; the Christian Scriptures do solve it (Heb. xii.). In Isaiah lxi., which begins with the words of the Messiah, “The Spirit of the Lord God is upon me, because the Lord hath anointed me,” the Prophet says of all the people of God in the days of the Messiah: “But ye shall be named the priests of the Lord; men shall call you the ministers of our God.” Now it is evident that the greater includes the less, and so just as David’s reign resolved itself into the reign of the Messiah, so the service of the Levites resolves itself into the priesthood of the Messiah; and the tribe of Levi, in common with all Israel, are the priests of the Most High, so far as they come under the reign of the Messiah. But for the forfeiture of Israel, and from the first, God said (Ex. xix. 6), “And ye shall be unto me a kingdom of priests, and an holy nation.” Instead of this, God claimed the first born of every family—then He took the Levites instead, who had no inheritance in the land—God was their inheritance. They were to serve as between the people and God, and to be supported by the people. This was to continue while the covenant of Moses continued.

But when God said He would make a new covenant, He made the first by implication old. Now, that which decayeth and waxeth old is ready to vanish away. When this Epistle was written the destruction of Jerusalem was nigh at hand. Until that event, not only did the Jews who held to Moses and the Prophets alone observe the institutions of Moses, but those Jews also who held with the Scriptures of the Christian Jews; but when the Temple and Jewish state were destroyed, it was no longer possible to do it, and the former covenant failed, although the Jews that held to Moses and the prophets were very zealous, and went about to establish

their own righteousness by means of the law; and if the Scriptures of the Christian Jews be not true, and do not give the solution in reference to the law of Moses and the prophets, they who hold to nothing but these should shew the Gentiles, who believe in these Scriptures of the Christian Jews, a better way.

The abiding character of the covenant of the Messiah and the temporary one of that of Moses are presented in various ways, in the writings of the Christian Jews; as, for instance, it is held that the covenant with Abraham was not set aside by the covenant of Moses. How could it be? That this covenant with Abraham respecting his seed, namely, the Messiah, and all nations being blessed in Him—that this is as the germ, as the seed, while the truth, as given in the prophets respecting the Messiah, and as unfolded in the writings of the Christian Jews, is the full development—the full growth of divine truth. So that the beginning and end of things coincide, while those who lived while the law of Moses could have fulfilment are found to speak of another covenant—a more spiritual one, which was all their salvation and all their desire.

Now, this matter of the new covenant is of unspeakable moment. The old covenant cannot have proper fulfilment. In the 36th of Ezekiel, where similar spiritual blessing is promised in the reign of the Son of David, that is, Messiah, the Lord says: "For all these things I will be enquired of by the house of Israel, to do it for them; Oh, house of Jacob, come and let us walk in the light of the Lord!"

Notice of Books.

Havelock: The Broad Stone of Honour. A Tribute of the Tongue and the Pen. By EDWIN PAXTON HOOD. London: John Snow, Paternoster Row.

"Yea, this is the crowning epitaph upon our departed general: 'He kept the faith.' We have seen it in every circumstance—on the battle-field, in the wreck, in the camp, in the idol temple, in the study, and in the siege, 'he kept the faith.' In an age especially sceptical, when the simple, child-like belief in great realities is almost dead, 'he kept the faith'—the beautiful, old-fashioned faith. In a profession especially licentious, where libertinism of creed and libertinism of life are chartered, 'he kept the faith.' In a country where all things live, and lie, and move in a perplexing mystery—amidst men who are born sophists—amidst social distinctions which mock humanity by their abomination, and religious usages which insult God by their blasphemy, 'he kept the faith;' and amidst insidious Brahmins, and cruel, wily Bengalese, and amidst the perils incident to a life passed in such anxiety and turbid toil, 'he stood fast in the faith.'"

"This gives him that exalted grandeur of character, which lifts him above the soldiers with whom it will be the fashion to compare him. Compare him with Marlborough and with Wellington, and his place seems small; compare his character with theirs, and he seems infinitely—and that is the only word to use—infinitely greater. He had none of the cupidity of the one; his deeds were not measured by the mere prudence which was the inspiring angel of the other. His fame has been so recently achieved, that he seems young—sixty-two years of age. His deeds have

been performed when the great generals whom history has immortalised were preparing to die. A thin, frail man, with nothing of the bluff soldier about him, you would have supposed that the first roar of the cannon would have separated soul and body; but the spirit, the dauntless and heroic spirit, overflowed the region he commanded. Nor can we doubt that his very superiority of character caused his death.

"Inferior men, who can think, and survey, but never feel, will last, when the sensitive spirit breaks down beneath the force and pressure of its own convictions. But to us he will seem, and to fame he will seem, ever young. Death sets the seal upon the man; hence from of old came the lesson—Call no man happy till he is dead. The last moment of life seals a man's reputation. How illustriously closed that evening! Amidst storm and lightning he made his transit to heaven, Elijah-like, in his chariot of fire. He left to earth his wasted body, tired by age, by toil, by watching, and drenching, and thirst, and famine. There, in future ages, on that soil, pilgrim feet shall turn reverently to the spot where the monumental marble shall lock within its gates all that the tomb can claim as its trophy. Meantime, 'I heard a voice from heaven saying to me—Write, Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' That grave needs but little to hallow it as a martyr's shrine. Rest, venerated body, rest! Rest, beautiful and beloved spirit, too! Rest, thou saintly soldier—"Behold, we count them happy which endure." Posterity will twine for thy memory the unfading palm; and history, with reverent finger, pause to notice where the descendant of the lion-hearted, heavenly-minded puritans fell on India's plains. But what is that to thee? Thou hast already entered on thine inheritance of 'glory, honour, immortality, and eternal life.' 'Henceforth, there is laid up for thee a crown of righteousness, that fadeth not away, reserved in heaven for thee.'

"Farewell! thou great heart. Rest, saintly Soldier; rest, Warrior; rest, Missionary, and Hero, and Warrior in one. Denied the jewelled sword, the triumphal arch, a grateful people might have awarded thee; thou hast "entered through the gates into the city." Denied the coronet, thou hast the crown—the fadeless and incorruptible crown.

And now, if that grave were less sacred, how then might we breathe the well-known epitaph of Collins:—

"How sleep the brave who sink to rest,
By all their country's wishes blest."

But not there. Illustrious victor, spared to bring relief to so many hearts, and to be the defender of so many lives; spared to vindicate the cause of Britain, and, infinitely higher, the cause of Christ; he was not spared to see the consummation of his toils, nor receive on earth the reward. He has been compared, and the comparison is faithful, to Moses; not like him in disobedience, but in the illustrious prospect illuminating the evening of the day; not to enter in, but to fight the good fight, and to see the end."

Thus closes this beautiful little volume, characteristic of its talented and pious author, and well adapted to subserve the great end he has in view, not to glorify the Christian hero, but to display the dignity and the energy of living Christianity amidst scenes most alien from its nature. We cannot but hope that not alone to Christian, but even to Jewish hearts, the life and death of this man of God, valiant for the truth, and self-devoted to his country, will present an attractive motive so to learn, and

so to love, Christ. We cordially recommend "The Broad Stone of Honour" to an early perusal and a wide diffusion.

Our Missions.

WURTEMBERG.

WE invite attention to the following facts, related by Mr. GOTTHEIL, and specially to the very judicious remarks with which he introduces them.

It is a fact not often realised by God's people and the church in general, yet nevertheless true, that it is the Lord himself who is carrying on the work of converting, and thus rescuing perishing sinners from the evil of their ways, and that He is carrying on this work unceasingly and without interruption. "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee, or I extend lovingkindness unto thee." We are apt to think, that because it pleases Him sometimes to employ human instrumentality towards carrying out His gracious purposes, He, as it were, cannot do without us, and that, unless we are at work, and see something done, as the result of this our work, God's work must needs be at a stand-still. Truly it is far otherwise! truly the Spirit of God is alive, and working among the children of men, and working out God's purposes. We sometimes feel its breathing, but we never know whence it comes and whither it goes. If we are privileged to be fellow workers with Him, it is not because He *needs* us, but because, in permitting us to act with Him, a blessing may accrue at the same time to our own souls; that, blessing we may be blessed; watering, we ourselves may be watered in our own souls; building up others, we may be built up on our own most holy faith. Oh, surely, God's "everlasting love" never wearies, never ceases, never yields up its workings in the soul, as long as it is day, all the time during the day of visitation, which is vouchsafed to a soul; and therefore, though we do not *see*, yet we ought to *believe* that the work of saving souls is not arrested. Oh, surely, were we able to uplift the veil, and see the hidden workings of that spirit of compassion and love, we should have reason to marvel, and occasion to mourn over our unbelief, and to praise the Lord for *all* His goodness towards the children of men.

I am led to these remarks by a striking,

and, at the same time, solemnising fact, which has lately come to my knowledge. A Jewish lady at S—, who had been hitherto living, as to outward things, in affluent circumstances, and very happily in her family relations, has lately been arrested in her thoughtless career—*thoughtless as regards her soul*—her life otherwise being irreproachable, to a desire to know the Lord her Saviour, and to seek peace in Him. It appears that she frequently cries to Him for peace and comfort, the want of which she feels sadly in her soul. She cries for light, and life, and peace, and knows that she can find those precious things only at her Saviour's mercy-seat. It appears that her husband, a very worldly minded man, is much distressed at all this, though not caring himself for anything in the way of religion, so long as his worldly objects and pursuits are gratified; yet he is in great distress whenever he hears his wife cry to Christ. This is a curious phenomenon, observable in a great many cases, evincing the enmity of the natural heart to all things that remind of Christ. The reason for it is easily found. *Christ's* name, in itself, is a rebuke to the careless and thoughtless sinner; an appeal to his conscience, mayhap accusing and excusing itself, but thereby all the more, though unwillingly, admitting guilt and sin. We read of the devils being moved to wrath at the mere mention of the name, or at the appearance of the person of Christ. And well they might; His very name, implying His threefold office as king, priest, and prophet, in itself was an accusation against them, rising up in judgment against them. We can fancy this wife's cries to the Saviour awakening the husband's conscience; but, unwilling to yield up his *world*, resolved to prefer the short-lived pleasures and gratifications it can offer,—not prepared to give up that for the riches set before him in the gospel, and for the eternal inheritance purchased for him by the King of Israel, he turns

a deaf ear to these things, and lulls his conscience asleep; he will hear of none of these things!

But with all this, how remarkable are God's works, how past finding out His ways! This poor distressed woman, awakened by God's good Spirit striving with her, is sought out in a way we never should have thought of. It was during an illness of hers that she was found. During that time, she made the acquaintance of a Christian lady, who failed not, as none should fail when occasion offers, to set before her the sinner's hope, as revealed in the gospel; to tell her of the peace that is to be found in the Prince of Peace; of the joy she had had under the cross, because He bore it with her who was suspended on the tree, for the sake of sins; of Him who can make darkness light, who can wipe away every tear from the eye, who can shed abroad His light in the heart. This work of love fails not to strike the heart touched already and wrought on by the Spirit; light engenders light; love calls forth love; the craving soul finds that it has found a sympathising heart, whither to go in the hour of distress. Oh, what a precious thing is Christian love! So precious, so palpable is it, that even those who are yet strangers to Christ are quick to discover it, ready to discern it, to acknowledge and admit its worth and value. Let them speak who have already tasted its sweetness; those who have already had grace to exercise this precious grace! And let now prayer be offered for this poor sister, of whom I have been speak-

ing. Her position is a perilous one in many respects. Access is not easy; her husband guards her jealously, thinking that the "fit" would pass away; her relatives taunt her with folly in embittering her life, when all might go well with her; and doubtless the Enemy within her is busy (as he is in every soul) to uproot the precious seed; perhaps the more violently busy, the nearer he sees Christ approaching to conquer and to put down all resistance; and the world without will not fail to do its part, to eradicate that which is foolishness in her eyes. And if we have no access to that poor sister, blessed be God that we have access to the Throne of Grace, where we can plead, and plead, and plead again, till the work for which we wrestle be achieved. Let us then be up and doing in this instance, and surely the Lord will conquer, and we shall have reason to rejoice and praise His power!

I have thought it might interest you to know of this case, and therefore mention it to you, being sure of your sympathy.

I have been busy this month, in some measure, with that Jewish friend whose case I mentioned to you some time ago. As yet I see no progress, but continue to struggle onward, looking up to the Lord for His hour.

My little band of converts has been reduced by the departure of two of them, towards settling in a distant land. Our prayers will accompany them, that grace may abound in them, and they gradually grow up to the fulness of the stature of Christ.

TANGIERS.

Mr. Lowtz's recital of the conference with the rabbi at Tangiers will be read with interest.

I feel thankful to an all-gracious God, in being yet permitted to go on with my work against many discouragements, amongst this deplorable portion of the Jewish people. Since my last letter, I have had various opportunities afforded to me to declare the truth as it is in Jesus, to those who still reject Him, but for whom He nevertheless suffered and died on Calvary. Among them were those who returned the visit, and others who called on me to buy the Scriptures, and with whom I generally got into conversation on the Messianic passages of the Old Testament. I have also had a good deal of intercourse with Jews at different places, especially in the shop of a Jewish friend, where I put a

number of Hebrew Bibles and Pilgrim's Progress for sale. Last New-year's day I distributed many tracts and gospels under the following circumstances:—It is customary here that the poorer class of the Jews go about on that day to visit the consuls and other Christians, in order to wish them the compliments of the season, and to receive charity from them, and I had not a few calling on me. I had of course to give each some coppers, but I gave them also some tracts besides, which they promised me to read, or have them read to them.

I have lately had an interesting discussion with a learned rabbi. About a fortnight ago, I called on Mr. M. P—, where I met one of those rabbis who go

about to receive free-will offerings simply because they are sometimes profoundly learned in the Talmud, &c. He was a native of Bucharest, and being a guest of my friend P—, and knowing the high opinion the Jews here entertain of these rabbis, I introduced myself to him, and we entered into a general conversation, which naturally turned on religion, but as it was Friday afternoon, he was anxious to prepare himself for the Sabbath, and declined to speak further on the subject, but was, however, willing to meet me on the following evening, with a view to carry on a direct discussion on the difference between Jews and Christians. On the following evening, I went to Mr. P—'s house according to appointment, taking with me a Hebrew Bible and Testament, as well as some tracts for distribution, and on my arrival, I found a nice party of Jews already assembled, evidently to see and hear what would be said for or against Christianity and Judaism. At first, the conversation was chiefly on indifferent subjects—about the manners and customs of the Sephardim and Ashkenasim Jews, during which, tea and sweetmeats were served out. I lost no time in broaching the subject of the Christian religion, desiring the rabbi to state his objections, to which he replied, that he could produce fifteen points to prove that Christianity is false from the beginning to the end. I said, "As for me, I can only afford, at present, to advance two points in favour of its being true, viz., the Old Testament prophecies, and the New Testament miracles. First, the predictions concerning the Messiah's coming, teaching, and suffering, which were so remarkably fulfilled in the person of Christ; and then the splendid miracles which he wrought, were such as could not possibly have been done unless God was with Him." He said, "I wish just now to argue independent of the Bible, and I cannot therefore believe that God, whose will is immutable, will ever change, and unless there be the same convincing proofs in favour of Christianity as accompanied the giving of the Law, Israel will never be justified to forsake Judaism for Christianity." I replied, that if we were to argue without referring to the Bible, we shall be apt to fall into errors, especially as I have no mind at present to philosophise; and producing the Bible, *I took my stand upon it*. I admitted the fact of God's immutability, but, at the same time, proving that the Gospel dispensation was planned and prepared from all eter-

nity, of which the old dispensation was a mere prelude; and as for the proofs, such as accompanied the giving of the Law, they were not wanted at the time when Christianity was first introduced into the world, for they were such as not only appealed to the outward senses, but also to the judgment of every reasonable being; and before we proceeded to further examination, I desired to know whether the rabbi had ever read the New Testament? He said, "Indeed I have read it once, which was quite enough to give me an idea of its contents, and if I had one here, I could point out many contradictions and absurdities." I at once took out my New Testament, and desired him to do so, and he commenced referring to the genealogy of Christ, to the miraculous conception, and to some other objections which he brought forward at some length, without allowing time to meet his objections. I was therefore obliged to interrupt him, by again asking the very question which our blessed Lord put to the Jews of old; "what think ye of Christ? What idea have you of this extraordinary personage, in whom centre the hopes and expectations of Israel and the world at large?" I had no need to pause for a reply, for he at once said that He is to be the Son of David, and some added, and not the Son of God; but as the rabbi did not join in the reply, nor bring forward his points, I called their attention to the principal prophecies regarding the Messiah, beginning with Genesis, and proceeding slowly down to the last prophet, Malachi; explaining them as we went on, and comparing them with the parallel passages of the New Testament. Of course I was occasionally interrupted and contradicted, but, with God's promised aid, I was able to clear up many of their misinterpretations, and to dispose of some of their objections, and I think to carry conviction to some at least, that Christianity is by no means a "cunningly devised fable." In short, the discussion lasted from seven o'clock until past eleven at night, and the most of them were deeply interested in what I said, but had not the courage to express their opinion openly; but a few remarked that I had reasoned like a lawyer, who does his best to advocate a cause, whether right or wrong. I could only ask them whether they really thought me capable of defending a falsehood, and to sell my own soul and those of others, for which I shall have to answer in the great day of judgment;

and as they did not reply, I proceeded to show the value of the soul, and the necessity of regeneration and salvation through faith in the atonement of Christ. I would fain have continued to preach the Gospel, without regard to time, but I felt really exhausted, and as it was getting on for twelve o'clock, the most of them were anxious that the discussion should terminate. The rabbi requested me to leave with him the New Testament, which I trust, under God's blessing, may be the means of making him wise unto salvation through faith in Christ Jesus. After having urged upon them all to examine seriously and prayerfully the subject of our discussion, I left the place in the persuasion that some who heard me will enter into investigation, and that it will set them to think a little about, and perhaps to seek after, the Lord their God and David their King.

In regard to my little school, I am

still trying to do my best in carrying it on against all the inconveniences and discouragements which I met since I first opened it. I am sorry that some more children have left off coming, in consequence of the school that was opened by the young man of whom I spoke in my last letter. I was therefore obliged to discontinue Mr. C——'s assistance, after having made the trial for two months according to agreement with him, and after going to the expense of bringing him over from Gibraltar, and paying for his maintenance, &c., to the amount of about £8 10s.

I am still permitted to conduct divine worship in my own house, though the attendance is rather small, except now and then, when some English travellers or visitors from Gibraltar are here, who unite with us in worshipping God in spirit and in truth, in this land of spiritual darkness.

LONDON.

We have the following appropriate reflections, and very satisfactory statements, from our London Missionaries:—

If the close of the year be, in the mercantile world, an inducement to the banker, merchant, and tradesman, to examine their respective transactions during the past year, with all possible exactness, to make up the balance-sheet, in order to have at once a clearer view of their progression or retrogression; why should it not be the same in the religious world in general? Are we not, in the language of our Lord, compared to stewards entrusted with a the care of heavenly treasures? Would it not be especially proper for us who have been called to labour among those for whom He himself, who gave us those treasures, laboured, in the days of His humiliation, to investigate most conscientiously as to our readiness and activity in using those treasures; and how many others have become enriched by them, for which purpose they were given to us? Would to God we were able to answer both these questions in the affirmative. However, as long as the Spirit of God has not been poured out in abundance upon the work—as long as Satan's dominion is not yet over—let us be thankful to God if we can discover in our balance-sheet one soul snatched from Satan's power, and restored to its rightful master, and others brought to serious meditation. Not to appreciate the value of a single

soul thus, is not to study the Bible practically, where we more than once find that the Church of God consisted only of a few. But there are also other weighty matters on the positive side—the increasing access to our brethren; the more favourable reception we meet with, even from those who used to call us apostates; and their increasing sincere desire to hear us explain the Scriptures, in accordance with the doctrine of our Lord. Even by these simple symptoms, the beginning of a beginning, we may anticipate this precious promise: "And I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. Those things will I do unto them, and not forsake them."

The occurrences in my work last month are of a nature, thank God, to corroborate the abovementioned.

I called upon one of my acquaintances, Mr. L——, on a Friday evening, with whom I had not till then had an opportunity of conversing. It was the last of the eight days of the feast of dedication. Mr. L—— was about to light the eight lamps, in commemoration of the complete victory of the illustrious family of the Maccabees over the wicked and tyrannical dominion of Antiochus,

called, in the prayer for that feast, the wicked Grecian Empire. According to tradition, when at the cleansing of the temple and the renewing of the altar, after the profanation by Antiochus, there was only found one vial of consecrated oil in the sanctuary, only sufficient for one night, it was, by divine interposition, made to last for eight days, until the olives were squeezed. The inmates of the house congregated, as well as some of Mr. L—'s neighbours, who were not provided to perform this ceremony at their own houses. As it happened to be Friday evening, the breaking in of the Sabbath day, the table was covered with a white cloth, on it were the consecrated cakes for the Sabbath: Mrs. L— was lighting her candles, accompanied by a short devotional prayer, the performance of this ceremony being one of the only three positive commandments respecting women. I was about to leave them, fearing my presence might disturb them, and thinking also that it was not the best opportunity to point Jesus out to them, as the only source of our salvation, when in the very act of encompassing their consciences with so many ceremonies. Mr. L—, however, very civilly asked me to sit down, and to be present during the ceremony. After they had all muttered the blessing on

the lights of dedication with a loud voice, they manifested a desire to enter into a religious discussion with me. Mr. L— said to me: "I suppose you are conversant in talmudical knowledge. You will be aware that our Scriptures may be explained in various ways. I wish, therefore, you could give me unquestionable proofs that Jesus is the true Messiah." I answered him: "I hope mine will be such; but you must first shake off every prejudice, both against my Lord and against myself." He assured me he was free from all such, otherwise he would not have entered into conversation with me at all. Mr. L—, and a female neighbour of his, paid great attention to all I said. They made a few remarks, and seemed to be impressed by the truth. Others said: "It is very hard to ascertain the truth here below—in Heaven we shall know more decidedly." There was only one young man who spoke passionately. All of them, even the latter, accepted my tracts with pleasure, and asked me for my address. I am sure that even those prejudiced against our work, had they been acquainted with all the Jewish habits and prejudices, as I am, and contrasted it with what I have stated, would confess that the missionary work among the Jews is not in vain.

Notice.

TO TREASURERS, SECRETARIES, AND COLLECTORS.

THE Annual Accounts of the Society will be closed on the 31st of the present month. Our friends are earnestly and respectfully requested to gather in their contributions as early and as extensively as possible, and to remit the amounts on or before that day, accompanied by lists of office-bearers and contributors, as they should appear in the Report, and as concisely as may be, to save expense. All remittances to be made payable to Mr. George Yonge; if by Post Office Order, at the Chief Office, St. Martin's-le-Grand.

We much regret, in consequence of the press of other matters, having to defer the List of Meetings till our next.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, March 17th, at 7 o'clock. The Meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|---------------------------|------|---------------|------|---------------------------|------|
| The Fifteenth Anniversary | 49 | OUR MISSIONS: | | Hanover | 59 |
| Encouragement to Labour | | Paris | 56 | Confession of a Christian | |
| for God | 50 | Bordeaux | 57 | Israelite | 61 |
| Judaism and Christianity | 53 | Marseilles | 58 | North London Auxiliary | 63 |

The Fifteenth Anniversary

OF THE

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL
AMONG THE JEWS,

Will be held (D.V.) in Freemasons' Hall, Great Queen Street, on

FRIDAY EVENING, APRIL 30TH, 1858.

THE CHAIR TO BE TAKEN AT SIX O'CLOCK.

Tickets may be had at the Office, No. 1, Crescent Place, Blackfriars;
and of Messrs. Snow, Paternoster Row; Nisbet, Berners Street; Shaw,
Southampton Row; Ford, and Spalding, Islington; Cotes, Cheapside;
and Miller, Westminster Bridge Road.

The Public Meetings of this Society have been frequently commended on account of their devotional character. We trust this will be secured on the coming occasion. Whether we regard the too limited sphere of this Society's operations, or extend our view over the far wider field occupied by other societies, there meet us scenes which enforce dependence and inculcate prayer. In the various instances of prayer answered,—in the peculiar aspect of the Jewish people,—and in the fact of faithful labour without any evident result, we read the same lesson, "that men ought always to pray and not to faint." Prayer offered in faith has not lingered on its way, but has risen through a purer atmosphere than ours, passed through the shining hosts of the Blessed, and deposited itself in the bosom of the Angel at the Golden

Altar. Its answer is decreed, and it will be discerned, laden with blessings infinite in value, at the precise moment when it will be most highly appreciated, and in the form that will best subserve the interests of the Church and of the world. Safely may we wait His time from whose gracious lips prayer for His enemies rose with His latest breath, and who sent His Gospel first to those who had shed His blood. His eye, His heart follow the faithful labourer as he wends his way through court and alley, by lane and highway, to sow among the descendants of Abraham the seed of the kingdom. His presence is in the midst of the assembly whose hearts beat in unison with His own for the long rebellious but not off-cast race. The promised blessing will come. Oh, who would not be on his knees when the shower falls? Who would not share in the exultation of that day when the blood-ransomed host of Israel shall return and come to Zion with songs, and when the blended harmonies of Jews and Gentiles shall celebrate His praises in the New Song, where no temple is seen, for "the Lord God Almighty and the Lamb are the temple thereof?"

It has been suggested that wherever a branch of the Society exists there should be a meeting of some kind held at the hour of the Annual Meeting, for prayer and praise and co-operation in aid of the good cause. With our whole hearts we recommend the adoption of the plan, and it will delight and encourage us to receive intimation that it is to be carried out.

We venture also to renew the entreaty of former years, that on the last Sabbath of April, (that preceding our Annual Meeting,) the Jews and their conversion to God may be borne on the hearts of those who publicly lead the devotions of the sanctuary.

Encouragement to Labour for God.

WHAT can God say more than He hath said to encourage sinners to trust in His mercy, saints to hope for full salvation, or His servants to labour for His glory? Surely those who are pardoned by infinite mercy, and who are hasting on to the full fruition of divine blessedness, should lay out all their energies for God's glory in the various fields of usefulness which He sets before them. In order to do this rightly and perseveringly, they must not only study Divine direction, but seek to feel all the motives provided, and to take home to their hearts all the encouragements contained in God's Word. To one of these we now ask attention, in connexion with a remarkable character and a stirring history. "This is the word of the Lord unto Zerubbabel, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel, thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it," (Zechariah iv. 6, 7).

At the time Zechariah prophesied, wonderful political events were taking place in the world—mighty empires were rising into existence, the greatest poets and philosophers flourished at or about this period, celebrated conquerors were making the world resound with their fame, and the arts and sciences were rising to a considerable degree of maturity.

On none of these does the pen of inspiration condescend to dwell at much length, or with any complaisance. They were as mere trifles in the Divine estimation compared with a small and despised people then struggling for existence. The Divine eyes of care and complaisance rested on a little spot of earth, where a few poor and despised Jews were employed in erecting a temple for His Name. To them He sends messages of love, to show that He felt deeply concerned for their welfare ; for them He over-ruled the destinies of nations, and changed the minds of kings, "turning their heart as the rivers of waters ;" on their behalf angelic messengers came forth to exhibit visions, work miracles, and strengthen labourers, whose hearts, though feeble, were yet right in the sight of God. "Happy is the people that is in such a case ; yea, blessed is the people who have the Lord for their God."

This little handful of people were the objects of satanic hatred, and his constant efforts were put forth to hinder the progress of their work. Temple-building and temple-worship could not be tolerated by the prince of darkness. Though Satan had Babylon, Egypt, Greece, and other mighty kingdoms, with their thousands of gaudy, but filthy temples crowded with millions of worshippers, all on his side, yet he could not bear that there should be one temple for Jehovah. That temple would be a witness against himself, his gods, and their worshippers ; it would break in upon the harmony of his kingdom which was then consolidating. He thirsted for universal dominion, and could not bear that God should have a single worshipper upon earth. Like Haman, all his glory seemed nothing to him as long as God had a few Mordecais, to be his tormentors by witnessing against him and foretelling his downfall.

But the Lord God of Israel did not change, and the people could not be consumed. Hell is impotent against those whom God defends. Jehovah raised up "anointed ones to stand before him," (Zech. iv. 14.) by whose instrumentality He displayed His power, and wrought deliverance for Israel. The Jews were under the direction of Joshua, the high priest, and Zerubbabel, the prince ; while to assist, direct, and animate these, two prophets were raised up, viz. Haggai and Zechariah. Those who will attentively read the books of Ezra and Nehemiah (especially the former) and compare these historical scriptures with the prophecy of Haggai and portions of Zechariah, will have a rich reward. They will see some noble instances of piety—trace the wonders of God's providence—see how God chastens His people for their negligence and departures, but helps and comforts them when they return to Him—and especially learn that any work undertaken at His command, and honestly and prayerfully persevered in, must be successful, though difficulties, like mighty mountains, stand in the way. All the histories of God's Word teem with great principles—exhibit the Divine perfections in action—and show what we should do to please Him. Israel are "a people wonderful from the beginning," because God hath chosen them to get Himself an everlasting name, and to be a mirror of His character.

But we must just glance a little further at one part of this period of their history. In Zechariah iii., we have set forth, in a vision, the attack which Satan made upon Joshua, and the way in which his cause was pleaded—the many rebuked—the tempted and accused one comforted, and fitted for new service. The office of Joshua was more spiritual, and

Satan tried him with fierce temptations, and brought against him accusations for which there was indeed ground, but which grace reigning through righteousness would not listen to. The work of the prince was of a more secular or political character, and Satan opposed him by external foes, marshalling the people of the neighbouring countries as an army of hinderers and opponents; difficulties stood like a great mountain in his path; but the word of the Lord to Zerubbabel was that the mountain should become a plain, and that, in spite of all the combined efforts, the temple should be completed. It is observable also that both Priest and Prince were encouraged, and Satan overcome, by a revelation of the coming Messiah. To Joshua, sorely tempted, He was revealed as a justifier and an advocate; and to Zerubbabel as the builder of the temple. (Compare Zechariah iv. 6, 7, with vi. 12.) Real comfort and encouragement can only be found in connexion with Him, the mighty One, on whom God has laid help.

The angel showed Zechariah a vision—"a candlestick all of gold," supplied with what is termed "golden oil" (1-3 verses). The meaning seems to be this: that as this candlestick or lamp was set up and supplied without human instrumentality, so the Lord would bring the work in which they were engaged to a consummation by His Spirit. "This is the word of the Lord"—this is the message to Zerubbabel: "I will by my Spirit set up the temple, which shall be as a light in the world." Thus we see God's great care to remove the discouragements of His servants, and His kindness in showing them that work done for Him and in dependence on His word must be successful.

And here we may ask, How was this promise literally fulfilled as regards the erection of the second temple? The answer is threefold.—1. That temple was erected by a feeble people, with small means, without the aid of human power. Haggai i. shows their poverty and weakness. 2. The work was accomplished in spite of all opposition. Compare Ezra iv. 24, "Then ceased the work of the house of God," with Ezra vi. 15, "And this house was finished." It was done in about four years. 3. That which inspired both rulers and people with courage, and carried them through victoriously, was the words of the prophets, which they spake by the Spirit. See Haggai i. 12: "Zerubbabel, Joshua, and the people, obeyed the voice of the Lord, and did fear before the Lord." Then spake Haggai, the Lord's messenger, in the Lord's message unto the people, saying, "I AM WITH YOU, SAITH THE LORD." Now, everything went on prosperously. Hearts were stirred up—promises were sent from heaven—new and glorious prophecies were given—outward prosperity was granted—enemies were confounded—the work was completed—God was glorified—the faithful instruments were honoured—and we, as well as saints in all ages, encouraged and strengthened.

Another temple is now in course of erection; the gates of hell try to hinder it; we greatly need such histories as these to encourage us, as we are sometimes faint-hearted and faithless, and ready to say, "the time is not come; the time is not come for the house of the Lord to be builded." The time *is* come. The foundation is laid, the structure is rising, the command is plain—"Go ye into all the world, and preach the Gospel to every creature," and God will own all earnest, prayerful, dependent efforts. This temple is far nobler than any ever erected on

Mount Moriah. It is the noblest work in the universe, next to the Person of Messiah, that wondrous temple, in which dwelleth all the fulness of the Godhead bodily (Col. ii. 9). It is a living temple, and will stand in resurrection life beyond the reach of death. It will be an eternal temple; its destiny is eternity. It will be vast, beautiful, sublime; composed of lively stones, all polished and perfected; comprising Jew and Gentile, and men of every tribe and tongue, an innumerable host: but its crowning glory will be this—"an habitation for God through the Spirit." As believers in Jesus, our high calling is not only to form part of it, but to help instrumentally to rear it, by saving sinners and edifying saints. But still it is the law of this house, and the determination of its Builder, "not by might, nor by power, but by my Spirit, saith the Lord." Jesus, the builder of the spiritual temple, is ascended up on high; His exaltation secures the continual bestowment of the Holy Spirit, and thus shall this living temple be brought to perfection. How should the contemplation of this exalted One, "the man of God's right hand," the Possessor of the Spirit without measure, encourage His tried servants! What mountains cannot He remove! What weakness cannot He strengthen! What grace cannot He impart! The glory of God, even the glory of His grace, requires the completion of this work, and when completed, "the head stone shall be brought forth with shoutings, crying, Grace unto it." Grace shall then appear in all its glory, and shall have, as it deserves, all the praise.

Let all, then, engaged in this great work listen to, believe, and obey the many words of encouragement sent by prophets and apostles, and by Him "who hath the seven Spirits of God, who holdeth the seven stars in His right hand," and "who shall not fail nor be discouraged." So shall we "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord."

J. C.

Judaism and Christianity.

NO. IV.—THE PRIORITY OF JUDAISM.

THAT the Jews have a preference in the Word of God is not a thing assumed by them, but given to them by Him who has a right to award His favours as He pleases.

The first indication of this is in the descent of the Jews from Shem, who is supposed to have been the third son of Noah, and yet he is placed first in the list, as it runs thus: Shem, Ham, and Japheth. There were, however, of course, many other races besides that of the Jews descending from Shem. There were not, nevertheless, many links before we arrive at Abraham, who may be regarded as the most renowned ancestor of the Jews, and who is called by a Jewish king and a Jewish prophet, and therefore by God Himself, "The Friend of God" (Isaiah xli. 8). But from Abraham also proceeded different races; but in Isaac his seed was called, and from Isaac the Jews proceeded. But here, again, Esau, as well as Jacob, proceeded from Isaac; but, says the prophet, in the name of God, "I loved Jacob, and hated Esau, and laid his country waste." From Jacob, who received also the honourable name of Israel, the twelve

Patriarchs descended, and the whole of Jacob's family was separated by God and consecrated to Himself. Then they were brought out of Egypt, and settled in the land of Canaan; and they had advantages which the rest of mankind had not, and chiefly, that unto them were committed the oracles of God—yea, more than this: those oracles were not given through any others than Jews, except in the case of the accursed Balaam; but then this is recorded by the inspiration of Moses. It is true that the Jews did greatly provoke the Most High; but He said—"You only have I known of all the families of the earth: therefore have I afflicted you." Among them from time to time arose those of whom the world was not worthy; and, as a people, they so ultimately received chastisement at the hands of God, that it might be truly said of them, they abhorred idols, and they were witnesses for the unity and spirituality of the Divine Nature. In reference to the Messiah—the grand expectation of the Jews—it is abundantly foretold that His blessings shall first be to the Jews. The selections already referred to in Paper II. show this, particularly the following: "I will raise up a prophet from among their brethren" (Deut. xviii. 18). "Give the king thy judgments, O God, and thy righteousness unto the king's son" (Psalm lxxii.). "The Lord said unto my Lord (that is, David's Lord) . . . The Lord shall send the rod of thy strength out of Zion" (Psalm cx.). "The stone which the builders refused is become the head-stone of the corner" (Psalm cxviii.). "For unto us a child is born . . . upon the throne of David" (Isaiah ix. 6). "And there shall be a rod out of the stem of Jesse" (Isaiah xi.). "Behold, I lay in Zion for a foundation" (Isaiah xxviii. 16). "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God" (Isaiah xl.). "In the Lord shall all the seed of Israel be justified, and shall glory" (Isaiah xlv. 21). "And he said, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel" (Isaiah xlix. 6). "But He was wounded for our transgressions, He was bruised for our iniquities. . . . All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all" (Isaiah liii.). "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called,—The Lord our Righteousness" (Jer. xxiii. 6). "And He shall confirm the covenant with many for one week" (Daniel ix. 24). "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth to me who is to be ruler in Israel" (Micah v. 2). "Behold the man, whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both" (Zec. vi. 11). "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be

in bitterness for Him as one that is in bitterness for his first-born" (Zech. xii. 10). "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in. Behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming?" (Mal. iii. 1). "Yet have I set my king upon my holy hill of Zion" (Psalm ii.).

Now, from all these passages, is it not manifest that at the coming of the Messiah the Jews were to be in such a state as that He could come to the seat of David's throne? that He could come to the temple while it was yet standing? that He could in some sense be a priest? that He could himself bear iniquity? that He could be a prophet like unto Moses among the people, with the admonition that if they would not hear that prophet, they should be cut off? that Messiah would seek to raise up the tribes of Jacob? that the builders would refuse Him? that, nevertheless, the spirit of grace and supplication should be poured upon them, and they should look upon Him whom they had pierced?

What now do the Jews, who hold only Moses and the prophets, tell the Gentiles, if they do tell anything, in reference to these things? (The land is lost to Israel—the temple is gone from Israel—there is no Zion for Messiah to come to.) What do they say?

But what do those Jews say who lived when the rod had not departed from Judah, though it was departing, and when the temple was yet standing, and Zion was there? They say that the promised priority was given to the Jews, and this, in part, is their narrative about it. That the instruction of Him whom they thought to be the Messiah was, that His messengers should not go to the Samaritans or to the Gentiles, but to the lost sheep of the house of Israel. That He himself was not sent but unto them. Even after His death by the instigation of the rulers of the Jews, He gave the instruction that repentance and remission of sins should be preached in His name among all nations, "beginning at Jerusalem." And when, according to the view of these Christian Jews, the promise in Joel was fulfilled: "And it shall come to pass afterward, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit." When this, according to them, was fulfilled, they declared: "Unto you first (that is, the Jews) hath God sent Him, to bless you in turning every one of you from his iniquities." And they went on for long to preach to the circumcised only, until, according to them, they received a distinct message that they were to go to the Gentiles also; and the Gentiles, as well as a vast number of the Jews, became attached to the same faith.

As the writings of the Christian Scriptures are all by Jews, so are they very greatly addressed to Jews; and the writer that deals most with the Gentiles represents it that the Gentiles were made fellow-heirs and partakers of the same grace with the Jews; that whereas, formerly, as Gentiles, they were without God, without the Messiah, and without hope in the world, that now they were brought near, and were no longer

strangers and foreigners, but fellow-citizens with the saints and of the household of God, and were built upon the foundation of the apostles and prophets—Jesus, the Messiah, being the chief corner-stone.

The spread of Christianity, notwithstanding all the persecution that it met with both from Jews and Gentiles, shows that there must have been considerable force at the centre from which it proceeded: that centre was Jewish. Jesus and His Apostles were all Jews, and the first believers were Jews, and from them and by them it spread. This certainly looks very much like that which was foretold by the prophets, and there is nothing to set against it but this, that God changed His purpose because of the wickedness of the people; and so the things that were to happen before Jerusalem was destroyed did not happen, and have never happened yet, even for 1800 years; and how they are to happen when Jerusalem and the Temple are destroyed it is impossible to say. It seems to the Gentiles that God has given the priority to the Jews, as He foretold, and that great honour has been put upon them, because by means of Moses and the Prophets, and Messiah and his Apostles, the Gentile world has been greatly delivered from idolatry, and has been taught to worship the God of Abraham, and Isaac, and Jacob, as their God. And while they give to the Jews priority, and esteem them as an elder brother, they are thankful to be received as the younger brother, however prodigal and dissolute they had been; and if they have slighted, dishonoured, and abused their elder brother, they have done it against the precepts of their own Scriptures, and against its warnings, but in fulfilment of its repeated predictions. The Lord hasten the period when those who are thought to be last shall be first again!—they will be so in the meekness that maketh great!

Our Missions.

PARIS.

WE have reason to believe that the progress of evangelisation in this city is certain, although not at present offering any striking instances of conversion. All the opposing causes are active in the French community. Our Missionary observes:

It is scarcely possible for the Christian, who is not thoroughly acquainted with the character and difficulties of the Jewish Mission, to enter into the missionary's feelings, especially at the moment he sits down to record the small *visible* results of another month's labour. He passes in review the conversations he has had with Jews during the month—sifts them, as it were, of the dross of contradiction and cavilling, and retains the particles of encouraging features. How often, when preaching the glad tidings of salvation to the carnally-minded, does their sneer chill his heart! How often does he find their acquiescence to be merely external, and the hopeful cases deceptive! These trials the Mis-

sionary brings with him to the throne of grace, whence he draws strength to steel his courage.

It does not, however, follow, from what I say, that the preaching to the Jew is left without effect—far from it: on the contrary, the Gospel is forcing its way, but its divine doctrine, instead of rousing their conscience, seems, as yet, to affect them merely in an oblique direction;—that is, they pay homage to its excellent moral beauty in the abstract, without wishing to appropriate its efficacy. Thus, for instance, a very intelligent Jew, Mr. H—, said to me the other day, that he considered the Gospel to be the consummate ideal of moral excellency, and that he envied

the man who had been brought up under its pure influence; but, he added, he could not understand why moral convictions should not always carry along the yielding of the heart. These remarks gave occasion to a long and interesting conversation; when I, first of all, proved to him, from Scripture, as well as from facts, that the heart of man is indeed deceitful and desperately wicked. Now this state of mind, which I invariably meet with on the part of the thinking Jew, proves that the light of the Gospel is piercing the envelope of darkness, although its effects are as yet perceptible in an inverted order.

Mr. M—, whom I mentioned on a former occasion, is studying attentively the Hebrew Bible I lent him, and we do often, and I hope with benefit, discuss about the one thing needful.

Mr. D—, a former inquirer of Brother Frankel, by whom he was recommended to me, came lately back from Germany, where he went for the sake of his health. He has been in Breslau and Berlin, where he has had intercourse with some Missionaries. I find him advanced in Divine truth, and he seems to manifest a real interest in the Gospel of Christ.

I continue to visit Mme. T—, and I have reason to hope that, by the Divine grace upon my preaching, she will finally be brought to a saving knowledge of the truth. I meet occasionally at her house

one of her brothers, with whom I engage in religious conversation. He belongs to that category of French Jews with whom Judaism is not a creed, but a mere indication of descent. He enters, however, politely into religious conversations, and admits, in substance, the superiority of Christianity to Judaism.

Preaching the Gospel, the other day, in a Jewish lodging-house, to several Polish and Russian Jews, one of them, who was the principal opposer, after a long dispute, when I answered all his objections, said, in a much milder tone, pointing to his Hebrew New Testament in his hand: "I have read it through and through many a time, and I must confess that I am not offended with the person of Jesus himself, but with His Apostles, who, contrary to His example, have abrogated the Jewish rites." I tried to satisfy his mind, with reference to these objections, by referring, in the first place, to the prophecy of Jer. xxxi. 31-35; and next to the belief entertained by the ancient Jewish doctors on this head; but he would not listen. May the Lord enlighten his mind, and lead him to the truth!

I may, perhaps, add here, to my own comfort and satisfaction, that my work is entirely spiritual; and that I am much encouraged by the general goodwill and esteem I am met with by my Jewish acquaintances.

BORDEAUX.

MR. FRANKEL states:

There is no period when the Christian can more fully appreciate the blessings of the Gospel, and yearn with pity and compassion for the Jew, than when visiting a Jewish family, immediately after death has ravaged some of its members. Then the contrast is striking. The Christian has hope, sure and steadfast—a hope of immortality and eternal felicity—a hope of being for ever with the Lord. The severest afflictions and sufferings he regards as light, and not to be compared with the glory that awaits him: whilst the Jew is reduced to despair. He looks upon every bereavement as a fearful blow, inflicted by a severe and avenging judge; and the superstitious notions about the dreadful sufferings the body has to endure, when the angel strikes the grave with a terrible blow to ask the name of the deceased; the uncertainty how long the soul may

have to be tortured in purgatory, and whether it may reach Paradise at all,—all these thoughts overwhelm the hearts of the survivors with sorrow and woe. They ignore that Gospel wherein life and immortality has been brought to light; and have no faith in Him who has gone to prepare mansions for those that love His name. These reflections presented themselves vividly to my mind, when, after having visited the sick-bed of a devoted Christian lady, who is ready to depart and be with the Lord, I presented myself to a distressed Jewish mother, mourning for the loss of a beloved son, of whose death she had been the innocent cause, by administering to him a potion intended for external application. I found her in a most deplorable state of mind, but she became more composed when I spoke to her about God and His gracious purposes

towards us ; and she kept on asking me to tell her more about God. "What you tell me is all strange and new to me ; I wish to know God—I like to hear about Him." I endeavoured to lead her to Christ—to tell her what He has done for a lost and ruined world, and to impart to her the consolations of the Gospel. She replied : "I respect the name of Christ ; He is the God of my husband, (a Roman Catholic). He has done much for the Gentile world, but I am a Jewess : tell me more about the God of Abraham—the God of the Jews." This is a most deplorable case, but a very common one amongst the Jews in France. She is married to a Roman Catholic : to stifle the voice of conscience, and to be able to live together peacefully, they take it for granted, or rather try to persuade each other into the belief, that all religions are true and good ; that because they all agree in the great fundamental doctrine of religion—the unity of God—and all offer up their prayers and adoration to the same God and Father of the whole human race, they may safely pass over (what they call) the minor differences that exist between the various religious systems. The children become either Jews or Christians, according to the stipulation in the marriage contract. In the present instance it was agreed that the children should become Jews ; but, as it was a matter of very little importance to them, the children were allowed to grow up like heathens, without any religious instruction whatever. At the death of one of the sons they found themselves very much embarrassed ; he being neither circumcised nor baptised, could not be buried, either amongst Jews or Christians. The eldest son (past 20) has lately been circumcised, and he is now a Jew outwardly, having taken upon himself the name and seal of the covenant, without any knowledge of the law

to which he has become a debtor, and solemnly promised entire obedience.

The very fact, that we have now and then to report cases where a Jew has been snatched from the grasp of infidelity, and convinced of the Divine origin of Moses and the Prophets, is sad, inasmuch as it shows how low the Jew has sunk in his unbelief ; but such, alas ! is the case with the mass of French Jews. They can no longer be dealt with as Jews, but as infidels ; it is therefore cheering to see, here and there, one renouncing Voltaire, and accepting the Word of God.

This is the case with Mr. O——, one of the first I visited with Mr. Davidson. He was then an ardent reader of Rousseau and Voltaire, but had never read the Bible. He is an intelligent, thinking man ; and some of the conversations we had with him interested us very much, and led us to hope that he was desirous of knowing the truth. At other times he was cool towards us, and very reluctant to enter on any religious conversation ; and we were greatly puzzled to account for that fluctuation in his behaviour. Lately he bought a Bible, and he took occasion to tell me how hard he had to struggle before he could make up his mind to receive the Bible into his house. It seems he had become an infidel rather from convenience than from conviction. He knew that as soon as he should open the Bible he would have to shut up Voltaire. He knew, also, that religion would impose many duties, and even sacrifices ; whilst if he could persuade himself that the Bible was an imposition, and that Rousseau was in the right, he would have nothing to do but to disbelieve everything. The Word of God has at length prevailed—he has completely renounced his infidel views ; and whenever he has any spare time, it is devoted to the reading of the Word of God.

MARSEILLES.

Extracted from Mr. COHEN's last Reports :—

In my intercourse with my dear brethren according to the flesh, I frequently meet with instances which incontestably prove that, notwithstanding the stout resistance which they make against the truth, the preaching of the blessed Gospel is rousing many, and making them anxious about their eternal welfare ; and it is encouraging for us to

know that our feeble endeavours are undermining the strongholds of infidelity, and helping forward the accomplishment of God's great purposes of mercy toward benighted Israel.

Last Saturday I met Mr. K——, whom I had seen before, and with whom I had repeated conversations about the one thing needful ; and from the interview I

had with him on that day, I have reason to believe that the story of the Cross has made an impression upon his mind, which I pray may be a lasting one. He said: "I once believed, as you know, that *toutes les religions sont bonnes*, making no distinction between Judaism and Christianity—between the Koran and the Bible, nor between Mahomet and Jesus Christ—all were the same to me; but now I see that I have been mistaken, and that there is only one book, and that is the Bible, which God has given to guide and direct us into the truth, and which ought to be a lamp to our feet, and our only light to our path." In speaking of Jesus, he said: "I like to read His sayings, for He really taught as one having authority." I asked him whether he ever thought of Jesus Christ as the Saviour of sinners—as the Lamb of God who taketh away the sins of the world; and I advised him to read Gen. viii. 21; 1 Kings viii. 4-6; Job. xv. 14, 15, 16; and Ps. li. 6, from which he would see what man is by nature. I then begged him to give his serious consideration to the following passages: Mich. vi. 7; Zec. xiii. 1; John iii. 16, 17; Gal. iii. 14; Eph. i. 17, which he promised me he would; and I pray God the Holy Spirit to enlighten his inquiring mind, and lead him into all truth.

On the 4th inst. I was introduced to two of my brethren whom I had not seen before, and after a few remarks about worldly things, which one is sometimes obliged to make, I asked one of them whether he had read a book called the New Testament. He looked at me with an air of astonishment, and rather warmly said, "I read the Book of Moses, the man of God, but not a book written by the Pope." I assured him that the New Testament was not written by the Pope, that it was the Word of the living God, and he would do well to search that book with prayer, for in it he would find Him of whom Moses wrote—Messiah, the Saviour. This led me to preach to him Christ crucified, and to tell him, for his own eternal happiness, to believe in Christ. But as soon as his conscience was touched, and the arrows of the Word of Truth began to prick his soul, he said,

"I do not trouble my mind much about religious opinions; I am an Israelite; I believe in Moses; I enjoy life while it lasts, and do justice to my fellow-men; that is all I care for, and that is my religion." I told him that such a religion might do while he lived, but it would not do in the hour of death; and here I spoke to him a few words of the terrors of the judgment day. He thankfully accepted from me a few tracts, and we parted friends.

The day before yesterday I had another interview with him, when the Gospel became immediately the topic of our conversation. I offered him salvation in the name of Jesus Christ, and told him to pray for a new heart; and when I was about to leave him, I was pleasantly surprised by his expressing a desire to have a New Testament, saying, "I am resolved to read that wonderful book." I presented him a copy of the New Testament in Hebrew, and I pray that while he is reading it the Holy Spirit may teach him that it is not the word of man, but in truth the Word of God.

Among the few strange Jews to whom I was privileged to preach the Gospel during this month, I had several interesting conversations with one of my brethren from Morocco, whom I found so well versed in the New Testament that I asked him whether he was a Christian. He said, "I am not a Christian, but I read the New Testament." And after a little conversation he told me that a Jew, of the name of Molco, whom I knew well, to whom I preached Christ more than once, and to whom I sold two Bibles and two New Testaments in Hebrew, about two years ago, lent him a New Testament, and that the perusal of it had shaken his faith in Rabbinism, and impressed him with the importance of searching the Word of God for himself, and which he did diligently.

At other interviews which I had with him, and after making some pleasing observations on Christ's teaching, he said, "I am fully persuaded of the insufficiency of Judaism to afford comfort and peace to a spirit heavy laden, and I am resolved to know the truth of Christ."

HANOVER.

In anticipating his removal to Cologne, Mr. WM. BRUNNER writes:—

With regard to your remark as to the | going to leave, the thought has also

have, in various instances, endeavoured to act accordingly. Thus I thought it proper, in order to reach such persons whose station and other adverse circumstances render them inaccessible, to send to them epistolary addresses, *i. e.*, tracts in letters, which I trust may, in some instances, meet with a less prejudiced reception than the Missionary, and will tend to awaken their consciences from their indifference and thoughtlessness to a perception of the truth as it is in the Gospel. Among the persons to whom my thoughts have thus lately been turned, an individual occupied a particular place in my mind, as one of whom I always entertained a favourable and hopeful opinion; but I am sorry to say my late manifestations of concern for his spiritual good have been met, on his part, rather with a spirit which caused me for the moment a painful discouragement. This person is Mr. B——, whom I always regarded, and justly too, as a highly intelligent and partially enlightened person, and one exempted from the prejudices generally prevalent among his brethren. Of course, in his office, where business is the principal concern attended to, I could not favourably engage him in religious conversation; but on a former occasion, when distributing tracts among the clerks, I also sent in to him into his private cabinet a suitable tract, which was received by him. Recently I handed to him again the "Old Paths," requesting him that he would read it diligently, and then confer with me on the subject. In coming last week to Mr. B——'s office, the latter sent in his clerk requesting me to wait, and then to see him in his private cabinet. The interview was not such as I expected; for Mr. B—— declared to me in polite, but rather warm language, that he did not approve of my proceeding in presenting him with fresh books, and that he had resolved to return the book to me. Mr. B—— made on this occasion a statement to me what his personal religion consisted in, which was something to this effect—"Do what is right, and fear nobody," adding to this that he was not in his practice held by the ties of Judaism; that he only went to synagogue once a year, and that he was not particular about many other things; consequently, that his case was not one belonging to missionary interference. This latter observation is often made by that class of Jews who not being acquainted with the true spirit of Christianity, and not understanding our

aim, imagine, that *not* to live outwardly as a Jew, or a mere approximation in external matters to Christian manners and living, renders them *ipso facto* all that is wanted in order to constitute a Christian. Alas! this is a lamentable error, and can only be removed by the increasing spread of light and truth among them. I spoke to Mr. B—— a word in season, vindicating my conduct in endeavouring to promote his true interest, and I trust, that although he has now unthankfully turned away from my offered services, the remembrance of them will recur to his mind at a future season, when he will see that our concern for him was well meant, and from a sole view to his real good.

I have also to mention the following case, as it relates to a person who presents the very reverse of Mr. B—— in point of intellectual enlightenment, and religious laxity and liberalism. In the course of my meeting with the Jews, I was brought in contact with a certain Mr. I——, who received me well at his house. He guessed what I was, and, of course, this circumstance was so much the more welcome to me, as it afforded me an occasion to introduce my topic at once, without any unnecessary circumlocution. I preached Christ to him, endeavouring to impress his mind with the clear prophecies of the Old Testament, and proving to him that those predictions had been fulfilled in the Messiah, who had come eighteen centuries ago. Mr. I—— put singular questions to me, and argued in such a manner as excited within me a great pity for the uncommon degree of ignorance which he combined with his zeal and blind veneration for the tradition of his fathers. He stated some superstitions which belonged to the profoundest darkness of the middle ages, which are, however, ridiculed by every enlightened Jew, and observed that he had not sufficient knowledge to dwell on this question, but that what he had seen from his fathers and forefathers, and has been brought up in, that he conscientiously, and as strictly as possible followed. I felt very much interest, I must confess, for this person, for he spake with much deep sincerity, and in his poor ignorance he presented a worthy contrast to the latitudinarian spirit of Mr. B——. While Mr. I—— was thus engaged in conversation with me, he was busy in preparing himself for the Sabbath (it was Friday afternoon), and he drew out from his closet two large silver candlesticks and a

chalice, put them on the table in the ancient Jewish fashion, which completed in the room the appearance of the approaching Sabbath. The minuteness and satisfaction with which he performed his preparations, evidenced his state of mind, and showed to me that he had a zeal, but not according to knowledge. I endeavoured to enlighten his mind on what true religion is, and I pray that my words may not be spoken in vain.

I intend, before my leaving Hanover, to pay also, please God, another visit to Mr. S—, the teacher at G—. I meet and converse here frequently also with his brother, but I always find that he is more anxious to sell me lottery tickets than to hear about the Gospel. May the Lord be merciful to him, and lead him into the way of truth!

CONFESSION OF A CHRISTIAN ISRAELITE,

On the occasion of his public baptism in the Congregational Church at Kingsland, by the Rev. Thomas Aveling, on Thursday evening, December 3rd, 1857. (Communicated by Mr. Stalberg.)

CHRISTIAN FRIENDS,—In standing up in the presence of the Almighty God and this congregation, to confess publicly the Lord Jesus as the Messiah, the Redeemer of Israel, and my faith in Him, I feel that I stand upon hallowed ground, and consider this moment to be the most important and solemn in my life.

Although the Gospel has no respect to the former history of an individual who may be brought under its influence, be he Jew or Gentile, through repentance, faith, and love towards God and Christ, may obtain eternal life, yet it may not be quite uninteresting to you, if I endeavour to give you a short statement of my former life and my present feelings, for which purpose I ask your patient indulgence for a few moments.

I was born at Hamburg, in the year 1833. My father was a merchant, and died in 1852. My dear mother and five sisters are still alive and in good circumstances. I was brought up among that portion of the descendants of Abraham, who on the Continent are generally known under the name of modern Jews. I went to school when six years of age, and left at my fifteenth year, when I was confirmed (in what that confirmation consisted is more than I can say), and soon after entered into business life. I was situated in a mercantile house, in which I served for about seven years, and where I had the opportunity of travelling through a great part of the Continent, as Russia, Prussia, Austria, France, &c. When twenty years of age, I came every year three times to these islands, in order to buy goods, which we sold again at Hamburg, but never had an opportunity of visiting this

capital, as the business which I had to transact only led me to the northern part of this country.

In the year 1854, I established myself in the same line of business. Two years after, when my business was in the most flourishing state, I came to the most unreasonable resolution, to give it up, and to leave my native country; a resolution so unaccountable, as incomprehensible for any human mind to conceive. But this was the Lord's doing. "His ways are not like our ways, nor His thoughts like our thoughts." In July last year I set out for Hull, where I abode for about ten months, until I felt the desire to see that town, of which I heard and read so much, London, the capital of this happy empire. I arrived here in the latter part of last May. On the 19th of June, that memorable day, which I trust will never be effaced from my mind, I called upon a gentleman (whose name is objected to be mentioned), in order to obtain a situation, who in the course of conversation asked me to what denomination I belonged; and when I told him that I was a Jew, this gentleman, as a disciple of Christ, kindly endeavoured to prove to me the fact, that the Messiah, whom the Jews expect yet to make His appearance, has already come, and that it is none other than Jesus of Nazareth, whom our forefathers pierced and murdered, and whom the present Jews despise; and that no Jew could serve God as he ought to do, after the law of Moses, because the offering of sacrifices has come to an end, since the last eighteen centuries, in fulfilment of Hosea iii. 4; at the same time proving, that without the shedding of blood there is no remission of sin. I could not refute what I heard from this eminent man of God, as

the truth thereof was clear to my mind; but an evil voice within me said, "Go thy way for this time, when I have convenient season I will call for thee."

Friends! I leave it to yourselves prayerfully to consider what a blessing it would be, if every one who calls himself a Christian would, wherever he finds an opportunity of speaking of God and Christ, promote His honour and glory in doing so, especially to the Jews, to whom the Christian Church are debtors for all they revere and esteem sacred.

Far, far from Zion, far from God,
And suffering still the chastening rod,
Hopeless and homeless meets your view
The weary, weeping, exiled Jew!

In him no priest, no worship sweet,
No Saviour's love, no mercy-seat;
The gifts he spurn'd are brought to you—
Then share them with the exiled Jew!

Oh! Christian hearts, that thrill to hear
The news the Gospel heralds bear,
Is there no sympathy from you
To cheer the drooping, exiled Jew?

Say, can ye view the Eastern star,
Which brought the wise men from afar,
And whilst it shines so bright on you,
Forget the darkness of the Jew?

Or can ye hear our God's decree,
He shall be blest'd that blesteth thee,
And still refuse the tribute due,
To teach and bless the exiled Jew?

This conversation, however, left such an impression upon my mind, that I felt a certain anxiety, an anxiety of which I never knew anything before, and of which I tried to get rid. "But as for God, His way is perfect." The work within me began, though I knew it not; and as my mind was in such an unsettled state, I came to the resolution to inquire and seek after truth. The following day, the 20th of June, I met a countryman of mine, who, after I had informed him of my failure in obtaining a situation in the above-named gentleman's establishment, kindly advised me to call upon Mr. Stalberg, who might use his influence with this anonymous gentleman to get me in; but to my surprise, upon my first intercourse with Mr. Stalberg, he told me that he had nothing whatever to do with business affairs, and at once commenced to tell me the tale of redeeming love. This was the second time that I ever heard of the depravity of the human heart, the preciousness of the soul, and the inestimable price paid for its redemption; and in this faithful labourer in the Lord's vineyard I found not only a constant friend and benefactor, but,

under God's blessing, a daily spiritual adviser.

My dear Christian friends, my heart is overwhelmed with gratitude, and it is impossible for me to describe to you the kindness with which this dear Jewish brother of mine treated me. I found in him a warm and sympathising friend, who has not only borne with the impetuosity of my character and my unacquaintance with the Christian religion, but with love, long-suffering, and forbearance, assisted me in my ardent inquiries after the truth. Thank God! his efforts have not been in vain, but crowned with a heavenly blessing; as this friend has been the instrumentality, in God's hands, of leading me to the right way of truth, which, by the grace of God, I have found.

In diligently and prayerfully searching the Scriptures, I found that the heart is deceitful above all things and desperately wicked, that all deserve the wrath of a just God, and that there is but one way to escape everlasting damnation, the pit where the worm does not die and the fire quenches not—even Jesus, that He is the Messiah, and that only by faith in Him we can be justified.

And now I publicly and solemnly declare, that I believe in the Father, Son, and Holy Spirit, the One living and true God, the Triune Jehovah. I believe that Jesus of Nazareth is the Messiah, of whom Moses and the prophets did speak. I believe that He was God manifested in the flesh, who came down from heaven in His infinite love to save sinners, even me, His sinful creature, from everlasting damnation. I believe that He fulfilled the law, in laying down His own life, and died the cursed death of Calvary; that He rose again the third day for my justification, and sits on the right hand of God to intercede for me as High Priest.

Herein is the love of God manifested towards me, that He did not spare His only-begotten and beloved Son, and gave us the exceedingly rich promise, that "whosoever believeth in Him shall not perish, but have everlasting life." I believe that my sins were laid upon Him, and that by His stripes I am healed, that His righteousness is counted for my own righteousness, and that I have free access to God the Father, through Jesus Christ His Son. I further believe, that the Holy Spirit made me understand the truth, that I believe it through His persuasion, and that I can obey it through His influence and

power. My soul has experienced the Divine presence of that Spirit, and beareth witness within me that I am Christ's.

Blessed be God the Almighty, who by His grace allowed me to experience what it is to be at peace with Him, and that He thus enables me solemnly to assert before this congregation, that my trust and hope in life and death is in God, and in Him alone, through Jesus Christ, my Lord and Saviour.

God of Abraham, Isaac, and Jacob! I entreat Thee to bless all the friends of trodden-down Israel, more especially one friend and true servant of Thine, who interested himself so much on my behalf. Bless him with all spiritual and temporal blessings; make him more and more zealous for the cause of Israel, with a zeal according to knowledge and charity; spare his life for many, many years, and thus enable him to be a living sacrifice, holy and acceptable unto Thee; and may all those who surround him, by his works and conversation, see that he is with Christ, and follow the example set before them. I ask this for our Redeemer's sake.

Almighty and everlasting God! who art the hearer and answerer of prayer, pour down Thy richest blessing from above, I beseech Thee, upon my spiritual adviser, the son of Abraham, Thy friend; prolong his useful life, the life of his partner in life, and all the members of his family, for many years, that he, by Thy gracious providence and grace, may continue to be the instrumentality, in Thy hand, to bring back some of the lost sheep of the house of Israel, sheep without a shepherd; that he, being a living sacrifice unto Thee,

may shine as the brightness of the firmament and the stars for ever and ever.

O Thou eternal and Triune Jehovah! save Thy people and bless Thy inheritance. Let the time speedily arrive, and Thy gracious promise be fulfilled, that all Thy people Israel may serve Thee in true holiness, and call the crucified Redeemer blessed, for Thine own honour and glory, and for Christ's sake.

Dear Christian friends, I cannot omit with heartfelt gratitude to acknowledge the rich blessings I have, through grace, derived from the Gospel truth proclaimed within these walls by our beloved pastor, the Rev. Thomas Aveling, and fervently pray to the God of my fathers, that it may please Him to spare his life, and the life of those dear to him, and that the seed which he soweth from time to time may fall on good ground, and bring forth abundantly, to the honour and glory of Immanuel's name. Amen.

Now, dear Christian friends, I need not tell you that a Christian's path, especially that of a new-born one, a babe in Christ, is not always a smooth one, but beset with thorns and thistles, and there is a cunning enemy to be overcome, and that I require strength and power from on high to walk secure. Wherefore allow me to beseech you, when you retire to your closets, to remember unworthy me in your prayers, that our heavenly Father may strengthen me in the inner man, uphold me by His Spirit, and increase my knowledge and love of Him, that I may be a partaker of that knowledge which passeth all understanding.

NORTH LONDON AUXILIARY TO THE BRITISH SOCIETY.

On Tuesday evening a public meeting of the above Society was held in Myddelton-hall. G. H. Davis, Esq. (of the Religious Tract Society), presided. A hymn having been sung, and the Divine blessing invoked, by the Rev. J. Hartley (of Liverpool-road chapel),

The CHAIRMAN said that the work of the conversion of the children of Israel was a matter of much speculation and rather warm controversy among the children of God. Many opinions were held concerning the past and the present in connexion with the future of the Jews, but there were principles on which all might agree; first, that whatever may be the earthly future of the

Jews, the present generation of that race needed the salvation provided in the Gospel, because they were sinful men, and if God entered into judgment with them, how could they stand before Him at the last day? The second principle was, that inasmuch as the Jews were a very peculiar people, they needed a very peculiar agency to present Divine truth to their minds. The third principle was, that though it is a truth that some, who for a time turned from Judaism to the profession of Christianity, had not been really converted, yet there are many of the Jews who have received the truth in the love of it, and that they ought to be encouraged even by that

degree of success. If they but kept these three principles before them, he thought they would find no difficulty whatever in supporting that and kindred societies, whatever might be their individual views as to the future of the children of Israel. The fortunes of the Gentiles were mixed up with those of the Jews. The very lapse of the Jews had been the life of the Gentiles. What, then, must their restoration be productive of? In concluding an excellent speech, Mr. Davis said that the Society had six agents in England, and nine in foreign countries, and that as its labours were conducted in the most judicious manner, it deserved their prayers and support. (Hear, hear.) He then called upon

Mr. J. YONGE, jun., to read the report, which stated the one object of the Society—to give the Jew a hearty welcome to the Saviour—recommended the cause to the sympathies, prayers, and aid of the meeting; showed that the funds for the past year had not been large; that the accounts of the Society's progress are very cheering from home and abroad, and especially from the continent; and that the Society wanted additional collectors, and an increase in the number of subscribers.

The Rev. A. M. HENDERSON (of Claremont Chapel), in an interesting address, spoke of "the advantages of the Jews." He said that, looking at them, ejected from their own land and scattered among the nations, one might wonder what were the advantages of the Jews. But, unto them were committed the oracles of God. While the Greeks, Romans, and Persians worshipped their mythical gods, the Jews had had a distinct revelation—"The Lord thy God is one God." The rev. gentleman expatiated on the advantages that the Jews derived from this.

The Rev. J. WISE, D.D., addressed the meeting on the next topic, "That

the unsectarian constitution of this Society commends it to the support of all who feel themselves interested in the progress of Christianity." He said that the signs of the times, with regard to the Jews, were most impressive and encouraging. Many persons, when speaking of the Reformation, ask why something had not then been done for the Jews? But the reason was plain. The great reformers had enough to do in fighting with the Church of Rome and her errors. But when Chalmers was honoured by God in establishing the glorious doctrine of justification by faith, numerous revivals sprang up in Scotland, and particularly in Kilsyth and Dundee. About that time, M'Cheyne, Black, and others, who had been diffusing the truth concerning Jesus in Palestine, returned with tidings of great joy; and, as a consequence, efforts were commenced for a still greater diffusion of the Gospel among the Jews. The rev. gentleman concluded by remarking that prayer, as had been said in the report, was the great resource of the Society.

The Rev. Mr. KESSLER, one of the Society's continental agents, gave an interesting account of the efforts that had been made by the Society's agents in Brussels, Antwerp, Frankfort, Wurtemberg, Breslau, &c.

The Rev. H. MADGIN (of Tonbridge Chapel), in a short but impressive address, spoke on the following topic:—"The conversion of the Jews, a theme for earnest and believing prayer."

The Rev. B. S. HOLLS, in an energetic but brief address, commended the Society and its object to the sympathies of the meeting.

Mr. G. YONGE (secretary to the Society) proposed, and Mr. BARNFORD seconded, a vote of thanks to the chairman, which having been adopted, the doxology was sung, and the meeting departed.

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, April 21st, at 7 o'clock. The Meeting is open to all friends of Israel.

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AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

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Contents.

| | PAGE | | PAGE |
|---|------|--|------|
| The House of Israel | 65 | Rev. J. Wilkinson's Annual Statement ... | 75 |
| OUR MISSIONS: | | Judalism and Christianity, No. V. | 75 |
| Mr. Davidson's Visit to Missionary Stations | 68 | POSTSCRIPT:—The Jew | 80 |
| Encouraging Signs | 74 | | |

The House of Israel.

How various are the thoughts awakened in the mind by the mention of the words "the house of Israel!" A people start up at once before us by far the most remarkable of any on the face of the earth. The marks of antiquity are on their countenances; they present, though scattered everywhere, a unity of manners, customs, thoughts and hopes to be found in no nation beside. Seek we for illustrations of holiness and sin—of love and hatred—of spiritual sublimity or moral degradation,—where can we find them so fully and numerously exhibited as in the history and condition of Israel? This strange people stand before us with God's book in their hands, and God's curse upon their heads; ever using holy words, yet completely out of sympathy with God; enduring, in many places, the most extreme sorrow, yet sure heirs of the richest blessings.

Were it only as a matter of curiosity, the study of such a peculiar nation would be most interesting; but it is not thus that *we* are called to think upon them. We are bound to them by links which we cannot sever; we have responsibilities relating to them, resting upon us, which we cannot shake off. Surely, then, it behoves us to form as intimate and correct an acquaintance with them as possible; to endeavour to unlearn all misconceptions, and cast away all prejudices; in a word, to aim to get into sympathy with God toward Israel, so that we may act a right part toward them. Then we shall not be found among those "talkers" of whom God speaks in Ezek. xxxvi. 3, nor do that which is so feelingly complained of by Jeremiah, "They called them an outcast; saying, This is Zion whom no man seeketh after" (Jer. xxx. 17.)

We must not dwell on the marvellous history of Israel, including their deliverance, prosperity, apostacy, scattering, and wanderings. In all they are a wonderful people. The last eighteen centuries have been heavily laden with

their sorrows, and with the crimes of their Gentile oppressors. In all this we trace God's righteous indignation, and learn His estimate of the sin of rejecting His dear Son. But we have to do with their present condition, and more especially with the *claims* which they have upon us.

They are to be found everywhere. In the land that was once their father's inheritance; in our own country; and in every other clime. The Anglo-Saxon race are nearly world-wide travellers and colonists; but almost wherever they go, the Jew has preceded them; and if otherwise, he is soon upon their track. "As a body they are nowhere, as a people everywhere." Of their numbers it is difficult to speak correctly. Most probably, they are twice as numerous as in the days of Solomon, or about eight millions. It has happened to them as at first, "the more they have been afflicted, the more they have multiplied." The bush is not yet consumed. In Poland it is computed there are nearly three millions of Jews. In North Africa, 700,000. In Holland, 60,000. In France, 100,000. The same number in the Turkish Empire. A vast number in Germany. In Palestine some 25,000, and in England 35,000, of whom 20,000 reside in London. He who of old appointed their local habitation in Canaan, and who afterwards placed them here and there, in order in due time to prepare for and facilitate the introduction of the Gospel among the Gentiles, has doubtless again grouped them in various places, in order to subserve some great and wise plan. But looking at them as they now are, we observe that *they claim our pity and sympathy on account of their past sorrows and present trials*. Their future is with God; their present, in a measure, with us. To us is the honour and responsibility committed of seeking their spiritual and eternal welfare. And oh, how much do they need our help! Their physical, social, moral, and political condition, is such as should awaken pity, rouse to exertion, and excite to earnest prayer. Oppressed and persecuted by despots and priests; scorned and contemned by the ignorant multitude; enslaved and led astray by their teachers; carrying on their weary hearts the heavy burdens of tradition and superstition; a bye word, (and often undeservedly so) for meanness, avarice, and falsehood; their women degraded; their children trained to hate the true Messiah;—surely, surely, they have a claim upon us.

Sad is their story, and miserable are their circumstances. It is our duty to seek to resemble God, in loving whatever He loves; and we are sure that Israel, though cast off as a nation, are yet "beloved for the fathers' sakes." God complains in many places in His Word of the want of sympathy with Himself in His designs toward Israel, and has often severely punished those nations who, when acting as His rod to correct them, did it with cruelty and malice. "I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction" (Zech. i. 15). Concerning Edom, the Lord said, "Thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction" (Oba. 12). The Lord speaks with anger of those "who are not grieved for the affliction of Joseph" (Amos. vi. 6); and with approbation of those who favour her dust, (Ps. cii. 14); who "pray for and love her" (Ps. cxii. 6); and who "mourn for her" (Isa. lvi. 10).

Israel claims our wonder and respect, as well as our pity. A people scattered, but not lost; overcome, crushed, but not destroyed: a people who seem to possess a degree of vitality, and a power of endurance which belongs to no other nation, may well excite our wonder. While we lament their errors and unbelief, we can but respect their constancy amongst such terrible sufferings. They have also been witnesses for God's holiness and truth amidst Mahometan delusion, and for God's unity among those who practise idolatry under the Christian name. They have withstood, endured, and survived the sword of the crusaders, and the fires of the inquisition. Driven from nation to nation, they have been living monuments of God's justice and faithfulness; and even shall "all Israel be saved," and then bear a glorious testimony to the mercy and com-

passion of the Lord God of Israel. Who can look on such a people without some degree of reverence?

They claim our help. We have received the Old Testament from them; let us send them the New Testament of the Saviour's love. They instruct us by their types; let us hold up before them the great Antitype. They have neither priest nor sacrifice; let us tell them of ONE who is both priest and sacrifice, ever repeating the noble testimony of two of the greatest of their nation—*"Behold the LAMB OF GOD."* *"This man hath offered one sacrifice for sins for ever."* They look on God as an object of terror; let us tell them that He is "LOVE." They are worshipping at a distance; let us show them the riven veil, and invite them into the holiest to become a royal priesthood. He who stood amidst a band of Jewish missionaries, and said, "Lo, I am with you alway; preach the Gospel in all nations, beginning at Jerusalem," is with us; and what may we not accomplish through His promised aid?

But *objections* are still lingering in some minds against missions to the Jews; let us notice a few of them. The Jews, we are told, are, as a nation, under the judicial sentence of God. True, as a nation, but not as individuals. The Canaanites were accursed; but still Rahab and the Gibeonites were rescued. We must not imagine that because nationally they are under God's displeasure, therefore we may neglect them. We have nothing to do in this matter with God's purposes. The Lord Jesus, who knew the Father's secret will, and who foretold the nation's doom, directed His apostles to begin their mission among them. The apostle Paul, who wrote so largely respecting their excision, yet earnestly desired that Israel might be saved, and everywhere and always went *"first to the Jews."* Let us cherish the same feelings, and pay supreme regard to God's revealed will, leaving all "secret things" with Him.

"It is of no use to try," say some. Our answer is, that it is our duty to do so; and that if we had laboured for fifty years without converting one Jew, it would still be our duty to persevere. But this has not been the case. "No use!" Facts disprove this assertion. God has owned His truth, and He is still blessing His servants. Many of the children have been turned to the Lord their God. Dr. McCaul observes:—"When anyone says the time is not come for the conversion of the Jews, the answer is, How do you know? Did you ever try?" Some have tried, and they *know*.

Yes, says some other objector, *but many have disappointed the expectations cherished.* And was it not so in the apostles' days? and has it not ever been so in all the churches of the Gentiles? Perhaps, after all, conversions among Israel may bear comparison in this respect with the same number elsewhere, especially when we consider the trials and persecutions which many Jewish converts have had to endure. There is no silver-slipper religion; and many among them have proved that their "feet have been shod with the preparation of the gospel of peace."

Well, after all, say some real, but mistaken Christians, *it is God's own work, and He will do it in His own time. The Jews require a special miracle to convert them. "A miracle!"* And did not you require one to convert you? What may be done when the nation is brought to God, we say not now; but certainly it requires the same grace to convert a Gentile as is necessary to renew a Jew. We aim at *individual* conversion. The British Society is not, as it has been well-said, a prophetic society, or a colonisation society, but a *Gospel Society*. Come, then, we pray you, to its help, and to "the help of the Lord," by witnessing to, and working for, Israel. The fact that so few agents are sent out to Israel, so small a sum contributed to the Jewish cause, and so little earnestness manifested, proves that the objections referred to, or some others, operate on many Christians' minds; or else that apathy to this great cause prevails to a very sad extent.

Do we need *arguments* to urge to renewed efforts? Are we not in *debt* to the Jews? and ought we not to act *honestly*? (Rom. i. 13.) Should not *gratitude* for the benefits we have received through them, and from them, urge

us to do something in return? Then *justice* calls aloud to us, and points to the wrongs and injustice inflicted on Israel by our ancestors. And are there not *blessings* to be gained by doing good to the Jews? And are there any Christians so spiritually rich that they can afford to lose a blessing? "I will bless him that blesseth thee," is a declaration unrepealed, and unrepeatable. "He loveth our nation, and hath built us a synagogue," was a testimony borne for one of old. The Friend of Israel and the Friend of sinners listened to it, and went to bless Israel's benefactor. "We (says one), of all nations, have taken the place of the Jews; the English are the Israel of the nineteenth century." Should not those who, like the prodigal, have been so tenderly received and richly feasted, seek earnestly to bring in an elder brother?

This is a *glorious purpose* to be wrought out, and we may be God's instruments in effecting the same. A multitude of Jews and Gentiles are to be built up a spiritual temple on the one foundation. Never since the days of the Apostles were so many living stones being raised from the dark quarry of Judaism, as at the present time. The work is still going on, and the zeal of the Lord of Hosts will perform and accomplish it.

There are *noble patterns* to imitate, and *honourable associates* to labour with, in this great work. Prophets and Apostles have gone before us, and some are yet giving themselves to the service. On the Jewish nation there has been an infinite outlay of divine energy, patience, mercy, and wisdom; and still greater wonders are yet to be wrought, casting the past into the shade. And shall we grudge a little pains, cost, and labour, in such a cause? Let us, then, seek grace to be like Christ, "the minister of the circumcision." Let us study His conversation with the Jews; and learn from Him how to act, and how to feel toward them. Then having something of the mind and heart of Christ, we shall go forth to seek the good of Israel, and assuredly our labour shall not be in vain.

J. C.

Our Missions.

MR. DAVIDSON'S VISIT TO MISSIONARY STATIONS.

Mr. DAVIDSON's report of his visits to some of the Missionaries, and of his temporary sojourn at their stations, presents so intelligent and graphic a view of the field and the labour, that we devote to it a considerable portion of this month's number. The result of this plan, only partially carried out, has satisfied the Committee of its efficiency. It has temporarily supplied each station with two agents. The resident has been strengthened and encouraged, and seeing through the eyes of our representative, we have become more intimately acquainted with the character and needs of the several localities. Mr. DAVIDSON says:

If I take a retrospective view of all the incidents in connexion with my visitations, during the last year, of some of your Society's missionary stations on the Continent, and partly also in this country, I feel bound to confess that I am more than ever convinced of the growing influence which the preaching of the Gospel has upon the Jewish nation at large; and while no Christian with the testimony of the Word of God in his hand, dare deny that "God hath not cast away His people, which He foreknew," he ought also, from well-attested facts which take place in his own day, to be brought to the conviction that God, of a truth, does in our own time remember His people, and that the time to favour Zion is even now come.

Down to rather a late date, there has existed among the Jews generally an antagonistic element, which has very reasonably been regarded as the great

bulwark raised by the enemy of souls against the entrance of the Gospel, I mean the so-called traditional law. But in many parts of Europe, and in Germany especially, this principle has, to a very great extent, given way to another, perhaps equally disastrous principle, that of philosophy, falsely so called, or neologism, that convenient interpreter of both the Old and New Testament Scriptures, by which Jew and Gentile can freely foster infidelity under colour of good sense.

The French Jews—for it was France that I visited first—can hardly be said to be affected by either of these antagonistic principles. Utter ignorance of either the Word of God, tradition, or the Jewish religion as such, pervades every class, and the result naturally is, gross irreligion. As to traditional orthodoxy, this may also be met with here as well as in Germany, but in very small proportions, and is almost exclusively confined to foreign settlers in these countries from Poland and Russia, the strongholds, in Europe, of talmudical opinions.

MARSEILLES is the first station where I experienced the sad result of this state of the Jewish population, which is there not very considerable; the place being nevertheless of importance, on account of the influx of African Jews at certain seasons of the year. I met with but few of the latter, it not being the proper season. No one, except he who has experienced it, can form a proper idea of the saddening effects which the opposition of gross ignorance produces upon the heart of the missionary, and nothing but the sense of duty in the sight of God can enable him to continue his efforts from day to day. The baneful influence of Romanism, the indifference of nominal Protestantism, the national worldliness of the country, all conspire together to keep down the veil upon the Jewish heart. Nevertheless, the principle of toleration in France is not without its good effect, so that the missionary can speak his mind freely, without encountering either abuse or persecution. Nor have the efforts of Mr. Cohen, in that place, been fruitless, for the Lord has given him some souls for his hire. Of the three Jewish ladies, in whose conversion he has been instrumental, one has fallen asleep in the Lord, another leads an irreproachable life as a wife and a mother, and the third, a truly aged saint, exults in and glorifies her Saviour in a state of painful affliction upon her bed. At the time of my visit to that place, Mr. C. had, besides, also some few hopeful cases, and one of special interest, that of an individual in whose company we used to spend the Sunday afternoons in reading the Scriptures and prayer.

In consequence of the difficulty of obtaining access to the wealthier class of the Jews, Mr. C. has undertaken the arduous task of collecting their addresses, in order to introduce tracts and religious books if possible.

How little Protestantism in that place contributes to the furtherance of the cause, may be judged from the fact that, out of a body of between 5 and 6,000 Protestants, Mr. C. can find only a very few individuals, including the pastors, with whom he can hold Christian fellowship at all. This will, likewise, account for my ultimate failure in the attempt at establishing a society in Marseilles in connexion with our station. By those, however, who know Mr. C. and his wife, whether Jews or Gentiles, they are much respected and esteemed for their piety and zeal.

Since the city of LYONS, previously occupied by Mr. Frankel, has likewise been assigned to Mr. Cohen, I had to pass by that station and join Mr. F. in establishing one at Bordeaux.

The Jewish population of BORDEAUX is estimated to amount to between 4 and 5,000 souls, and the very large majority of them being of Spanish origin, the chief Rabbi has effected a union between them and the German and French Jews, so that they attend one synagogue, and, what is very strange, make use, at the same time, of two materially different forms of prayer.

Christians of the various Protestant denominations here, though they received us very kindly, manifesting a lively interest in the cause generally,

spoke very disparagingly as to the likelihood of any success among their Jewish neighbours, as if their hearts were more obdurate than any of the rest. There may be much of long-cherished prejudice in this sentiment, but also some truth. The Spanish or Portuguese Jews, as they are indifferently called, from their ritual, have perhaps suffered more than any other class of their brethren elsewhere during their present dispersion, and this chiefly by the instrumentality of those who professed to be followers of the lowly and meek Jesus. In their minds, this precious name is associated with hatred, oppression, and bloodshed, practised upon their forefathers in a special manner. The very sound of Christ may naturally be supposed to fill the heart of such Jews with horror and bitterness. This embittered feeling is here constantly nourished by the influence of the daily idolatrous worship and abominable practices of his contemporary (so called) Christians of the Roman establishment. He knows that, were it in the power of that community, their old sufferings would soon be renewed.

The Spanish Jews pass for the most orthodox, and they consider themselves occupying a distinguished rank in consideration of their descent from the most learned men, who flourished in Spain during the middle ages. But here, instead of orthodoxy, we have as yet met with little else than barefaced infidelity, and the grossest ignorance, instead of Jewish erudition; and indeed, if we are to believe the statement of some of themselves, very few of the laity understand their Hebrew prayer book. Take them as a whole, we may, from personal observation and inquiry, be justified in stating that the law of Moses is utterly disregarded among them; with the exception of a very few who close their shops on the Sabbath, this day is regularly and publicly desecrated; there is no discrimination between lawful and unlawful meats. The Bible cannot be said to be to the Jews of Bordeaux, and the French Jews generally, a *sealed* book, for they do not seem to possess it at all, as during nearly two months of almost daily visits, we cannot say that we have met with a Bible in any house, except one, which we found in the possession of a German Jew, who had brought it from Strasburg, and that the gift of Mr. Hausmeister, the missionary to the Jews of that city.

Such then, I am persuaded, are the people to whom you have sent your missionary, that if by some means he might save some of them in bringing them to Christ. In this there does indeed appear a moral impossibility; but what is impossible with men is possible with God. There is no reason for despondency; there are even now indications for good. The French Jew cannot be said to be an infidel in the true sense of the word, as the object of faith, either of the Old or New Testament, has never been presented to him. Let the Word of God be freely circulated among them, which Word is able to make them wise unto salvation. Without it, I feel confident, all missionary efforts among them will prove ineffectual; with it, we have reason to expect the Divine blessing. Besides, I have often discovered a striking susceptibility for scriptural truth in the very ignorant and careless amongst the Jews, and a latent faith in them, as it were within, soon revives at the quotations of Scripture passages. They soon feel them to be their own Scriptures. While in conversation with a man and his wife in their shop, a female neighbour entered, and in a jocular mood made light of the subject in question. Mr. F. having gently reproved her, she listened attentively, and at the close seriously requested us to go and see her husband, who, she intimated, knew something of those things. We readily complied, and the four of us went. At the close of the conversation I overheard her say to her friend with admiration: "Ah, these men have faith!" Her husband purchased a Bible from Mr. F., and went a considerable distance to fetch it.

Here we met with a considerable share of sympathy among the Christians, and, by Divine assistance, succeeded in forming a society under the name of "Société d'Amis d'Israel" in connexion with our mission. Their intention is also to use their influence with the Christians of Toulouse and Bayonne, to

join them, which cities the missionary is regularly to visit every year. The number of the Jews in Toulouse amounts only to a few hundred, but in Bayonne to 3,000, among whom there are men of learning and piety. I believe Mr. F. both qualified for his station and zealous in his work.

PARIS presents a different aspect, as a missionary station, to any of the preceding. This city contains 25,000 Jews, with a very large admixture of settlers from almost every country, and especially from Germany, Poland, and Russia. The latter being best informed on points of religion, and better versed in the Scriptures, the natural result is that they chiefly occupy the missionary's attention. With a good cause in his hand, he feels more drawn towards such as can enter into the merits of it. Thus out of thirteen individuals admitted by baptism into the Christian Church, through the medium of Mr. J. Brunner, one only, a respectable and pious lady, is a native of France. I have seen and conversed with five of them, and the impression they have left upon my mind is very satisfactory. During the month I spent in Paris, Mr. B. introduced me to several Jewish families and individuals to whom he has access, and in every instance we were well received, and an opportunity was afforded me to preach the Gospel, which was either listened to tacitly, or was met with opposition, and in but few instances could it be perceived that any impression had been made. Among some few hopeful cases, I was most interested in a foreigner, Mr. R., a family man in comfortable circumstances. He is more than an inquirer, seemingly a Christian in the true sense of the word; but there are hindrances in the way of baptism which he has not strength of faith to conquer. His Jewish learning is above the ordinary kind, and his views of Christianity are remarkably sound. But by far the greater portion of those families and individuals alluded to are foreigners. Mr. B. perceives the necessity that more attention should be paid to the native Jews, and is desirous of doing so. A remarkable coincidence which happened, I believe, the very next day, after we had talked over the matter, tended much to encourage him in his determination. Our attention having been arrested in the street by an aged man (above 80), whom we recognised as a Jew, we accosted him, and after a vain attempt at a religious conversation in the noisy street, he politely gave us his address, and we paid him a visit. He is a Frenchman, and a man of property. By his conversation we soon discovered, and in the presence of his young daughter he freely confessed, that he had never possessed nor read the Bible. The daughter, who seemed in trouble on account of a family affliction, I reminded that, as a daughter of Abraham, she should have had the Holy Scriptures to run to for consolation, and so on. She shed tears, and her father was much affected. He purchased a Bible through Mr. B., from whose report I have since learned that the old man has requested him to instruct his daughter in the Christian religion. Mr. B. is much liked among the Jews, who know him, on account of the lively interest he takes in their concerns generally, and the Christian ministers speak highly of him.

BRESLAU.—In Germany, as noticed above, traditional orthodoxy has, to a very great extent, been supplanted by the neologian system which has of late years exercised such a baneful influence on the Christian Church of that country, and which the Jews seem to hail with much delight. It is, indeed, the foundation and corner-stone of the much-boasted-of reformation among the Jews in Europe. Here in Breslau I have had many opportunities of meeting with such reformed Jews, professing to adhere to the law of Moses, but denying it in practice, as indeed they find an excuse for evading every commandment separately by some sophistical arguments. Others, though professedly belonging to the same sect, reject revelation altogether; so that on one occasion a respectable orthodox Jew took our part, assisting us in defending the verity of revelation against the attacks of some of them. But still, into the midst of all this has the Gospel of Christ forced its way. I do not

allude merely to the several conversions with which the labours of your missionary, Mr. Schwartz, have been crowned, as stated in my last letter to you, but also to the many Jewish converts in that city, some of whom have embraced Christ in spirit and truth.*

But while these facts are in themselves sufficient to command the admiration and thankfulness of Christians—for the tokens of the Divine approbation upon their past endeavours among God's ancient people—we are encouraged, especially from the present state of the Jews in Germany, to look forward to a richer and more glorious harvest among that people. What a mighty change there has been wrought in the disposition of the Jews within the last thirty years of my absence from that country! What! a Jew readily accepting a New Testament, a tract, and even reading it, and this at the hands of an apostate upon whom, he thought, rested all the anathemas of the law?—Yes; all this is the case now, to an extent that very few would readily credit, and I had much underrated till I became myself an eye-witness to it.

The very first day I walked out with Mr. Schwartz, I was much struck with the respectability of those who accosted him in the street in a most familiar and respectful manner: some of them learned men, physicians, and shopkeepers of a superior class. He introduced me to their houses, and we were received with much politeness and affability. Our conversations were in all freedom and openness. I found them, in general, acquainted with the New Testament. The same, only to a higher degree, I found to be the case in FRANKFORT-ON-ODER, where your missionary, Mr. Jaffé, introduced me to the most respectable and wealthy Jews of the place, some of them bankers. In one case the rest of the family were called in and the master of the house sent for, and even refreshments set on the table, which made it appear as if they were highly gratified at our visit. Of course all these were so many opportunities for preaching Christ, and this indeed is all we want and all we can do; the result must be left with God, only that this result does but rarely follow immediately. Thus, for instance, after we had had a long religious conversation in a house at Breslau, a young man, who had been present and very attentive, expressed his wish to Mr. S. to have religious instruction during the twelve months which he would have to serve in the army as a volunteer. In Frankfort we found a banker's widow much concerned about the state of her soul, complaining that she cannot feel fully Jesus to be her own Saviour, though she believed Him to be the Christ, read diligently, and attended a Christian Church with her children. But independently of this, it is well to consider: whence is all this change? whence all this liberal-mindedness and toleration? The truth is, that it is that indifferentism of infidelity which allows every one to enjoy his opinion, and which the Lord evidently overrules for good: the Gospel is preached and frequently listened to, and there are very few, comparatively, in Germany who have not some knowledge of the New Testament. Thus the claims of the Gospel make their way into the very heart of the nation, and it is with us to pray and use our best endeavours, lest this Gospel become unto them a savour of death unto death!

In corroboration of this I may be permitted to adduce the following circumstance:—Mr. S. and myself were one day walking in Breslau, when we met a respectable Jew, whose son had lately been baptised. He assured us that his son had done it from conviction, but that he could not bring himself to the belief in the divinity of Christ. He told us likewise that some ladies came occasionally together in private to examine the claim of Jesus to the Messiahship. In fine, he expressed himself to the effect that, if the learned Jews of our day would honestly state their opinion, they would acknowledge the claims of Jesus to the Messiahship, though not His divinity. However this may be, one thing is sure, that though the acquaintance with the

* For other details, our readers are referred to "Jewish Herald," page 35.

New Testament has in general not as yet produced a saving knowledge, it has already had a wonderful national effect; that, instead of regarding it a sin to bear the name of Jesus upon their lips, the majority speak of Him with respect and often with admiration.

Where so much infidelity exists, it is not surprising to find some accept baptism merely to suit their private ends; but, thanks be to God, there are also many true conversions which are not always so easily discernible. During my stay in Breslau a rich banker was baptised in the Reformed Church. I thought little of it at the time. But the reality of his conversion may fairly be determined from the fact, which afterwards became public, that previously to taking that step he had consulted Dr. Geiger, the Rabbi of the reformed synagogue; and when the latter had failed to dissuade him, he published the arguments on both sides in a pamphlet, of course anonymously.

As to orthodox Jews, I must confess I met with very few of them; but I judge it not to be out of place to give here the little observation I made during the few weeks I spent in Königsberg, which city I visited by the direction of your committee, though you have no station there. There is a great influx into that place of Jews coming across the Prussian borders for the sake of commerce during the warmer seasons of the year. And yet, even in December, I could daily meet with some of them who showed no great disinclination to speak upon religious subjects. I was struck with the free intercourse I observed Mr. T., the London Society's missionary, had frequently with them, several of whom even visited him at his own house, and accepted tracts and religious books. There is an encouraging feature in this, that since the Emperor of Russia has expelled the missionaries from Poland, the Jews come themselves to fetch the truth, though, as it were, in small scraps!

But whilst I gladly embrace this opportunity of again expressing my honest conviction of the untiring activity of your missionaries, in as far as I have yet visited their stations, to avail themselves of the entrance thus ministered to them, I must, for the good of the cause, remind you that they, together with all the missionaries of the existing kindred societies, are far from being adequate to the immense field of labour which lies open before them. There are not as yet fifty missionaries in the field for a population of between six and seven millions of souls. If we consider that this little band is the result of a slow and gradual increase during half a century, and compare it with the fruits already realised, viz., the several thousands of converts, out of whom, it is reckoned, two hundred preach their once-rejected Saviour in Gentile churches—then we may safely challenge any missionary enterprise of modern times among the heathen to show us half the good result. But this is the Lord's doing; it is marvellous in our eyes. The reproach of signal unbelief is thus rolled off from the people beloved for their fathers' sakes. What a privilege to the Church of modern days to have been instrumental in this glorious change! May she, with the privilege, also know her duty to carry out with more energy the work begun under such favourable auspices!

Mr. Davidson has been engaged for a short season in fulfilling a similar vocation in London, and we have the following brief statement:—

In compliance with the request of your Committee, since my return from Germany, I have visited some of the Jews in London in company with your missionaries stationed here. The families selected by them were confined to such as the missionaries felt confident would readily hear the Gospel preached to them, and would have no objection to the introduction of a stranger into their house; as there are those who, while they admit the missionary in the confidence that he would not expose them, do object to do so to a stranger.

We visited about *forty* families, not including such who happened to be

busy, or were absent from home at the time we called. These visits were so many opportunities for speaking the truth as it is in Christ without reserve, and I am happy to state that in many instances we spent several hours, and that not only in the presence of the family, but also in the presence of many visitors, expounding the Scriptures, and proving that Jesus of Nazareth must needs be the Christ who was to come, and that He is the only Saviour of the world.

The labours of your missionaries here do not seem to extend, in general, much beyond the poorer classes, and rarely to the English Jews, who, from their utter ignorance of the Scriptures and the Jewish religion, and their relentless bigotry, are known to be the bitterest persecutors of those who seek to present Christ to them, whether they be Gentile or Jewish missionaries.

The difficulties the missionary meets with, in London especially, are very great. In general the people are so intent upon their business that they cannot afford to lend a listening ear to the sound of the truth, so that much of his time is spent in calling and calling again before he can get a suitable opportunity for a conversation; some of the poor who hear him gladly, or even put faith in the things preached to them, are often too poor to be encouraged to make a public profession, since it is well known that they must lose their last resource by that step. The watchful, jealous eye which the Jews keep upon one another renders his attempts still more difficult, and both he himself and the one who is visited are frequently exposed to hooting and maltreatment, as I have witnessed myself on several occasions.

Taking these facts into consideration, we have the more cause for thankfulness, when we find that, in the midst of it all, your missionaries are by divine grace supported in their arduous task, and go on perseveringly seeking opportunities for preaching Christ. For this, I can bear them honest testimony, they appear to do with conscientious assiduity, from the partial entrance I find already granted them to some Jewish families, and the respect with which they are treated. It is true that they sow with tears; but let us patiently and confidently look up to Him who giveth the increase, expecting that in due time they will reap with joy.

ENCOURAGING SIGNS.

It cheers our spirits to know that prayer is offered continually on behalf of Israel, in our own country and on the continent of Europe. This will, by Divine influence, secure the spirituality of our agencies, the sanctity and cordiality of our offerings, and the singleness of our aim. To feel, too, that our worthy cause in drawing around the Mercy Seat Christians of every name in Great Britain, in France, in Germany, and America, endears the bond of brotherhood, and seems to render it impossible that any national difference should ever alienate hearts, one in Christ, and one in affectionate desire for the good of those who wander in every land—representatives of those to whom all are indebted, and waiting for the mercy that shall gather them into one family—the ransomed host who shall overcome through the blood of the Lamb, and finally ride forth as the chosen, and called, and faithful.

Another hopeful indication is found in the favourable view in which the claims of Israel are increasingly entertained, as testified by the agents of this and kindred societies, not only at Home, but among Christians on the Continent.

Bordeaux and Toulouse have contributed to our treasury; and from Marseilles the following has just been received:—

MY DEAR SIR,

We beg to enclose a bill for £113 13s. 0d. This sum, inclusive of what Mr. Cohen collected, is the result of the bazaar held in Marseilles, on the 8th instant; we enclose a list of the different places that have contributed to this object.

It is with great pleasure we send you this small token of our sympathy, and we trust that we shall be able to contribute in a more considerable way to the evangelisation among the Jews, when the object of your society will be better understood in France.

An early acknowledgment of the receipt of the enclosure will oblige

Your obedient Servants,

J. P. COHEN.
MARIE BLANC.
AZELINE SCHLOESING.
ISABEL DE MONT RICHER.

The interest awakened among the young casts a bright ray on the future. Among the Jewish youth we are assured of earnest inquiry—of searching into the word of God, and of a resolution to be decided not by Jewish sages or Jewish dictation, but by the writings of the Jews, who spake as they were inspired by the Holy Ghost. Among the young in Christian schools and families, we know that a spirit of sympathy and love to the Jews has been awakened, which will lead to the study of their history—a recognition of their claims—and we hope to an ingenuous and pious devotion of youthful energy to their cause. Let us, fellow-Christians, brace ourselves for the onward course. Taught by past experience—cheered by tokens of success, and inspired by hopes breathed upon us from the LIVELY ORACLES, let us study our enterprise, and give ourselves to it in faith and prayer.

Some might delightfully assist us by communications to the “Jewish Herald.” It should not be left to the sameness of one pen. Some might help by correspondence with friends—others by indoctrinating the youthful mind—some by promoting occasional meetings—all by prayer—at the social meeting—at the family hearth—in the closet.

REV. JOHN WILKINSON'S ANNUAL STATEMENT.

We are unwilling to detain the REV. JOHN WILKINSON'S REPORT of his twofold Mission. It is therefore appended, and we must again defer the list of Meetings.

I HASTEN to give you a brief summary of my labours during the past year, with their apparent results; and, in doing so, feel a holy pleasure in recording my devout and humble gratitude to God for the many tokens of His blessing on my work in the past, and for the ever-increasing interest I feel in the blessed work to which, by His grace, I have cheerfully devoted my life.

I have to present a report in the twofold capacity of a Missionary for the Jews, and to the Jews; about half my time being devoted to preaching anniversary sermons, and attending meetings both in London and in various parts of the provinces, organising or strengthening associations, &c.; and the other half devoted more or less to direct mission work among the Jews in London, not forgetting to seek out and preach the Gospel to many as I pass through provincial towns.

In the former capacity—as Missionary for the Jews—I have, during the

past year, visited many of the important towns in Essex, Herts, Cornwall, South Wales, Hants, and in the West Riding of Yorkshire, and have delivered about 160 sermons, lectures, and addresses. The interest awakening in all classes of society, and among all denominations of Christians and their ministers, and also among children and young people, is most encouraging.

I deem it of some importance, not only as due to the Committee, but especially to encourage the hearts of our desponding friends, that a few facts should be given, indicative of the state of feeling amongst the Christian public generally as to the conversion of the Jews. There is a thoughtful and prayerful interest in the subject awakening amongst students in colleges, and amongst ministers of almost all denominations. (One has said, "Ah! we have culpably neglected the Jew." Another has said, "Indeed, yours is an interesting field of labour;" and another, "I almost envy you your sphere.") But this is not all, many pray fervently and regularly for God's blessing on the efforts put forth by our own and by kindred institutions; and also give, in many instances, freely and liberally to this cause. One minister, on seeing me hesitate to take the sum he offered me, said, "Never mind, take it; I can pray better for the cause if I give something." In some towns, where the interest has been low for lack of information, I have given three sermons on the Sunday, without collections; then, at a public meeting on the Monday evening, we have frequently had a crowd of people and a liberal collection. In pursuing this course, in one place, where we had 9s. at a week-night meeting last year, we had between four and five pounds this; in another place, three pounds last year, between twelve and thirteen this; in another, 15s. last year, nine pounds this.

The commercial distress now experienced in many of our large manufacturing towns, as the result more or less of the recent bank panic, throwing thousands out of employment, tended seriously to depress the spirits of our friends, who said, "You must pass us by this year, for we cannot give you a collection;" to which I replied, "The Jewish cause cannot afford to lose your powerful sympathy, so I shall give you a lecture without a collection." This, of course, has been accepted, and I have generally had a larger audience, and more money brought to me in the vestry in the form of freewill offerings, than I could have expected at a regular collection. In one town, in which I gave my first lecture without a collection to about 40 or 50 people, a gentleman afterwards became a subscriber—himself one guinea, his wife half-a-guinea, and his daughter half-a-guinea. But this is not all; the people were not only willing, but anxious to hear more; so, having a Sunday to spare before leaving that neighbourhood, I gave the friends at that place three services on the Lord's day, then had a public meeting on the Monday evening, and nine pounds at one collection. In another town, after the lecture without collection, a gentleman led the way into the vestry, and threw down a sovereign; others followed the example, in smaller sums; and, the next morning, a lady came to the house where I was staying, and brought a sovereign from her father, and a crown piece of her own; and I got, in this voluntary manner, nearly double the amount of the regular collection last year.

Under similar circumstances, in another town, after the lecture, several gentlemen followed me into the vestry. One threw down a sovereign, another half-a-sovereign, another half-a-guinea, and five others gave five shillings each. These facts speak loudly as to the growing interest in the Christian Church on behalf of Israel. All that appears to be required is correct information on the subject, given to the public from a heart of love, and delivered by "a tongue of fire." You are aware that I pay considerable attention to Sunday Schools. This is a most interesting and hopeful department of labour. Sometimes 2,000 children, besides their teachers, parents, and friends, have been assembled together in a large chapel, on the Sunday afternoon, to hear an address about the Jews; and the little folks have manifested so much interest

in the cause as to purchase dozens of New Testaments, and bring them to the house I was staying at; in fact, they have brought so many, that I have had to request they will send no more, but bring the money instead, for the extra luggage quite inconvenienced me. In one small town in Hampshire, such an interest was awakened among all classes, that the good friends gave me eleven or twelve pounds away with me. A cheering little fact occurred amongst the children:—Seven lads, about ten or twelve years of age, came, on Monday morning, to the house where I was entertained, and brought fourpenny pieces and sixpences to send the Gospel to the Jews. In another small town, in Cornwall, ten boys came to me about an hour after the address on Sunday afternoon; seven brought sixpence each, and three fourpence each, to send the Gospel to the Jews. Mentioning this fact to my evening congregation in the same place, a Cornishman left his seat, pressed through the crowd to the pulpit, put half-a-sovereign on the pulpit, and said, "This is from thirty children of another school, who wish to send a New Testament each to the Jews."

This state of things shows, I think, unmistakeably, that the spiritual interests of God's ancient people are taking a firmer and more scriptural hold upon the sympathies—prayerful and practical—of the whole Gentile Christian Church.

In the capacity of missionary to the Jews, many encouraging facts have come under my notice during the past year, illustrative of the steady, yet certain progress of our work. Although the advance of individual conversion does not proceed so rapidly as we all wish, still, the general aspects of the mission show that a great preparatory work is going on in the removal of Jewish prejudice, which manifests itself in their (the Jews) now giving expression and publicity to such sentiments respecting the character and mission of Jesus of Nazareth, as will render it most inconsistent for many of them to remain much longer, even nominally, Jews. Thousands now read the New Testament; in fact, that precious volume is read by the Jews to an extent never before known during the Christian era: and one natural result is, that the minds of probably hundreds of Jews, are variously exercised with the general idea that, perhaps, after all, it may turn out that Jesus was the Messiah. Several of such cases have come under my own notice; one only a month ago, a young man, who found his way to my house, and asked for Christian instruction.

Another, a very interesting young man, was introduced to my notice about twelve months ago. He was an assistant in a Jewish hairdresser's shop in the city, and was so diligent in his inquiries into the truth of Christianity, that he was known to leave his bed in the night to read the New Testament. This fact became known to his employer, and the young man had to leave the establishment. He resolved to seek employment among Christians, that he might observe the Lord's-day, and thus have opportunities of hearing the Gospel and conversing with Christians. A great stumbling-block was found in his way, however, even on the very threshold of his inquiries. Having called upon from twelve to twenty professing Christian hairdressers, not one of whom would give him employment, because he, a Jew, had a scruple to work on the Lord's-day, the wife of one of the hairdressers followed the young man to the door, and asked him what crotchet he had got into his head that he could not work on the Sunday: to which he replied in his own way, "The truth is, there is another world than this, and I intend, by God's grace, to know the truth—to practise the truth—and get ready for the other world. You have a nice house," he said, "well furnished, but you may be taken away to-morrow: are you ready to go?" She was glad to let him go, for he awakened her conscience more than was pleasant to her. He placed himself under Christian instruction, and I soon had reason to regard him as a sincere believer in the Lord Jesus Christ. A few weeks ago, I made the necessary preparations for his baptism, and publicly baptised him in the name of the

Triune Jehovah—Father, Son, and Holy Ghost. He is now a member of the Christian Church, and a devoted follower of the Lord Jesus Christ.*

Another case I must mention as full of interest; it is that of one of the most intelligent, kind-hearted, liberal-minded Jews, I have met with, and who is nearly seventy years of age. I formed his acquaintance in the provinces nearly three years ago; had then, during my stay of a few weeks in the place of his residence, frequent and lengthy intercourse, and had reason to regard his case then as very hopeful. On my removing to another town a few miles away, he expressed an earnest wish to see me again, and even came over to spend an evening with me. Some weeks after he followed me to another town, but I had departed before he arrived. Having ascertained that I had gone to another large town, he followed me there, but with no better result, so, after awhile, he returned and settled down at home. About a month ago, however, he, seeing bills out announcing my intention to preach in the place, went directly to the printer and left his address for me, with an earnest request to visit him, but I had found him before I saw the printer. On entering his residence he pressed my hand, and conducted me upstairs, for private conversation, in his bedroom. I said, as I held his hand, "Well, I have often wondered whether my old friend had passed into the eternal world, and whether he exercised faith in Jesus before he died." To which the old patriarch replied, "Mr. Wilkinson, my mind is agitated; I often don't know what to think. I remember the passage you named to me nearly three years ago, it is often on my mind, 'It is the blood that makes an atonement for the soul.' I am diligently reading the New Testament, and praying for Divine light, and should the Holy Spirit convince me of the truth of Christianity, I will embrace Jesus at once, for it would be madness to act otherwise." He said further: "If you will write to me, I will unbosom my feelings and thoughts from time to time." The correspondence has commenced, and I believe this son of Abraham will yet die in the faith of his father. Abraham, who saw the day of Christ and was glad. I should like to say much more but am so very much pressed for time.

Judaism and Christianity.

NO. V.—THE BLESSING OF THE JEWS UPON THE GENTILES.

AUTHORS, who have given not only the facts of history, but attempted its philosophy, have given causes for the fall and rising of nations. They have shewn that nations restricting knowledge amongst the subjects have been degraded; that nations delighting in war have perished by the sword; that nations encouraging slavery have themselves become victims; and that nations oppressing the Jews have not prospered. In a political and commercial point of view, wherever opportunity has been afforded the Jewish people, the state has gained in giving the opportunity. This may be accounted for, in part, because diversity is the means of producing competition, because the Jews are so widely scattered, and yet are so united, as that they are like an electric line conveying from a centre to distant parts. Moses and the Prophets, as held by them, is the word of God, and must be infinitely superior to any religion that denies Moses and the prophets. This is not done by the Jewish writers of the Christian Scriptures, but the contrary. And they do set the example of a self-supporting, self-ruling people, without any disposition to

* See Jewish Herald, p. 28.

disturb the rule of the country wherever they may have their lot. In these and many other ways the Jews are a blessing to the Gentiles, and the neglect and oppression of them is found to be a loss and a curse. It was predicted that the blessing of Abraham should come upon the Gentiles, that in his seed all the nations of the earth should be blessed. And it will not be disputed that when the Gentiles have received Moses and the prophets, as they are added to and explained by the Jewish-Christian Scriptures, they have been blessed in being delivered from heathenism, and in having a rule of faith and of duty which only requires to be followed, and they would reap the full advantage and bear the rich fruit which it would yield.

Now, while as a first turn, there was to be priority with the Jew, according to Moses and the prophets, so, according to the same authority, no sooner was the Messiah to come than to him also was the gathering of the people to be. He was to ask and to have the heathen for his inheritance, and the uttermost parts of the earth for his possession.—(Ps. ii.) It was to be no light thing that he should be God's servant to raise up the tribes of Jacob, and to restore the preserved of Israel: "I will," says God, "also give thee for a light unto the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isaiah xlix. 6). And in the 65th chapter Isaiah writes: "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, Behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people." The Scriptures of the Jewish Christian remarkably correspond with this. The priority of the Jew is not reversed by them, he had his priority; the agency of the Jew is not affected by them: the rod of his strength went forth from Zion,—the first messengers were Jews—the first objects of the message were Jews. Multitudes gave their adhesion to Christianity. Soon, and Jewish messengers bore the tidings of salvation to the Gentiles—they represented it as a fulfilment of Moses and the prophets. All their writings to the Gentiles are fraught with references to the Scriptures of Moses and the prophets. Upon their very face the writings shew themselves to be Jewish writings. What effect this had and has still, with the Gentiles, is a thing of history and observation. They are blessed through the Jews. If they attended more to Moses and the prophets and the writings of Christian Jews (the apostles), they would have richer benefit than they have; but tradition has been largely substituted for Scripture, and Scripture has been sadly perverted. But as the Jew should be judged in his Judaism by Moses and the prophets, and not by other tests, so Christians should be judged as to the nature of Christianity by the Scriptures that they hold. It is a remarkable thing, and to Scriptural Christians a very interesting one, that the writings of the apostles explain the course of things both with Jews and Gentiles, and explain them, not only as it respects the past and the present, but also as it respects the future. They shew that it was foretold that while the Jews would have the priority, they would, as a people, disbelieve the claims of the Founder of Christianity, that they would treat Him as history says they did, and that they would not receive His apostles; in consequence of this, blindness would happen to them; that they would be dispersed, but that their dispersion would give a course of time and

the events to the Gentiles. They describe how the Gentiles would act, and their description coincides with what Daniel foretold ; but they go much more fully into it. And now for centuries the things have been happening with the Gentiles as described. But at the end of their distinctive time, then there is to be a restoration of the Jews, in the advantage of which happily the Gentiles are to share, but then the Gentiles will indeed be glad to acknowledge the priority of the Jew, and to partake with him of the glories of that bright day. How much nearer must it now be than 1800 years ago ! Well may the Jews expect, from year to year, that another year and it shall be realised. Amongst many indications of its approach is the mitigation of persecution of the Jewish people, their recognition as fellow-subjects, and especially the solicitude of the highest kind that is felt in regard to them by those who believe Moses and the prophets, and also the Christian Scriptures. Is it not a remarkable thing, that whilst Jews shew in many ways their humane regard towards the Gentiles, they hardly shew any religious regard in the way of seeking to convert them to Judaism ? that, on the part of Christians, in proportion as Moses and the prophets are received and the Christian Scripture, there is prayer for the Jews—endeavours for the Jews—and bright and glorious hopes in reference to them, in the benefits of which Gentiles expect to share ? Ponder these things,—would there were an umpire to decide ! Is there not ? Let us give ourselves to study and to prayer. And wisdom says : “Behold, I will pour out my Spirit upon you ; I will make known my words unto you” (Prov. i. 23).

The Jew.

OFF as I gaze upon the care-worn
face
Of one of chosen Israel's blighted
race,
My soul is moved, and eagerly I
cry,
Must this forsaken one for ever
die ?

And then my fervent prayers to Heaven
ascend,
To Jacob's mighty God and Israel's
friend,
That He would grant His Spirit, to
subdue
The unbelieving heart of this proud
Jew.

Wellingborough.

That he, for whom the true Messiah
died,
Might feel the sacred blood through
faith applied,
To cleanse his heart from guilt, and
thence despair,
And from his lips extort the earnest
prayer,

That God, in mercy, would his sins for-
give,
And grant, for Jesus' sake, that he
might live ;
To honour, worship, love the Saviour
given,
To bring the long-lost Jew to God and
Heaven.

AMELIA A. SIMMONS.

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, May 19th, at 7 o'clock. The Meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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JUNE 1, 1858.

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Contents.

| | PAGE |
|---|------|
| Fifteenth Annual Meeting | 81 |
| Death of Dr. Henderson | 93 |
| Annual Meeting of the Brentford Auxiliary | 94 |
| Notice, List of Meetings, &c. | 16 |

The Fifteenth Annual Meeting

Of the Subscribers and Friends was held in Freemasons' Hall, on Friday Evening, April 30th. In the absence of Sir Culling Eardley Eardley on the Continent, the Chair was taken by Thomas Bamford, Esq. After singing and prayer,

MR. GEORGE YONGE, (the Resident Secretary,) delivered a brief statement of the Society's operations during the past year, and its financial position.

The REV. THOMAS ARCHER, D.D., on moving the first resolution,

That in receiving the statement now read, the meeting desires to express humble and devout thanksgiving to God, who remembering His truth and His mercy to the house of Israel, graciously renews from year to year the tokens of His approval of Christian effort for the spiritual good of His ancient people.

Referred with satisfaction to the financial state of the Society, and observed,—Still more have we reason to be thankful upon that score, when we remember that other societies are starting up, rivals, it may be, of this one; or, if not rivals, at least competitors, and, as a matter of course, drawing a certain amount of influence from some Christians and churches which this Society might share. On that point I may be allowed, as a United Presbyterian, to speak more freely and confidently here, because the church, with which I am

connected, has taken up one Society for the conversion of Israel, and I suspect in so doing, to a large degree, they will draw from the influence given by members of that church to your Society. May I be allowed to express in passing, (whether what I say shall be reported or even heard beyond this meeting, or read, I cannot tell,) my own individual feeling of the danger in which we are now, in the Christian Church, of diminishing our practical power by multiplying different organisations, all aiming at the same end.

In warfare, the old plan was hitting at every point. In warfare now the plan is concentric firing, and bringing all your batteries, all your cannons, to bear upon one point, and then, having struck that point, to march boldly and fearlessly in. That would be so I believe with our Jewish Society, and with our different Missionary Societies, if we had but practical wisdom, and less desire to show forth our own denominational power, instead of simple, catholic, comprehensive, and concentric love.

Now, what is the purpose of this Society? According to the statement of this resolution, it is the spiritual change and elevation of the Jewish mind. I shall begin the few remarks that I shall offer by saying what it is not our purpose to aim at as a religious Society for the conversion and elevation of Israel. We are not met this night, nor do we ever meet, for any political purpose in connexion with the Jews.

Nor, sir, is our idea or purpose of an ecclesiastical order. We wish not to make the Jew, when we convert him, a member of one church, or a member of another. We have nothing whatever sectarian, nothing minute, in regard to our purpose and working with the child of Israel. Our single point is this, to bring the man to a knowledge of spiritual truth, and so to saturate his mind with the power of the Gospel of the Lord Jesus Christ, that his heart shall stand upon the same spiritual platform with our own hearts in the sight of the Redeemer.

I am one of those who do not exactly like that form of expression, "the conversion of the Jews." I would rather say, "the elevation of the Jewish mind from the darkness of Jewish ignorance up to the splendour and light of evangelical and Christ-like truth." When we speak of converting him, it may be true in one sense that we have just to work with a person who is no exceptional case from the great objects and ends of the Christian missionary church, and yet there is something in that man's mind in regard of which I can scarcely say that we are to convert him the same as we should seek to convert a heathen in California, or Polynesia, or China. Our purpose is to draw him up by the attractive and magnetic power of that cross which his fathers erected, and around which they drew down upon themselves and their posterity the condemnation of their fathers' God. That is our point—not to bring them into one sect or party, but to bring them all into the Church of Christ—catholic, unsectarian, free from all bigotry, and all prejudice. There is upon this platform, and connected with those that are upon it, a specimen of just what this Society and cognate societies have done and would like to do, in which we have got brothers belonging to the Independent body, and to the Episcopalian body, and, perhaps, some belonging to none, a sort of evangelical nondescript, but after all, purely evangelical, and full of love to our common Master. Now, our

end is to saturate the Jewish mind with the spirit of religious truth, and to elevate the Jewish heart from its wandering, prodigal, and unenlightened state, into love and sympathy with the Gospel of Jesus Christ.

But, sir, how is this to be done? Some people in reading the Scriptures lay great stress upon the prophetic parts, of which I profess really, in regard to times and seasons, to be in the most profound crass and child-like ignorance. As I told my people last Sabbath night, I think it is the right plan in the interpretation of all prophetic periods and seasons to leave far beyond the probable time of your own life the fixing of the date of any occurrence, or of any fact. But I go further than that, and I maintain, so far as I know the Scriptures, that even as to the mode in which the Jews shall be converted and restored to their own land, as I fully believe they will be, whether they shall be converted first, converted partly in going there, and converted finally when they have got there; all these are things that we leave to the distant future itself to interpret. But there are two things of which we rest assured, and these are, that the Gospel preached to their fathers, and by which they were converted, and that Holy Spirit that sent home that Gospel to their hearts, are the only agencies to which we can look for future strength and power.

It is again and again said that the age of miracles is past. I admit that the period when the shadow of an apostle could raise up a dying man, and quicken even a dead man into life, has gone by; but the age of living miracle, the age of the noblest miraculous power, I mean the power of the Spirit of God, is not gone yet; and that living influence which came down in the shape of a rushing, symbolic, mighty wind on the day of Pentecost, is just as potent in the middle of the nineteenth century as in the beginning of the first. And, therefore, I say what we want with the Jews, unelevated as they are by spiritual truth, is to bring their mind into contact with the Gospel of the Father, and the Gospel of the Son of God, and to bring down upon them in connexion with that Gospel the living practical influence of the Spirit of the Eternal. Oh, sir, when I read now and then some hints which some of my brethren upon this platform may have seen in some books of modern criticism on the Acts of the Apostles, or the Epistles of Paul

to the Corinthians, and see some little suggestions and glintings there, that to my own mind almost touch upon scepticism,—how fine is it to go back to the simple record, the good old living word, the substantial verity and truth of Luke the physician, and Paul the apostle, and to feel that God's Spirit then came down in such plenitude of living power as to touch thousands of hearts, even in a single day, by the simple exhibition of the Gospel of God's own Son. That is what we want; and, above all, we want, in connexion with that word, earnest prayer. The first chapter of the Acts of the Apostles is but one record of prayer meetings. There are those who despise them now, who are above them, and think that for a few persons to meet together in a prayer meeting upon a week night, or a week morning, is something beneath them. It is not *distingué* enough, or aristocratic enough. If a Peer is to take the chair of this meeting, and that Honourable member will come to pray, or to speak, or hear, they will not try to divaricate; but in that early age, in the peerage of the Penticostal Church, amid the splendour of religious character,—at the time maturing to go out upon the vast embassage the mightiest crusade that the world ever witnessed,—the pabulum, the very foundation of the life of the soul, and of their spirituality of character, was devotion and prayer to God. And then, sir, if this Society and cognate societies wish to do their work, it must be by carrying that same spirit out, and having in their own families, in their own churches, and in their own separate confederate associations, more of life to God, and more of the constant thrilling and beating of that pulse which is after all the very measure and mark of the life of God in the human heart.

Then, when is this to be done? Now, some persons would say, wait—the day is coming—events are fast thickening for some great change in the spiritual world,—and when those events have all gathered together, and been completely focalised to one point, then is your time for active service.

Sir, I have no faith in that idea. My time for working for God is the time that God has given to me for serving Him, and living to Him, and trusting in Him. With the future I have nothing whatever to do. The whole is left in the hand and the providence of God; and I think one of the most calamitous influences is produced in the present

time by people saying, "Look to the future!" I say, "Look to the time now!"

Again and again we are told, in regard to prophecy, that prophecy points out to us some period of future action and development of the plan of God. Now, I just repeat what I have said I dare say upon this platform, that I take Bishop Horsley's idea of those words in the Second Epistle of Peter, "No prophecy is its own interpreter"—that is, the interpreter of a prophecy is the simple fact—the realisation of it only brings it out—and all that we have to do with it is this,—to ask, what has God said about performing it, and what has God given in the way of encouragement? and to do it. Therefore, my friends, though now there may not be so many changes as perhaps one would like to see, and not as many conversions as might cheer and animate a person's heart, with us the great work is not to look at immediate results—not even to look at the principal ones—but the immediate duty of obeying the command of our God. And if we catch the spirit and temper of that, we shall work as we have never yet done in the cause of the Jew, and for the conversion of Israel.

In one word, let me conclude by stating, that I trust, amid the revolutions of societies, this Society will still stand upon this great catholic basis, supported by the loving hearts and Christian willinghood of a large body of the Church of Christ, and that while one after another dies, others may be raised up to take their places, and to work for the salvation of Israel. Lord Bacon said, in one of his great and noble essays, "It is a glorious thing to stand upon the vantage ground of truth, and see the mists of ignorance and error roll beneath." Sir, it is a nobler thing to stand upon the vantage ground of truth, and see those mists of error and ignorance curling and moving up till lost in the blue heavens. It is a nobler thing even than that, by the force and energy of prayer, to bring down that Spirit to which I have referred, a mighty rushing wind, to sweep through the valley and make those mists curl up and be lost for ever and ever; and to feel that we, by prayer, have been able to remove them, and to bring light from heaven upon the earth. And oh, how sublime for you, for my friends on this platform, and for the supporters of this Society, at length to occupy that position on the vantage ground of the Cross, and having seen all those mists completely dispelled, to

get down into the heart of the valley beneath, and see Israel restored, moving on in all the strength that the Spirit of God can give—moving in light, celestial, divine, eternal—moving in life amid the dry bones all quickened and imperishable—and moving side by side with the Old Gentile Christian Church in all the bonds and affections of Christian peace, and everlasting charity and sympathy! God help us to bring that period about!

On seconding the resolution, the REV. JOHN GRAHAM observed that it was the first occasion on which he had advocated the cause of a Jewish Society on the platform, having devoted his ministry to the Gentiles, but, (continued he), perhaps we may be in danger in going to an extreme in this respect, and of forgetting the soul of the Jew while we are endeavouring to convert the Gentile. If there be millions of unconverted Jews in the world, and if the command of Christ is to go into all the world and preach the Gospel to every creature, beginning at Jerusalem, certainly we are to go to the Jew and preach the Gospel to him, and to endeavour to bring him to the light of the knowledge of the truth as it is in Jesus.

I believe, in addition, that there are associations connected with the Jewish nation that are peculiarly touching, and should be peculiarly interesting to Gentile believers. Through them we have received the oracles of God. The Jewish people stand before us as examples of God's righteous retribution for neglected privilege and abused truth, that should read deep and penetrating lessons to the heart of the Gentile; and, perhaps, to no country under heaven at the present hour is that lesson more needed than to highly-favoured Great Britain.

That the Jews shall be converted to God there is no doubt, so far as we read the New Testament; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." It may be that when the Gentile Churches have sunk very low in scepticism and lukewarmness, the influence of the conversion of the Jewish people shall ring a note, and send up a thrill, through the heart of the Gentile Church, and be the means of reviving our dying Churches from the spiritual death into which they were falling. And whether the Jew shall return to his native land or not, certain it is that his conversion to God under circumstances so signal shall prove an unspeakable blessing throughout

the Gentile Church. I believe that at present we are something in that stage of the process in which God led the prophet into the valley of vision, where were bones very many and very dry, "And God said unto him, Son of man, can these bones live?" And the prophet answered, "O Lord God, thou knowest." And he commanded him to prophesy upon the dry bones, a work that appeared to be one of utter uselessness and inefficacy, but as he obeyed the command of God, an influence from heaven penetrated the mass of death, and bone moved to bone, and there was a shaking among the dry bones, and as he prophesied unto the wind, the power of God came and breathed into the mass, and a living army stood up to work, and to witness, and to do battle for God; and that, I have no doubt, we shall yet see, by the blessing of God, upon this and other societies engaged in the work of preaching the Gospel to the Jew.

The REV. JAMES HAMILTON, D.D., moved the second Resolution:

That the offices in this Society be sustained during the current year by those whose names will be read. May they be endued with grace and wisdom from on high, so as in their labour of love to serve the Lord Christ, to conciliate and win the Jews to Him, and to encourage the hearts of those who long for the ingathering of Israel and the salvation of the world.

He approved the mild wisdom, the patience, the perseverance, and the labouring hopefulness, and above all the spirit of prayer, which have characterised the administration of this Society, and which hold out one of the best earnest for the future. And surely we will all join in the prayer that this resolution embodies, that the Directors of the Society may be endued more and more with grace and wisdom from above, so as in their labour of love to serve the Lord, and to conciliate and win the Jews to him. And we have a great deal to do, in order to conciliate the Jews—we have offended them—we have filled them with suspicion as to Christian motive, and given them too much reason to have a poor opinion of Christian character. Dr. Hamilton then referred to the sufferings of the Jews in former days, and specially in this country, and to the means adopted for spoiling them of their property and civil rights, and continued—These were the expedients taken to get money from the Jews. We talk of the Hebrew love of hoarding; but what must the Hebrew have thought of the Christianity of English methods of getting money? Surely their own were more justifiable

than those. I mention these things that we may look at British and Christian history from a Hebrew standing point. There are annals written on both sides, and the Jews have a way of telling history as well as we.

Having referred to other facts in Jewish history in England, Dr. Hamilton said—Now, without detaining you or distressing you with more of these details, let us remember them for two purposes—first, that we may understand how many reasons Jews have to be suspicious of Christians so called, for the Romanists call themselves Christian, whether you concede it them or not; we may know better,—we may know that it is a travestie of Christianity; that in many instances it was mere demonism under the name of Christianity; but still the Jews knew that there was no other Christianity then, and it is confounded in their minds with the Christianity of all ages and all lands. Let us remember it to account for their feeling; and let us remember it to get up a counter feeling in ourselves. As Mr. Graham has said, we are debtors to the Jew, and a great part of our debt consists in atoning for past injuries; compensating for the crimes of other days, and trying to do away the grievous impression that so many of our Hebrew brethren have against our very presence. Until they are cured of that, we can hardly hope that they will look with favourable regard upon our Christianity.

I would just say, in conclusion, that all that this mission prays for would be granted if it pleased God to give us more of His own Spirit through the agency of this Society and efforts to Christianise Jews as well as Gentiles. In the accounts of that wonderful awakening with which God has blessed the Transatlantic Churches, it is noticed how often Jews, and some of them wealthy Jewish merchants in the heart of the city of New York, were found coming into the prayer-meetings that are open at noon-day in the very marts of business, under an influence that they themselves can hardly interpret, but which they themselves deeply share with the rest of the community, feeling the need, for once in their lives, to bend all the energies of their minds to eternal realities. There are a number of the Hebrew race who come into those Christian prayer-meetings, and there have been instances not a few where they have been so impressed by the power of the truth, and felt the presence of God, as, without any argument out of

the Hebrew Bible, without any Rabbinical wranglings or efforts such as weary our excellent Missionaries; to fall down and acknowledge that God is in the midst of them of a truth. Were it to please God to give British Churches such times of refreshing from His presence, how it would facilitate the labours of our painstaking, and earnest Missionaries amongst the Jews, as well as expedite our own ministrations amongst the Gentiles!

The Resolution was seconded by the Rev. RIDLEY HERSCHELL, who said—

First, I remind you that this is just the jubilee of the London Jews Society, which is the beginning of the history of the Christian Church awakening on behalf of Israel. The date therefore of the beginning of an interest in the cause of Israel by the Christian Churches we may now celebrate, and though being another society, yet as we profess to be a society united together simply upon Christian principles, irrespectively of sectarian predilections, I hope that I shall be forgiven when I ask you to express your joy and thankfulness that the first society in this land for promoting Christianity among the Jews has lived to see its jubilee. (Cheers.)

Look at the effect produced upon the Jewish mind during the last fifty years. There have been many societies at work on behalf of heathen nations; all the combined powers of every section of the Christian Church have been put forth; but I maintain that though during the fifty years the Jew's Society has been succeeded by three or four othersocieties very small in the amount of resources and the agencies employed, I stand here in the presence of God my Saviour, and in your presence, declare without hesitation, that the effect produced upon the Jewish mind outweighs by far the effect produced upon the Gentile mind throughout the world. I will endeavour to prove this by a few facts.

First, the indirect influence that has been produced upon the Jewish mind has been wonderful. The atrocities to which my friend, Dr. Hamilton, referred, were committed not by Pagans, as in the case of the sepoys, but by those who professed to be the followers of the Lord Jesus Christ. Yet for all this, so strong has been the influence of Christian love and sympathy, and so mighty the power of God's own Word, that Missionaries going forth to the Jews, not with sword or with spear, but with the simple Bible in their hand, declaring their belief in the Word of God,

and the manifestation unto them of the love of the Spirit, and not putting their own garbled constructions upon the Scripture, but taking the Word in all its simplicity, and going forward in the strength and energy of the Spirit of God, have been mighty to the pulling down of the strongholds which the prejudices of eighteen centuries have raised around the Jews, and made them feel themselves more and more driven away from Christian truth. But the power of Christian love and Christian faith has prevailed. It soon began to be visible. At first when a Missionary came to some parts of the Continent, he found himself in exceeding great difficulty. The Christians did not sympathise with him; they thought it was altogether a strange thing for a Jewish Missionary to be sent among them to preach to the Jews; they had no opinion of it at all. In fact, in many of such places, the Protestant ministers did not preach the Gospel of Christ; but through the instrumentality of the labours of Jewish missionaries many Christian ministers, who had never been themselves really converted, have been led into the truth, and by these means our efforts on behalf of the Jews have brought salvation to thousands and tens of thousands of Gentiles. This naturally has reacted upon the Jews, and in a number of places there have been great awakenings among the Jews, to inquire and think for themselves; and though in many instances they possibly may not have had a direct influence, yet it was to the Jewish mind a great fact, that the Christians were sending agents to try and convert them; and they were obliged to study the Scriptures to be able to combat with the Missionary upon the grounds of Bible truth. The Jews, with all their prejudices and ignorance, have generally a reverence for the Old Testament Scriptures, which is much more than you can say for many Gentiles called Christians. Even the neologian Jews, who have learned, by-the-by, all their neologianism in the school of Gentile professors of Christianity, and whom I would hold up as being less infidel than the Gentile neologians in Germany, have a respect for the Scriptures which you do not find among the infidels abroad.

Another fact I would mention, which is, the great interest that has been excited in the minds of the Jews in regard to the person of the Lord Jesus Christ. This is a wonderful change in the history of the Jewish mind. You may now speak to the most intelligent and highly

educated Jew in Germany concerning the Saviour and Christianity, and that Jew will not sneer, or curse, or treat it with contempt, but he will listen to it with respect and with reverence. He says to us, "You go too far. I do not believe in your dogmas, but I do believe that the person of Jesus Christ has been the introducer of light and liberty into the world, such as had not existed before Him, and that His principles declare Him the great liberator of all the nations upon earth." I attribute this great change to the working of this and similar societies.

I can give you no better proof than this:—At the Berlin Conference of the Evangelical Alliance, last autumn, there was a very slight notice given, that there would be some conference about the Jews in one of the churches. We went. There was nothing arranged; no one knew what it was about; but the church was crowded with the most respectable Jews and Jewesses, who were waiting to hear what we might have to say. No one being there to take the lead, through the illness probably of Sir Culling Eardley, I felt it was wrong to let those people depart without speaking to them in the name of God, and I asked my friend, the Missionary of the London Jews' Society, to give out a hymn, and another to offer prayer, and I addressed them for an hour and a quarter, putting before them the principles of the Gospel. They listened with deepest feeling, and with most breathless silence all the time that I was speaking, and at the end many of them surrounded me, and spoke affectionately to me, and treated me with respect, and courtesy, and kindness, which delighted my heart. A friend of mine, a fellow-student in the University of Berlin, whom I had not seen for upwards of thirty years, Dr. L—, was present at that meeting. He was an unconverted Jew, but he made himself known to me, and the deep interest with which he listened to everything I said to him, and the affection and tenderness which he manifested towards both my wife and myself, were most affecting. He seemed to feel as if new life had been given to him. "Here," he said, "I have been working at the university, passing through every stage of literature, for thirty years, not moving away from the place, and when I heard you the other evening standing up in the midst of all our learning, and for you to speak with so much authority, it struck me very much. I was delighted that you could

“speak boldly to us all.” He asked me to go with him to the Reformed Synagogue in Berlin, to which most of the educated and upper classes of Jews belong. My friend is very much interested in the progress of reform. The Jews of that synagogue have changed their Sabbath to the first day of the week. The reason they assign is this—They said, while we profess to keep two days we keep neither. We ought to take the spirit of God’s truth, and rather keep one day unto Him than to profess to keep the Saturday, and be obliged to keep the other also. We went to the synagogue. It was a very capacious church, very much like a large Protestant Church. According to the continental custom, the women sat on one side of the aisle, and the men on the other. I was hardly seated in the centre of the synagogue, when a person came and asked me to go to the top of the synagogue, and I was placed between two rabbis of that reformed synagogue. One of them was Dr. O—, an eminent preacher among them, and the other Dr. Gottheil, the brother of our missionary at Stuttgart. The devotion was carried on with great propriety—all in the German tongue—the singing was exquisite, but not at all of a theatrical kind; they sang with deep feeling and devotion the praises of God; and the rabbi went up to preach a sermon; but before the sermon he uttered an extempore prayer, marked with great devoutness and earnestness. He took for his text, “Would to God that all Israel were prophets.” This, he said, was the desire of Moses, and after him prophets arose. Why should the book of prophecy be closed with Haggai, Zechariah, and Malachi? He then gave various reasons; but the greatest reason, he said, was because of the prophecy uttered by Joel—“I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy.” Speaking upon this, he said, when the Spirit of God shall be poured out upon the house of Israel, so that not only every man but every woman in Israel shall be a prophet; when this shall take place, then it shall be realised why it is that those prophets closed the book of prophecy; because the law was no more to be written upon tables of stone, but upon the fleshy tables of the heart! Then the law was no longer to be a dead witness, but a living principle within the heart and mind. And so he went on in his discourse, bringing forward these principles, and he said, “My brethren,

not only is the whole house of Israel to become a body of prophets from the Lord, but all the Gentile nations—the destiny of Israel is to be the destiny of the Gentile nations. If all Israel become prophets, according to Moses’s desire, then all the nations of the earth will prophesy likewise, and then there shall be light from the rising of the sun to the going down of the same.” He then paused a little, and said, “Ah, dear brethren, you say, by this means you extinguish Israel’s nationality. Be it so. If by Israel’s death life is to come to all the nations of the earth, a happy and blessed death this will be.”

This will be sufficient to prove to you the progress that missionary work among the Jews has made. Though you may not hear so much of the direct influence, the indirect influence has been far mightier than you could possibly have conceived, and far surpasses all that has been done among Gentile nations comparatively. I do not undervalue the latter, for I have been many years labouring among Gentiles, but looking at the comparatively feeble energy of the Church on behalf of the Jews, the results have far surpassed all that the most ardent love for Israel could have expected.

But this is only like a little cloud seen to rise out of the sea; it is only a token for good, because of the Word of the Lord quoted by the apostle Paul, when he saw that the believers at Rome had already begun to look with prejudice and even contempt, or, at least, indifference, upon the Jews; and although Jews at that time were in no good repute in Rome, the apostle Paul ventured, if I may so speak, to give vent to his ardent love for Israel, and to declare that God had not cast away Israel, declaring himself an Israelite, and declaring to the believers in Rome that they were only grafted into the natural olive-tree, and that God is able to graft Israel in again; and declaring in the most positive manner, that the Deliverer shall come out of Zion, and turn away ungodliness from Jacob, declaring his firm belief in the predictions concerning the house of Israel; and declaring that in accordance with all the prophecies, the bringing in of Israel stands associated, not only with their own spiritual well-being, but with the well-being both of the Church of Christ, and of the nations of the earth.

The third resolution—

That this meeting, collectively and individually, renew the avowal of heartfelt interest

in the cause of Israel's salvation, resolving, in prayerful dependence on the Holy Spirit, to sustain and extend the Society's usefulness—to use every holy influence for and with our Jewish brethren—and, above all, to seek the outpouring of that Spirit of prayer and Christian love that shall best secure and improve the promised blessing,

was moved by the Rev. W. J. TWEDDLE, who said, I feel very happy in having an opportunity of advocating the cause of a mission to the Jews, as I always feel when I have an opportunity of expending what energy or talent I may have in vindicating the claims of the Gospel of Christ to the enlightened homage of all men. The very name of this Society is suggestive of the marvellous changes which time, in the providence of God, brings to pass. It is for the Propagation of the Gospel among the Jews. Eighteen centuries ago, and the Jews were the great depositories and stewards of that Gospel; they proved unfaithful to their trust, and it was taken away from them. Time rolled on, and the Romans were made the trustees of that Gospel; they proved unfaithful, and it was taken away from them. Time rolled on, and there was a period when the Germans became the great depositories of that Gospel; they, too, have proved unfaithful to their trust; and I believe that the time has come when the Gospel has been entrusted to the English people, to the Anglo-Saxon race, and it is at the peril of England if she prove unfaithful to her trust. We have been taught amid gloom, and disaster, and shame, the great doctrine of national responsibility during the last year. Affairs in India have shewn us, in a manner in which we never saw it before, that nations are not intangible abstractions, without conscience or without a God, and beyond liability to Divine justice. I say, it is at the peril of England if she forget, for one moment, that the Gospel of the grace of God has been entrusted to her, to disseminate it, not only among the Gentiles, but among the ancient people of God. England is covering the world with her flesh and blood, with her gold and her language, and therefore it is incumbent upon England, that wherever her flesh and blood are to be found, there shall be the Gospel of Christ—wherever the English language is spoken, there shall be the Gospel of Christ proclaimed—wherever English gold passes current, there shall be a free and uncorrupted and an unfettered Bible.

If Christ has made us free, let us send that freedom; if He has enlightened us,

let us send that light; if He has given us power, let us send that power to those who have not power, or light, or freedom. No man has a right to be indifferent to the welfare of another man. That was a very fine sentiment quoted from Lord Bacon, who, in uttering it, I believe, only paraphrased Lucretius, that it is a pleasant thing to stand on the vantage ground of truth. But, I believe there is a far higher, and deeper, and holier pleasure than anything that can spring from the sense of security merely, it is that pleasure which springs from beneficence in action. This will give a purer and deeper joy than even the consciousness that your own soul is safe.

It has been regretted to-night, by the first speaker, that our ecclesiastical organisations are so often fragmentary and isolated. I do not believe that we shall ever bring about oneness of opinion among men by the force of law or of argument; but I think we may bring about oneness of sympathy by the force of Christian love. I never expect any ecclesiastical organisation so perfect in all its parts as was that elaborated by Moses, the old Jew, which, I believe, for centuries after his decease, was free from all sectarian disruptions; but neither the battles of controversy, nor the assertions of authority, will bring about that oneness of feeling which we all desire. Suppose we take two candles: you find that the flames, standing apart as they do, aspire, assuming a conical pyramidal shape; but if you were to take those candles and put them close together, each would then instinctively aim at a more intimate approximation, however slightly, still they will bend towards each other. And so, if you can take two different organisations that are aiming at one great purpose (just as these two candles are), namely, the enlightenment of men, and if you could remove some barrier that divides them, then I think, by the power of love and life that is within them, they would aim at more intimate approximation, and they would by and be united altogether.

The collective power of the Church depends upon the force and action of individual character and individual energy, and, therefore, this resolution wisely connects collective with individual action and power. Your organisation may be perfect, your resources may be almost exhaustless, but all this will be vain unless you have what this resolution recognises—men, real men, God-saved men, men of fire and force of

character, men who will allow the bubble to burst and the garland to wither while they labour on to pioneer the path of the Gospel into lands where it is not known: and unless you have that holy divine power, which is the result of the indwelling of the Holy Spirit. And, therefore, it is essential that we give ourselves to earnest and vigorous prayer.

Sir, you remember in that inimitable parable of the prodigal son (which we may, with almost equal propriety, call the parable of the selfish brother), when the poor trembling penitent and heart-broken prodigal came to his father's house, that father received him gladly; but the elder brother, who seems to have been one of those stiff, and starched, and buckram people, who though irreproachable, are most unamiable, was angry, and would not come in, therefore came his father out and entreated him in. Did it ever occur to you that the circumstances are now reversed, that the Jew is now the prodigal away from his father's house, and his father's love, and that we, the Gentile nation, represented, as some suppose, by the prodigal in that parable, are now in our father's home, and in our father's love? Let us beware how we act the part of the elder brother, as we certainly shall if we refuse to the Jew our sympathy. Though I would not infringe upon a political subject, I say we shall enact the part of the elder brother to the Jew if we refuse to him his political rights. We are not told in that parable whether that final appeal of the father, "This my son was dead and he is alive again; he was lost and he is found," was successful with the elder brother; but we do know this, that the Jews refuse to enter in, and to this day they are shut out.

That is a mysterious law of the human heart by which the parents' love is very often strengthened rather than lessened by the misfortunes, and even by the crimes, of their children. Ask any mother which of her children she loves the most? Will she point you to the healthiest and most robust—to the one most blooming in beauty, and most brilliant in accomplishments? No;—will she not rather point to that poor decrepit boy, over whose couch she has watched, like a sentinel angel, for many nights, smoothing his pillow, and wiping the damp sweat from his marble forehead; gazing through her tears, as though by the very gazing she might prevent that ever varying flush from

dying out into mortal paleness? Ask any father, who is most in his thoughts when he kneels down to pray to his God? Will he tell you the thrifty, and industrious, and steady, and temperate boys at home? Will he not rather talk of that wild and dissolute lad that has gone off to sea, or is away on the battlefield, or, which is infinitely worse, deep down amid the dens of infamy, vice, and crime? Yes, those children of decrepitude and vice very often have the affluence of a parent's sympathy, and they will bring tears to the parent's eye, and prayers from the parent's heart, when the other children are apparently neglected or forgotten. So it is with that other Father in heaven. He rejoices more over one sinner that repenteth, than over ninety and nine just persons that need no repentance. And therefore I say, that our efforts at converting men should be aimed at those who need us most, as well as those who need us least; at those who are furthest from God, as well as those who are nearest to their Father's house.

But some say it is impossible to convert the Jews. Who told them that? The Duke of Wellington, I have read or heard, once commanded that certain trench works should be done during the Peninsular War. In the meanwhile he laid him down and slept in his camp-bed; but in the middle of the night one of the officers came to him and awoke him; and the Duke started up, rubbed his eyes, and asked what he wanted. "My lord," said the officer, "that piece of work is found to be impracticable." The Duke replied, "Bring me the order-book." It was brought, and he turned over the page, and he pointed to the inscription, and he said, "It is down in the book; it must be done." Sir, when anybody says it is impossible to convert the Jews, I say "It is down in the book, and it must be done." And it can be done.

I am reminded of an incident which took place at Lucknow during the siege of that Residency. A part of the garrison gave way—I mean the brick and mortar garrison, because the flesh-and-blood garrison did not give way one inch—certain pillars of a large verandah were struck with shot, and huge timbers and masses of stone fell with a terrible crash. It was in a moment discovered that a living man lay buried beneath that solid masonry, and with the hearts of true Englishmen, all who could, immediately rushed to his rescue. As they looked upon that heaped-up ruin,

one said, "Oh, he must be dead;" but up from that living grave there came a low and long-drawn sigh. With that they knelt down, and put their ear to the ground, and there came a voice from that depth—"I am not dead—give me air—help me out." And the gallant fellows set to work heart and hand. They lay down flat on their faces and worked away, for they lay down to protect themselves from the round shot and musketry falling around them. They toiled on for hours, but all seemed of no avail. The cry became fainter and fainter, and at length one of them said, "Oh, it is of no use; it is impossible to save him." But at that moment—for the dying man heard it—there came forth a cry as of agony—"It is not impossible—try." And they did try, and they cleared away the rubbish of woodwork and stonework, until they saw him, and touched him, and grasped his upraised hand. And when they saw him walk forth a living and uninjured man, they saluted him with one of those glorious hurrahs that thrills the heart of every true Englishman. Here, my friends, is not one man, but a whole nation who lie down deep buried and held in as by the solid masonry of superstition, and error, and ignorance, and prejudice, and bigotry, which Satan has been building up around them for ages past;—and from many parts of that deep and dark grave there comes a voice,—Give us light—give us air—give us freedom. You who walk the earth in dignity and power, and upon whose brow the sun-light of heaven rests, give us light. We were once like you, the masters of the world, but now we lie here, deep down. Do you say it is impossible to save them—that they are too far gone—too deep down? I say, in God's name, try! Try to save those for whom Jesus died. By our common humanity, try. By our common Gospel, try. And if you fail in this attempt, remember that you will be able to rejoice in the consciousness that you made the effort. But I say, again, that every doubt and every fear should be banished from the minds of those who believe in God; and that the very word "fear" should be struck out of the lexicon of those who engage in work so high and holy as that of striving for the salvation of souls, for whom our Lord Jesus Christ gave His own blood.

THE REV. J. SPENCER PEARSALL seconded the resolution:—As I listened to that little historical speech of Dr. Hamilton, my mind went to one part of

the great city, I mean the Old Jewry, and I thought of that spot, now Gresham Street, where that massacre took place in the reign of Richard the First, to which our friend referred,—that massacre to commemorate the coronation of the king; and I thought, certainly the past days were not better than these days; certainly those days were not to be compared with these, if, in Richard's time, there could be a massacre, and in Edward's time that large number of Jews could be banished from this country. In the time of Victoria, instead of the Jew being persecuted, the question is not whether he shall be the chief magistrate of this great city, but whether he shall occupy a place in our senate; and although there may be a difference of political views, yet we all seem now to be drawing nearer together as the various members of Christ's Church, in regard to our own duty and privilege in using every means for bringing Israel home.

I am one of those that think that a Jew's heart is as hard as a Gentile's, but not harder. What can be harder than adamant? And some of our hearts are so hard that God knows nothing but the omnipotence of His grace could have changed them. And although it is pleasing to think of places on the Continent where they have given up their traditions, and again where we see some of those results to which our excellent friend Mr. Herschell has referred, yet I believe the heart of the Jew, equally with the heart of the Gentile, until touched by the Spirit of God, dislikes sacrifice, though his Testament was full of it. Not only abroad, but in England, in our universities and in some of our pulpits, the old-fashioned doctrine of the sacrifice of Christ is not palatable. Let us not forget that the heart of man is opposed to the humbling doctrine of the Cross, and whether we preach circumcision or baptism as a saving ordinance, then is the offence of the Cross ceased. When I think of the sister country, the land of the pilgrim fathers, and what God is doing there; when I think of the prayer-meetings at high noon, and the merchants and bankers and tradesmen and operatives all rushing to the prayer-meeting, and falling prostrate before God; I say, let that Spirit come here, and we shall find that the heart of the Jew will be melted as well as the heart of the Gentile. And if there be one country on the face of the globe where we could desire this outpouring of the Spirit, with a view

to the spread of the Gospel among the Jews, it must be in England, and in this great Metropolis, for here are Jews of all nations, and, supposing Pentecost were to come, it would be as in the time of the Passover, when men came from all parts of the world, and as they received the impulses of the Holy Spirit, they went to their own homes and preached in their own tongues the wonderful works of God. The Jew would then become the best teacher of the Jew, and in India and in Russia, in China and Holland, and elsewhere, they would speak just that language that was needed, and tell the tale of the Saviour's love. And therefore, upon the ground that we are so anxious to have native teachers, let us be anxious that God would answer our prayers, that converted Jews may go into different lands, and, in the vernacular tongue of each land, speak the wondrous works of God.

As to the importance of prayer, I would ask that there may be more prayer, not only in our pulpits, (for why should not we, the ministers of Christ, make a special appeal to Heaven for the conversion of the Jews?) but that we should have a distinctive prayer-meeting for the Jew as well as the heathen. But there is another way in which we may all become intercessors, from the grey-headed sire down to the child. On the morrow, as you pass down your streets, and look upon the Rabbi, or it may be the Jewess or the little Jewish child, instead of allowing an opprobrious epithet to pass your lips, lift up your heart to God, and pray for that child of Abraham. Let it be your heart's desire and prayer that Israel may be saved, and, instead of calumniating him, he shall feel at the day of judgment, if not before, that you were

his intercessor, as his father was for you. Thus there will be not one, but a multitude of prayers, and the influences of those prayers God alone can tell.

In conclusion, let us beware how we impede the spread of this cause. It was a saying of Frederick King of Prussia, that no one ever touched the Jewish nation without smarting for it, and I believe that whoever, whether individual or nation, shall persecute the Jew, will assuredly smart for it. But let us look not only to the past but to the future. We speak to-night of the pleasures of memory, as we think of the obligations under which we are laid to the forefathers, and we will think of the pleasures of hope. Through the vista of prophecy I look forward to the time when not only a flower here and there, as the first gleanings and first-fruits of the vintage, shall be seen, but Israel shall go home in large and increasing crowds. The time shall come when the Jews shall undergo this change, when they shall reverse the verdict which their forefathers passed, when they shall vindicate the character which their forefathers calumniated, when they shall crown anew the brow which their forefathers lacerated, when they shall be glad to lean on that bosom where John the disciple leaned, and when they shall embrace, eye and kiss the very feet that their forefathers nailed to the tree.

THE REV. WM. BARKER moved, and the REV. EBENEZER MORLEY seconded, a vote of thanks to the chairman; and after singing a hymn, commencing, "Send, Lord, thy servants forth," and the offering of a prayer by the Rev. David Hershell, the Benediction was pronounced, and the meeting separated.

The comparative receipts and payments of the years 1857 and 1858 were thus stated:—

| | | | | | | |
|---|--------|----|--------|--------|----|---|
| Receipts in the year ending April, 1857 | £4,286 | 10 | 8—1858 | £4,662 | 17 | 0 |
| Payments in the year ending April, 1857 | £4,045 | 3 | 4—1858 | £4,430 | 9 | 4 |

The increase of disbursements was occasioned chiefly by travelling expenses incurred by the removals of Missionaries, and by their itinerant services.

The Meeting was numerous, and the interest appeared to be well sustained to its close, increased probably by mention of many of the Society's friends, at home and abroad, having resolved to devote the evening to prayer for Israel.

AFTER A BRIEF NOTICE OF THE MEETING, one of our religious journals states, that "addresses in favour of the Society having been delivered, the meeting, which partook entirely of a devotional character, separated."

We are not inclined to object to this statement. It had been our desire that such should be the character of our proceedings; and perhaps the feeling was deepened by the mention made, that, at the hour of our meeting, prayer was, by previous concert, arising from many a social assembly, and from many a retired closet, on behalf of Israel. Several communications have reached us that so it was, both at home and abroad.

And the fact cheers us as we enter on another year, while it inspires feelings of peculiar solemnity, and gives birth to inquiries which we should rejoice to have entertained and responded to in the pages of the *Jewish Herald*.

Our course as a Society has extended over a period of fifteen years. Has success been equivalent with the outlay of time and money? Has it been so decided as the Word of God warranted us to expect? Thankfully admitting that many instances of genuine conversion and living piety enrich our annals of the past, have we gratefully improved the mercy shown? As we retrace the path of peace and brotherly love by which we have been led, the help afforded in circumstances of peculiar difficulty and trial, and the indubitable evidences of the Divine blessing, above referred to,—have the warm emotions of gratitude awakened us to new devotedness, and bidding away the mutterings of doubt and unbelief, have we cherished the hope inspired by study of the Word of God, and gone forward more simply relying on Him in whom the promises of God are ALL yea and amen to the glory of God by us?

On the other hand, have our prayers been hindered, and the blessing intercepted by error in our plans, by faults in our agencies, or by failure of cordial support? Have we imbibed the spirit, and followed in the footsteps of the Great Missionary, who came from Heaven, “not to do His own will, but the will of Him who sent Him;” “not to be ministered unto, but to minister?” We have been privileged to gather some of the lost sheep into the fold of Christ,—are they still the objects of our sympathy? Do they live in our prayers, as they did when first introduced to us? Are we ready to fulfil the offices of Christian brotherhood to them? Are our feelings as deep and poignant as once they were concerning those who are living and dying in sin, because rejecting the Son of God?

Are we rekindling our love at the Cross, and studying the Word of God for guidance and for strength?

But we *have* prayed,—we have evoked a concert of prayer. Are we prepared for the answer,—expecting it,—living and acting under the influence of our prayers? Among the details of the spiritual movement in the United States, that have recently attracted attention, we find it stated that Jews have been brought within its influences. Should we not, as a society of believers, seek a like influence for ourselves, and for the objects of our solicitude? Amidst all that is good and of God in our own and other societies, is there no need of the quickening, guiding, sanctifying influences of the Holy Spirit in far more copious measure than has yet been experienced? Let us seek it as men in earnest,—men of one purpose,—the servants and witnesses of the Lord Christ; and, seeking it, let us expect it, and, by grace, prepare for it.

“Then shall we know if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.” “I will stand upon my watch, and set me upon the tower, and will watch to see what He will say

unto me. For the vision is yet for an appointed time, but at the appointed time it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry." "Prophecy unto the wind (breath), prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon the slain, that they may live."

The sacred pleasures of the anniversary were early followed by the note of sorrow, as, on the morning of the 16th of May, the spirit of our loved and revered friend, Dr. Henderson, was summoned away from the fellowship of earth, and from the labours of a long life, to join the spirits of the just in heaven; and in nobler worship to celebrate the praises of Him whose name it had been his privilege to make known amongst us and in distant lands.

To the cause of this society he was zealously attached from its commencement. To his pen we are indebted for our earliest publications—for an invaluable lecture on the "Conversion of the Jews," and especially for "Scriptural Selections," which have been published in Hebrew, German, Dutch, and English; and which have been, we believe, in many instances, attended with the Divine blessing. As an Honorary Secretary of the Society, Dr. Henderson ever manifested a hearty interest in its constitution and progress, and attended its meetings till growing infirmities detained him from London. We shall ever cherish a grateful and affectionate remembrance of him, and prayerfully desire to follow him, who now, "through faith and patience, inherits the promises."

At a meeting of the Committee held on May 19th, it was resolved, "That the following be recorded on the Minutes, and a copy of the same conveyed to Mrs. Henderson; also that a deputation attend the funeral."

In recording the removal from amongst them of one who has been associated with them from the beginning, the Committee cannot forbear from expressing the love and veneration in which they hold his memory, and their sense of the eminent services to the cause of Jewish evangelisation rendered by their departed friend and father.

His long acquaintance with foreign lands, his extensive knowledge of history, and the wide regards of an expansive and catholic spirit, combining with uncommon devotion to the cause of a much-loved Redeemer, enlisted his whole nature in the missionary enterprise; but notwithstanding his readiness to prosecute it in the remotest fields and on the widest basis, he never forgot that it had been the Master's command to "begin at Jerusalem;" whilst his rare familiarity with eastern languages and his mighty acquaintance with the Hebrew Scriptures carried him with a familiar attraction towards God's ancient people. On the other hand, his benevolent bearing, his fairness in argument, his love of the nation, and his enthusiasm for its literature, secured the esteem and confidence of Jewish scholars and earnest inquirers.

Mainly through his zeal for the object, and his influence amongst the Churches, was this Association organised at the outset; and in obtaining for it public attention in examining and selecting its earlier agents, and in arranging that course of lectures to which he himself so ably contributed, and which went so far to gain over the intelligent sympathy of the Christian community, the services which he rendered were invaluable, and such as to entitle him to the lasting gratitude of all his fellow-labourers.

Himself "an Israelite indeed in whom was no guile," his endearing goodness drew all hearts, and, in virtue of a noble constancy and truth of character,

they delight to recal those warm affections which a sober judgment regulated without repressing, and that broad and abounding charity which an extensive knowledge of mankind directed but did not abate, his colleagues would pray for themselves that their own proceedings may be marked by the same love to the Saviour, and the same unwearied delight in that Saviour's service, which gave to his long and blameless career its unwonted unity.

And now that they tender their respectful and heartfelt sympathy to his bereaved widow and daughter, they rejoice on their behalf in the strong consolation which mingles with the present trial. To not many has it been vouchsafed, before falling asleep, to serve their generation so well, and seldom has there been gathered home to life's garner a shock of corn more fully ripe. Nor to faith can the effort be great to accompany into the better country one who shewed so plainly whilst amongst us that his citizenship was in heaven.

Annual Meeting of the Brentford Auxiliary.

THE Annual Meeting of the Brentford, Ealing, Isleworth, and Hounslow Auxiliary was held in the Wesleyan Chapel, Brentford, on the 21st of April. The Rev. Mr. Jackson presided. The Rev. W. C. Yonge reported the amount of Subscriptions for the year £28 14s. 1d. The meeting were interested with particulars of a local character; and allusion was gracefully made to the beneficence of the Baroness Rothschild, exercised without regard to religious distinction, having respect to the helplessness of distress, and aiming to make the needy helpful to themselves. The greater the virtue the more to be desired that Christianity, the crown of excellency, should invest it. The following references were made to articles in publications respecting Brentford:—

Mr. Faulkner, in his "History of Brentford," p. 125, gives a patent of 9 Edw. I. A.D. 1281.

"Of certain custom duties granted for the building of a bridge at Baynford. To wit—For every cartload of building materials for sale, one halfpenny—the several other items closing with—for every hundred yards of linen cloth or canvas for sale, one penny: and then it closes with:—We also grant unto you in aid aforesaid, for every Jew or Jewess on horseback, passing over the aforesaid bridge, one penny: and for every Jew or Jewess on foot, one halfpenny; and for the aid aforesaid and for the collecting and keeping in manner aforesaid, we have appointed our well-beloved Thomas de Wyk, John de Osterle, Thomas Tornegold, William de Newman, Robert Tornegold, John Sewell,—&c.

Mr. Faulkner puts this foot-note:—

"The poor Jew could not even pass over the bridge without being subject to a fine! With what pathos and sympathy does the poet allude to the cruel treatment and sufferings of the Hebrew nation in a barbarous and unfeeling age?"

"See the doom'd Hebrew of his stores bereft,
See holy murder justify the theft,
His ravaged gold some useless shrine shall raise,
His gems on superstition's idols blaze;
His wife, his babe, denied their little home,
Stripp'd, starv'd, unfriended, and unpitied roam."

Savage to Sir Robert Walpole.

"Seven years afterwards the Jews were all banished from England. 16,000 Jews were banished by Edward on one day, 8th Oct. 1288. In 1665, Rabbi Manasseh Ben Israel came to England, encouraged by Cromwell. 1686 Charles the Second restored them, for the sake of the Jew whom Monk employed to negotiate his marriage with the Infanta of Portugal."

The Rev. F. E. Thompson, in his sketch of the History of Brentford, states:—

"In the reign of George III. the Jews wished to form themselves into a colony on this spot. Their plan was to buy all the property on both sides of the street; to take down all the buildings, to leave the river side clear for ornamental gardens, and to build on the north side houses of various classes, including, of course, many of the first class. But the king would not listen to it. Perhaps he was unlike his grandfather, George II., who delighted in viewing Old Brentford from Kew Palace, his delight arising from the fact that 'it was like dear Hanover.' I must confess," says the author, "that this opinion of his does not give us much idea about the beauty of the Electoral, now Royal, City. But his grandson would much rather gaze on an ugly town peopled by Christians, than have under his very nose the abomination of a Jewish colony. The project therefore fell to the ground." This was half-a-century ago."

The Secretary of the Society attended as a deputation, and his affectionate address and interesting details were highly appreciated.

It was suggested by one of the ministers that a monthly lecture, circulating through the district, might be of service, as Christians needed to be informed respecting the claims of the Jews.

The meeting was addressed by the Rev. Ebenezer Morley, who also opened it by prayer.

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, June 16th, at 7 o'clock. The Meeting is open to all friends of Israel.

Meetings of Associations, &c.

Deputations:—Rev. John Reynolds—Rev. J. Wilkinson—Rev. W. Barker—Messrs. G. Yonge—Ginsburg—Kessler.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMEN AND OTHERS TAKING PART. |
|--------------|--------------------------------------|--------------------------------|--|
| Dec. 21 1857 | Chelsea—Lady C. Gordon's Cha. | Lecture | Rev. Mr. Dickinson. |
| Dec. 23 | Westminster—Westminster Ch | Lecture | |
| Dec. 29 | Islington— Wesleyan Chapel | Serm. & Baptism. | Rev. J. Hartley. |
| Jan. 3, 1858 | Edinburgh—Independent Cha. | Sermon | |
| Jan. 7 | Cambridge— | Lecture | Rev. Mr. Tiddy. |
| Jan. 10 | Leicester— Wesleyan Chapel | Sermons and Address in S. Sch. | |
| " | " Independent Cha. | Sermons and Address in S. Sch. | |
| Jan. 11 | Whitechurch—Town Hall | Lecture | Revs. Stephens and Morris. |
| Jan. 12 | Southwark—Barry Cha. Sch. R. | Prayer Meeting | |
| Jan. 13 | Aldershot—Ind. School Room | Meeting | Rev. Mr. Sugden. |
| Jan. 14 | Stockbridge—Town Hall | Lecture | Revs. Colborne and Harding. |
| " | Walsworth—Sutherland Chap. | Lecture | Rev. Mr. Collins. |
| Jan. 17 | Winchester—Independent Cha. | Sermons | Rev. E. Bowleys. |
| " | " Afternoon | add. to Children | |
| " | Wigan—Hope Chapel | Sermons | |
| Jan. 18 | " Mr. Ross's Ind. Cha. | Sermons | |
| " | Witchster—British Hall | Lecture | Mr. Warren |
| " | Wigan—Town Hall | Meeting | R. Bevan, Esq., Revs. Marshall, Reed, Sparks, and Dorsley. |
| Jan. 19 | Brompton—Moravian Chapel | Lecture | Rev. Mr. Dickinson. |
| " | Fetter Lane—Elm Chapel | Lecture | Rev. Mr. Wilson. |
| Jan. 20 | Lynton—Independent Cha. | Lecture | Rev. Mr. Turner. |
| Jan. 21 | Christchurch—Independent Cha. | Lecture | Mr. Lane. |
| Jan. 22 | Ringwood—Independent Cha. | Lecture | Rev. J. C. Jackson. |
| Jan. 24 | Higgin—Independent Cha. | Sermon | |
| Jan. 27 | Gosport—Town Hall | Lecture | Rev. Mr. Meddows. |
| Jan. 28 | Furtham—Independent Cha. | Lecture | Rev. Mr. Varty. |
| Jan. 29 | Unbridge—Old Meeting | Lecture | Rev. Dr. Vaughan. |
| Jan. 31 | Higley—Independent Chapel | Sermon | Rev. F. Baron. |
| " | Ringwood—Independent Cha. | add. to Young | |
| " | Chorley—Wesleyan Chapel | Sermon | |
| " | " Independent Chapel | Sermons and Address to Young | |
| Feb. 1 | Ringwood—Independent Cha. | Meeting | W. Tice, Esq.; Revs. J. G. Jackson and F. Baron. |
| Feb. 2 | Polio—Wesleyan Chapel | Lecture | Rev. Mr. Gault. |
| Feb. 3 | New Road—Tonbridge Chap. | Lecture | Rev. Mr. Maggin. |

MEETINGS OF ASSOCIATIONS, &c., continued.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMAN AND OTHERS TAKING PART |
|----------|---------------------------------------|-------------------------|--|
| Feb. 4 | <i>Hemel Hempstead</i> —Baptist Ch. | Lecture | Rev. Messrs. Holmes and Sutch. |
| Feb. 5 | <i>Widborne</i> —Independent Chap. | Lecture | Rev. Messrs. Knapp and Cousins. |
| Feb. 7 | <i>Portsmouth</i> —Society's Hall | Lecture | Rev. J. Gregory. |
| Feb. 7 | <i>St. Albans</i> —Wesleyan Chapel | Sermons | |
| Feb. 7 | <i>Dunstable</i> —Wesleyan Chapel | Sermons | |
| Feb. 8 | " Baptist Chapel | Lecture | Revs. Messrs. Gould, Fowler, and Lewis. |
| Feb. 9 | <i>Redbourne</i> —Wesleyan Chapel | Lecture | |
| Feb. 10 | <i>Berkhamstead</i> —Ind. Chapel | Lecture | Rev. W. Hodge. |
| Feb. 11 | <i>Bolton</i> —Town Hall | Meeting | A. Beas, Esq.; Rev. Messrs. Chettle and Macgregor. |
| Feb. 11 | <i>Aylesbury</i> —Wesleyan Chapel | Lecture | Rev. Messrs. Gales and Clow. |
| " | <i>Farnworth</i> —School Room | Lecture | Rev. Mr. Macgregor. |
| " | <i>Windsor</i> —Independent Chapel | Lecture | |
| Feb. 12 | <i>Newbury</i> —Baptist Chapel | Lecture | |
| " | <i>Watford</i> —Wesleyan Chapel | Lecture | |
| Feb. 14 | <i>Plantstead</i> —Wesleyan Chapel | Sermon | Rev. J. Wake. |
| " | <i>Markgate St.</i> —Baptist Chapel | Sermon | |
| " | <i>Bolton</i> —Wesleyan Chapel | Sermon | |
| " | <i>Bury</i> —Wesleyan Chapel | Sermon | |
| Feb. 15 | <i>Tring</i> —Baptist Chapel | Lecture | Rev. J. Statham. |
| Feb. 16 | <i>Abingdon</i> —Independent Cha. | Lecture | Rev. Messrs. Lapine, Lewis, and Edgar. |
| " | <i>Islington</i> —Middletown Hall | Public Meeting | G. H. Davis, Esq.; Revs. A. M. Henderson, H. Madgin, B. B. Hollis, Messrs. Yonge, J. Kemmer & J. Young, Jan. |
| Feb. 17 | <i>Reading</i> —Baptist Chapel | Lecture | Rev. Messrs. Legg, Aldis, Bateman, and Wm. Minister |
| Feb. 18 | <i>Notting Hill</i> —Independ. Cha. | Address. | |
| Feb. 19 | <i>Wallingford</i> —Independ. Cha. | Lecture | Rev. Messrs. Davies and Bullock. |
| Feb. 19 | <i>Oxford</i> —Wesleyan Chapel | Lecture | Rev. Messrs. Gregory, Allen, and Marton. |
| Feb. 22 | <i>Leamington</i> —Wesleyan Cha. | Lecture | Rev. Mr. Collins. |
| " | <i>Bury</i> —Henry St. Sch. House | Meeting | J. O. Openshaw, Esq.; Rev. Messrs. Hargreaves, Thorburn, and Church. |
| Feb. 23 | <i>Farnham</i> —Independent Cha. | Lecture | Rev. W. Kestley. |
| Feb. 24 | <i>Chelsea</i> —Lady C. Gordon's Cha. | Sermon | |
| Feb. 25 | <i>Dorking</i> —Wesleyan Chapel | Lecture | Revs. T. Nelson and J. Bright. |
| Feb. 28 | <i>Blackburn</i> —James St. Chapel | Sermons | |
| March 2 | <i>Ashton-un.-Lyne</i> —Ind. Soc. R. | Lecture | Rev. A. Strachan. |
| " | <i>Blackburn</i> —Independ. Cha. | Meeting | Mr. Alderman Hoole; Revs. A. Fraser, H. Cook, F. Skinner, R. Cameron, and J. Layton. |
| March 3 | <i>Staleybridge</i> —Wesleyan Cha. | Lecture | Rev. A. Strachan. |
| March 4 | <i>Saddleworth</i> —Up. Mill Wes. Ch. | Lecture | Rev. A. Strachan. |
| March 4 | <i>Blackburn</i> —Independent Cha. | Sermon | Rev. Messrs. Lockyer and Sturges. |
| March 7 | " Wesleyan Chapel | Two Sermons | |
| " | <i>Huddersfield</i> —New Cong. Cha. | Sermon, Morning | |
| " | " Buxton Rd. Wes. Cha. | Address to Young | |
| " | " | Sermon, Evening | |
| March 8 | " George St. Ind. Cha. | Meeting | Rev. Messrs. Skinner, Bruce, and Chisholme. |
| March 9 | <i>Mickle</i> —Wesleyan Chapel | Lecture | Rev. G. A. Page. |
| March 10 | <i>Headingley</i> —Wesleyan Chapel | Sermon | |
| March 11 | <i>Leeds</i> —Brunswick Wes. Cha. | Sermon | |
| March 12 | <i>Dewsbury</i> —Ebenezer Sch. Rm. | Lecture | Revs. Shillito and McCullum. |
| March 14 | <i>Pontefract</i> —Wesleyan Cha. | Sermons | |
| March 15 | <i>Rochdale</i> —Ind. & Baptist Cha. | Sermons | |
| March 16 | " Pontefract—Wesleyan Cha. | Public Meeting | |
| " | " Lecture Hall | Meeting | Revs. H. Hastings and J. Jones. |
| " | <i>Walsfield</i> —Zion Chapel | Lecture | H. Kelsall, Esq.; Revs. H. W. Parkinson and W. Burckell. |
| March 18 | <i>Padiham</i> —Wesleyan Chapel | Lecture | Rev. H. Shovelton. |
| March 21 | <i>Ashton-under-Lyne</i> —Ind. Cha. | Sermon | Rev. J. Lyth. |
| " | " Wes. Cha. | Address to Young | |
| " | " Wes. Cha. | Sermons | |
| March 22 | " New Con. Cha. | Public Meeting | Revs. A. Strachan, Green, and Poxon; J. W. Whitaker, Esq., and H. Gartside, Esq. |
| March 24 | <i>Tadcaster</i> —Town Hall | Lecture | Rev. Mr. Hornby. |
| March 26 | <i>Bramham College</i> | Lecture | Rev. B. B. Haigh. |
| March 26 | <i>York</i> —New-st. Wes. Chapel | Sermon | Rev. F. McOwen. |
| March 28 | <i>Nipon</i> —Independent Chapel | Sermon | |
| " | " Independent Chapel | Address to Young | |
| " | " Wesleyan Chapel | Sermon | |
| March 29 | " Independent Chapel | Public Meeting | Revs. J. Croft, J. E. Webb, and J. P. Fairbairne |
| March 30 | <i>Appleton</i> —Wesleyan Chapel | Lecture | Mr. Cutting. |
| March 31 | <i>Salby</i> —Public Room | Lecture | Revs. Jones and Dyson; Mr. Barnes. |
| April 5 | <i>March</i> —Independent Chapel | Lecture | |
| April 11 | <i>eterboro'</i> —Wesleyan Chapel | Sermon | |
| " | " Independent Cha. | Sermon | |
| " | " Independent Cha. | Address to Young | |
| " | <i>Devonport</i> —Baptist Chapel | Sermon | |
| " | <i>Plymouth</i> —Wesleyan Chapel | Address to Young | |
| " | " Independent Cha. | Sermon | |
| " | " Baptist Chapel | Public Meeting | |
| April 13 | <i>Devonport</i> —Baptist Chapel | Public Meeting | Revs. Short, Deniston, Bedale, Noble, and Slater. |
| April 13 | <i>Milton</i> —Wesleyan Chapel | Sermon | Revs. Stock and Overbury. |
| April 14 | <i>Loughboro'</i> —Wesleyan Chapel | Public Meeting | Rev. J. Twisdale. |
| April 15 | <i>Greenwich</i> —Greenwich Rd. Ch. | Public Meeting | Revs. Goadby, Stevenson, Mason, Fitchell, & J. Ebbey. |
| " | " | | Revs. W. Lacy, T. Timpeon, F. Allis, W. Barker, and Mr. Yonge. |
| " | <i>Taristock</i> —Guildhall | Lecture | Rev. Mr. Paul. |
| " | " Guildhall | Address to Young | |
| April 18 | <i>Lawncroft</i> —Independent Cha. | Sermon | |
| " | " Independent Cha. | Address to Young | |
| " | " Wesleyan Cha. | Sermon | |
| " | <i>Wimborne</i> —Independent Cha. | Sermon | |

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE |
|---|------|--|------|
| On the Progress of Christian Enterprise for the Spiritual Good of the Jews | 97 | OUR MISSIONS :— | |
| Sermon by the Rev. Dr. Raffles | 99 | Breslau | 106 |
| Notice of Books | 104 | Marseilles | 110 |
| | | List of Contributions, Notices, &c. | 112 |

On the Progress of Christian Enterprise,

FOR THE SPIRITUAL GOOD OF THE JEWS.

Few of the efforts of Christian benevolence have been exposed to so severe a test as that which seeks the spiritual good of unconverted Jews.

The people were held in contempt, or, at least, were misunderstood. Their character was judged of by bad specimens, and intense forgetfulness of the *Christian* process by which they had been excluded from the amenities of society—denied its common rights, and shut up to traffic and money-making. If a suggestion were offered on their behalf, they were a doomed race—a by-word; and if they were ever converted, and elevated to the rank of immortal men, it was to be by a simple act of sovereign grace. They were under the curse, and it were presumptuous for us to interfere.

There had been, indeed, seasons of momentary sympathy and recollection; and there had been some wonderful ingatherings to the visible Church.

In the beginning of the fifth century we read of the conversion of the Jews in Candia; in the sixth, of the Jews of Boriium in Africa; in the seventh, in Cyprus and other places; in the ninth, of some in France; in the eleventh, in Germany; in the twelfth, in Germany, Spain, Normandy, and England. One of the rolls in the reign of Henry III. contains the names of five hundred Jewish converts. Two of the most learned men of the fourteenth century were converted Jews—Paul of Burgos and Nicholas de Lyra. The latter was the great precursor of the Reformation; from him both Wickliffe and Luther learned the true mode of interpreting the Bible. Hence it has been said—

" Si Lyra non lyrasset,
Lutherus non saltasset."

In 1232 King Henry III. erected for Jewish converts a place of refuge whither they might go, and appointed them a certain maintenance. The house was situated in

Chancery-lane, (then called New-street,) and subsisted many years by the name of the Converts, or Converts' House.

Jews then proved themselves to be men of high intellect and brilliant imagination. They were, too, men of the Bible, which they grasped with both hands, though enfolded in a covering of tinsel.

The Callenberg Institution appears to have been the first associated effort for the good of the Jews, originating in the publication of a tract, in 1728. The Institution was suppressed by the Prussian Government, in 1792.

In the year 1738, an effort for the same object, in the Church of the United Brethren, was instigated by Leonard Dober. Count Zinzendorf entertained a high regard for the Jewish people, and introduced a prayer for them into the Litany of the United Brethren. The endeavour, however, seems to have been suspended, under an impression that the time for the conversion of the Jews had not arrived.

The Church of Scotland had occasionally entertained the cause, and had awakened a spirit of prayer on behalf of the Jews. It may be stated that never was Christian prayerful attention exercised on behalf of Israel without tokens of the Divine approval and blessing, in many instances, of genuine conversion to the faith of Christ. At length, in the commencement of the nineteenth century, good men, whose hearts had been opened to the woes and wants of heathendom, found on the very page that bade them send the Gospel to the Gentiles sitting in darkness and the shadow of death, precepts, and promises, and prospects, as forcible and explicit, on behalf of the long, long-forgotten outcasts of Israel. A few devoted men, most of whom have gone to their rest, throw themselves with a whole heart into the cause of Jewish evangelisation. For a time one bond of love encircled Christians, of different name, in the one cause; and it was soon shewn that the Jew could be converted—that there was a remnant according to the election of grace, and men of God were raised up from among them, who, to this day, have walked worthy of their high and holy calling, and some who still preach the Gospel which once they destroyed. We will here insert a page from a striking address by the Rev. D. Edward:—

"In the beginning of this century, when the Lord shook heaven and earth, and the sea and dry land, and brought men to re-consider their state and practice from all sides, some began to think that the day when the Desire of all nations would manifest Himself to Israel was not far distant. One after another those movements began, which rapidly spread, till they have taken an indestructible hold of the mind of the Church. "The London Society for Propagating Christianity among the Jews, was formed in 1808, and originally, like the Bible Society, was an association of all believers, but after some years became exclusively Episcopal. Associations were formed about 1822 in Berlin and Basle. In Scotland a private association was formed originally at Glasgow, and then, 1839, the Church of Scotland took up the work as a national object, and excited attention by a deputation of four of its most esteemed members, sent out to investigate the state of the Jews in the different countries where they mostly reside. The non-Episcopal churches of England put their hand to the work in 1842, under the name of the "British Society for the Propagation of the Gospel among the Jews." The same year gave birth to the "Rhine-land and Westphalian Society;" and since then, the Society of the non-Established churches (apart from the Free Church, which in 1843 carried along with it the entire Jewish Mission, committee, stations, and men of the National Church) was formed, under the name of the "Scottish Association for the Conversion of Israel," and sends a number of labourers into the field. In 1839 a society was formed at Bremer-lehe; several in the United States; the Reformed Presbyterians have a missionary of their own to seek Israel. Now, after the lapse of fifty years, what a display have we of the esteem which the Gospel Church has for Israel! There is scarcely a region or city in which the Jews live in considerable numbers, where ambassadors for Christ have not appeared with the message, "Be ye reconciled to God." We will never obtain a right survey of the work

as long as we are considering what men, or societies, or the churches have done: let us see it, as it is the fruit of the travail of the Spirit of Christ. After mighty and unwearied travellings and wrestlings in the churches to bring them to a sense of their obligations and call, the Spirit of God (for who else has done it?) has planted witnesses for Jesus, heralds to Israel, in every chief city in Europe, when they have not been excluded by the civil power, and occupied every practicable position in Asia and the north of Africa. It cannot be without risings and swellings of heart that we contemplate the indefatigable strivings with the Jews in Russia, and Poland, and Germany, and the Danubian principalities, and Hungary, and Galicia, and Turkey, and Egypt, and Tunis, and Algiers, and Arabia, and Persia. We think, if only sober-minded Israelites would consider the fact, and inquire into the meaning of this urgency of all who are guided by the Gospel of Christ for Israel, they would see something else than a blind undistinguishing rage for proselytism; they would inquire why more attention has been devoted to their small nation than to all the heathen besides."

Many of the sanguine hopes cherished in early days, it is true, have been disappointed. Often has the warning been reiterated, "Cease ye from man whose breath is in his nostrils;" and many a time has the word of Jehovah been at once a reproof and a cordial:—"Not by might, nor by power, but by my Spirit, saith the Lord." Under these trials the ardent friends of Israel have met with feeble sympathy from fellow-Christians who do not entertain the same views of the claims of the seed of Abraham, as they have liberally accorded to the heathen. Hence the test by which perseverance in the sacred cause has come to be proved. Will it stand the law, the Gospel, the testimony? We believe it will.

Errors in conducting the first movements in a cause almost new to the Christian Church, may be easily detected; and experience may have sobered some sanguine expectations; but nothing has shaken the hope founded on the Word of God: nor can anything invalidate the obligation to follow in His footsteps, who came to "seek and to save" the lost sheep of the House of Israel,—who never for a moment turned aside at the scorn of the Pharisee or the cavil of the Sadducee; and who, while He wept over Jewish impenitence, commanded that to Jews, first of all, the Gospel should be preached.

It may, perhaps, be a healthy exercise of Christians to recal some of the spirit-stirring thoughts breathed from loving hearts when first the plea for Israel was presented to them; and we shall, probably, present a few extracts of this character. We are glad, in the present number, to invite attention to a sermon recently delivered by the Rev. Dr. Raffles, who, nearly half-a-century ago, pleaded the same cause in an admirable sermon on "The Claims of Jesus Examined."

APOSTOLIC ZEAL:

A SERMON

PREACHED IN GREAT GEORGE STREET CHAPEL, LIVERPOOL, ON SABBATH MORNING, MARCH 20TH, 1858,

By THE REV. THOMAS RAFFLES, D.D., LL.D.,

Preparatory to the Annual Meeting of the Liverpool Auxiliary to the British Society for the Propagation of the Gospel among the Jews.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."—ROMANS ix. 1-3.

An ardent and intense desire for the salvation of the souls of others is

an infallible sign and the invariable fruit of our being in a state of grace and salvation ourselves. If there is in every man's bosom a natural instinct, a principle and feeling interwoven with his very nature, that urges him to use the utmost efforts, and expose himself to the greatest perils to save the life of a perishing fellow-creature—a principle so universally diffused throughout the species that he is deemed unworthy the name of a man who is destitute of it—how much more must there be in the renewed heart, a concern for the salvation of the souls of men that must absorb and prevail over every other feeling, and impel to the most costly sacrifices, the most formidable dangers, and the most laborious efforts for the attainment of the end. Of the influence and operation of this principle the apostle Paul is the most illustrious example; and, next to the Master whom he served, we know of no man—history has not preserved the record of any man—whose ardent desire for the salvation of the souls of his fellow-men, and especially his countrymen, has risen to so sublime and almost inconceivable a height. The passage before us fully bears us out in this assertion, and to the consideration of it we now proceed with no small degree of anxiety with regard to our ability rightly to expound it—to address ourselves.

I need not tell you that this passage has occupied the patient attention of many learned and judicious commentators, and given ample scope for the exercise of all their critical acumen and skill: and certainly, when we consider the plausible arguments with which the various interpretations they propose have been supported on the one hand, and the serious objections which have been arrayed against them on the other, the solution of it does appear to be by no means unaccompanied with difficulties. The chief difficulty, however, lies in the phrase—"accursed from Christ," and the great question is, how are we to understand this? A due regard to the scope and design of the apostle's argument in the whole passage will, perhaps, throw considerable light upon his meaning in this particular phrase. The freedom and fidelity with which he was about to speak of the Divine justice in the rejection of the Jewish nation for their rejection of Jesus of Nazareth as the true Messiah, might, he felt, expose him, as a Jew, to the suspicion that he had ceased to cherish a natural affection for his own countrymen—that the new religion which he had embraced, and now so zealously promoted, had dissolved the ties that bound him to his kindred, so that he could either regard their abandonment by God with a stoical indifference, or contemplate their miseries with a malignant exultation. But, against all such reflections and suspicions he begins by entering his most solemn protest. And for the truth of his declaration, that his regard for them was rather augmented than diminished by his conversion to Christ, he makes a solemn appeal to Him, as the Searcher of hearts and the Judge before whose tribunal he must hereafter stand: "I speak the truth in Christ, I lie not;" that is, I speak as in the presence of Christ, or as Christ, the Searcher of hearts, knoweth. I pause not here (though I might do so) to shew what a powerful argument this appeal, which is in the nature of an oath, furnishes for the doctrine of the divinity of Christ. To appeal to Christ as to One who knew his heart were useless, on the supposition that he is a mere creature, however exalted, still but a creature—nay, worse than useless—it were impious and blasphemous—for it were blasphemy to swear by any other than by God. But still further—he appeals to the HOLY SPIRIT for the truth of his assertion, and expresses the entire concurrence of his own conscience in the declaration of his sincerity—that, so far from his being indifferent, much less exalting

in their misery, he felt so deeply—his anguish was so poignant, his concern and grief so intense, that he could even wish that he himself were accursed from Christ, if by that means he could avert the evils impending over them, and accomplish their salvation. But what does he mean by this—"accursed from Christ"—*anathema*? Are we to suppose that he intends to say, that such was his love for his countrymen, that for their salvation he could even consent to sacrifice his own, and be for ever separated, as an accursed thing, from the love of Christ, and cast out with His implacable enemies to the regions of the damned? Are we to suppose that he meant that? No—assuredly not. It was neither lawful nor possible for him to do this—to cherish such a wish. No man has a right to wish the death of his own soul, even though it were for the sake of the life of the souls of others. Nor is it possible that a man, truly alive to God, should; for this would be to love the person or persons for whom the desire was cherished more than Christ, which, in a mind renewed, can never be. *Anathema*—it signifies a thing *separated or cut off*; it is the word used for excommunication from the Church; and to me it seems that the meaning of the apostle in employing that term to express the state of his feeling with regard to his countrymen, was this—that he was willing to suffer anything—to be as Christ was, cut off and cast out from communion with the Church and made a curse, by crucifixion—(for the death of the cross was accursed—the death of the malefactor and the slave,)—yet he was willing even to endure that and all the shame and abandonment which it involved, if by such means he could secure their salvation. He was willing to endure this,—indeed, anything short of eternal damnation, which it was not lawful for him to desire, for the sake of his "brethren, his kinsmen according to the flesh." Such was the love the apostle cherished for the souls of men, and such the zeal he manifested for their salvation. Let his zeal, my brethren, be the model and pattern of ours: and that it may, let us describe it and justify it.

I. DESCRIBE IT.

1. *It is the zeal of no ordinary man.* It is no uncommon thing with the enemies of the Gospel to disparage the labours and despise the zeal of the faithful and laborious servants of Christ, by insinuating that they are mean men—men, it may be, of slender endowments—of feeble intellect—of weak understanding—of uncultivated mind—though, often under the most unfavourable circumstances, the simple itinerant, the devoted evangelist, has displayed a native vigour of intellect, which, had it been duly cultivated, would have reflected honour on the most celebrated seats of learning in the land. But where (in what they would call the records of enthusiasm) do you find a zeal ardent and impassioned as that we contemplate this day? And to whom does it belong? To a mean person? to a raving enthusiast? to an unlearned and ignorant man? No, but to a man of gigantic intellect—of sound judgment—of brilliant genius—of enlightened and highly cultivated mind. Whenever, wherever we contemplate him, he commands our admiration. What profound erudition! What commanding eloquence! Monarchs quail before it. Judges tremble on their tribunals. And this is the man whose zeal we contemplate; and till infidelity has showed that Paul was a driveller, a fanatic, and a fool, which doubtless the abettors of infidelity would do, if they could, we need not blush to imitate his zeal, and make it the model of our own.

2. *It is zeal of no ordinary character.* It is not all words—strong ex-

pressions and loud declamation—a great show of feeling with no principle. Such is the zeal of many, but such was not Paul's. His zeal was genuine and sincere—the zeal of the heart—a principle deeply rooted in the soul. It had become an integral and essential part of himself—a portion of his very being. He could sooner have ceased to exist than cease to cherish it. In this respect he closely resembled his adorable Master. Such was the zeal of the divine Redeemer. The food that sustains the animal frame is not more essential to the life and health and vigour of the body, than is the work of God to the mind animated by a principle like this. "I have meat to eat, which ye know not of." And when they inquired, "Hath any one given Him ought to eat?" "My meat," He said, "is to do the will of my Heavenly Father, and to finish His work." "I," He said, "have a baptism to be baptised with." And such was the overwhelming, all-absorbing power of this principle in the breast of the Saviour, that on one occasion, especially, His disciples remembered that it was written of Him—"The zeal of thy house hath eaten me up;" and such, my brethren, in due proportion and degree, must be the zeal we cherish for the glory of God, and the salvation of the souls of men, if it is genuine and sincere. Such was the zeal that glowed and burned in the breasts of martyrs, and raised them above the fear of death, in all its most appalling and terrific forms. Such is the zeal that impels the Christian missionary to the present day, and urges him to leave the peaceful Sabbaths and hallowed associations of his native land, for the abodes of savages, and the habitations of cruelty—"not counting his life dear unto himself." And it is only a zeal, in some sort corresponding with this, that can influence us to such a devotion of time—such a consecration of influence—such a large, and liberal, and cheerful surrender of property, to the cause of Christ and spread of the Gospel, as the paramount importance of that cause and our professed attachment to it demand. What estimate shall we form of the zeal of the Christian Church; or, of individual Christians, even in this age of effort and of enterprise, if we measure the actual contributions and exertions by the magnitude of the object, on the one hand, or the ability possessed on the other? Where, as yet, is the man, who having large estates, and many of them at his own entire disposal, has sold one of them, and laid the price at his Redeemer's feet? Where is the merchant who has set apart any one of his ships to trade exclusively for the cause of God? Where is the tradesman, who having obtained a competency for himself, has henceforth carried on his business for the benefit of the cause of Christ alone? I did know such a man once in early life—he lived in the neighbouring city of Chester, and for many years did so—and I well remember the fact, that from the time he ceased to trade for himself, and consecrated all the proceeds of his business to God, he was far more prosperous than he was before. I knew that man well—but that is the only instance of the kind, which, in the observation and experience of half a century, has come to my notice, or my knowledge. There may have been other such examples, and there may be still, but they are assuredly of rare occurrence, while the interest and the admiration they excite only tend to show how feeble is the flame of zeal that burns, if it may be said to burn at all, in the breasts of the great majority of such as bear the Christian name. But we need not marvel at the zeal of the apostle; for—

3. *It aimed at no ordinary end: the glory of God in the salvation of the souls of men.* You may weigh the temporal interests, and the material

wealth of the universe in the balances against this, and they will prove lighter than a feather, and less than nothing—vanity. Ah! my brethren, when men devote themselves to hazardous enterprises to promote the commerce of their country, or jeopardise their lives to turn the tide of battle from her shores,—when they suffer the loss of limb, and of health and life in her cause, and nobly shed their blood in her defence—they are hailed as heroes, and their names are emblazoned on the roll of fame and history; but when the salvation of immortal souls, perishing in ignorance and sin, is the great design, in how many quarters is the scheme called chimerical, and the enterprise treated with indifference or with scorn! But let us consent to be accounted fools for Christ; let us be esteemed as mad men and fanatics in his cause. “For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause: for the love of Christ constraineth us.” This is the altar at which the zeal of the apostle was kindled, and from which we must kindle, and, from time to time, replenish ours. And the object which the apostle had in view, that *one thing* which he did, at which he continually aimed, and in which we and every true believer, every genuine Christian, must deeply participate and sympathise with him, was, and is, every way worthy of it,—the salvation of the soul. “For the redemption of the soul,” whether of Jew or Gentile, “is precious,” and but for the provision and salvation of the Gospel “it ceaseth,” and must perish “for ever.” And who, with the flame of divine love burning in his bosom, but would cheerfully sacrifice all but the salvation of his own, could he but thereby secure the salvation of the souls of others? And that is the spirit of the apostle’s solemn and earnest appeal: “For I could wish myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.” Such was his heaviness of spirit and sorrow of heart, in the contemplation of their present unhappy condition, and the dark forebodings of their final and eternal misery.

4. *It was animated by no ordinary considerations.* The apostle had learned thus to judge, “that if one died for all, then were all dead.” My brethren, the consideration that should urge us forward in a cause like this, were enough to nerve a coward’s arm and warm an ague’s frost. Consider Who it is that calls you to it. He who did not withhold His Son, His only begotten Son, for our redemption—He who shed His precious blood for you, agonised in the garden, and expired on the cross,—He points you to that cross, He shows you His hands and His feet, and by all the love of which those wounds and agonies are the token, He demands your aid in the promotion of His cause. Think of the souls that are perishing around you, how they throng the gates of death every day—every hour—passing into the eternal world, and summoned to appear before the eternal Judge. Go, take your stand in imagination there, and see, as they pass, what looks of vain regret they cast upon the world they leave—what glances of horror and despair on the world they enter. And does not your heart bleed at the contemplation of a scene like this? Are you not prepared to adopt the language of the pious Doddridge as your own?—

“My God, I feel the mournful scene,
My bowels yearn o’er dying men;
And fain my pity would reclaim,
And snatch the firebrands from the flame.”

Thus you sympathise with the deep emotion of the apostle, and wonder not that he should say, as he does in the text, “For I could wish myself

were accursed from Christ, for my brethren, my kinsmen according to the flesh." Oh! anything I would do, anything I would be, anything I would suffer, anything I would sacrifice, so that I might be instrumental in promoting and securing their salvation.

II. And do I need to say anything to enforce the adoption of this language as our own, with the spirit which it breathes, and the action it suggests and requires.

Your fellow-creatures of mankind, whether Jew or Gentile, have a similar claim on you as they had on the apostle, and you are as truly a debtor to them to this extent as he was; you have the Gospel, with all its blessings, not for yourself alone, but in trust for others; and to the utmost of your ability you are bound to seek and promote its diffusion. But, in the meantime, suffer me to inquire whether you have secured a participation in its blessings for yourself? Have you made your own calling and election sure? Oh! the infatuation and folly of seeking the salvation of the souls of others while we neglect our own. God forbid that such folly should be yours! Oh! "what weeping and wailing, and gnashing of teeth," should you see Abraham, and Isaac, and Jacob in the kingdom of God, and you, yourselves, be shut out.

On all grounds the Jews have a strong and peculiar claim on our regard. The esteem in which, notwithstanding their present state of abandonment, they nevertheless are still held by God; the interesting associations, the hallowed and sacred reminiscences, that crowd around their history; the debt of obligation which we, as Christians, owe to them—for we owe the Gospel to the Jews, and the Redeemer of mankind was Himself a Jew; the consideration what they are yet to be, and how their conversion as a people is destined by God to influence beneficially the conversion of the world,—all these considerations, and many more that might be specified, combine to constitute and enforce a claim on our regard which, one would think, would be irresistible. Yield to its influence, and never cease to pray and work for the peace and prosperity of that people; for "they shall prosper that love them."

Notice of Books.

Zaphnath Paaneah; or, the History of Joseph viewed in Connexion with Egyptian Antiquities, and the Customs of the Times in which he Lived.

By the Rev. THORNTLEY SMITH. London: SNOW.

THE domestic character of the book of Genesis and its unrivalled simplicity give to its facts an influence with the youthful mind which can never be effaced. It seems to stand an angel of mercy at the portal, to invite even children to enter the Temple of Truth, where, before they are aware, they find themselves surrounded with facts and sentiments for life, and even for the dying chamber.

We commend this handsome volume, because, while affording very valuable information on the habits of the fathers of mankind, and specially of the country whose history and destiny are closely interwoven with those of Israel, the attention is never withdrawn from the model—Joseph; and no wearisome paraphrase is substituted for the narrative given in words which the Holy Ghost delivered. We think that it deserves a prominent place in the library, and in the list of books for presents.

Would that our young people were all under the influence of those principles which upheld the youthful captive when far from home and assailed by temptation, and which enabled him so to live that Egypt and Israel blessed his memory, and that the record of his life stands without a shadow to overcast it! Let our youthful friends, the disciples of Jesus, recommend the Gospel by their consistent piety, in the hope that, by grace, one and another of Israel may soon be heard to say, "We will go with you, for we perceive God is with you."

We believe there are Josephs, and Samuels, and Davids yet to come forth from the stock of Israel, to exhibit, under the influence of Gospel truth, the full beauty of holiness, to adorn the Church, and to bless the world. May not the zeal, and piety, and love of young Christians be among the means most likely to produce this result?

Israel abandoned of Man, and sought after by the Spirit. An Address at the Berlin Meeting of the Evangelical Alliance, by the Rev. D. EDWARD, B.D. London: Hamilton.

WITHOUT pledging ourselves to a perfect approval of all the views of Israel's future expressed by the author of this appeal, we do commend it most earnestly to the serious consideration of all who hesitate to co-operate in efforts for promoting the spiritual good of the Jews, or who desire to ascertain the grounds on which an appeal on their behalf rests. We subjoin a few extracts which, we think, justify this recommendation, and should induce a perusal of the tract. The points on which the author regards the present position of the Church in relation to the Jews are—1. That the Church with one voice has now announced its duty, and proclaimed its purpose to seek Israel. 2. The express renunciation of all other helps and appliances for conversion but the Word. He presents a very awakening view of the enmity of the reformed Jews to Christ and His Gospel, and of the mental and spiritual condition of the Jews, especially in Germany; and He shews how the Jews have been and will be witnesses for God.

"The Jews are witnesses that Jehovah is faithful in His covenant and engagements, and the Author of promises yet to be fulfilled. But they are also appointed by the Most High to serve as unconscious witnesses to the world of many things more in His economy. They have been witnesses for 1800 years, in the eye of the world, of vengeance pursuing those who rejected Jehovah, when He spoke first by the prophets, and then by the Anointed Word. They are irrefragable witnesses of the Divine origin of the word by Moses, that they should be a curse and by-word among all nations under heaven. They are standing witnesses of the desperate wickedness of the human heart, that no severity, any more than goodness, can change it, or work its repentance, in that, while they carry about and own as divine the book that specifies their guilt, and which individual voices have been ever and anon called forth from their own bosom to testify to them, they have never turned generally and said, 'In this matter we have sinned.' They are witnesses of the awful manner in which proud men may defy the Lord of all, in daring to interpret the curse of Jehovah as a blessing; and instead of reading, as everywhere admonished, their dispersion from Palestine as a call to search for a reason of God's striving with them, boasting of this judgment as a commission to propagate the principle of their rebellion in the world, to agitate against the Lord and His Anointed. But they are still witnesses—they are still a nation! Has God done with them? Is He about to let them drop undistinguished—after being kept so wonderfully in the eye of the earth, the people terrible from their beginning hitherto—into the mass of the nations? Such a result is neither consistent with the enunciations of the Divine Word, nor (with reverence be it spoken!) does it look like the wonted way of the Divine economy. They must still be witnesses of the inexhaustible force of the love of Christ working in His members, pursuing His adversaries, and heaping coals of fire upon their heads. As Christ's personal work was the great manifestation of the love of God to man, so the work of the Church in seeking and regaining stiff-necked Israel is to be the

Mr. Edward glances at the treatment of Jews by Christians, and suggests the blessings yet to be expected by the Church and the world. It may be added that, at the conference held in Berlin, in connexion with the Evangelical Alliance, during the last autumn, we believe that thirty sincere and devoted Christians of the stock of Abraham were present.

BOOKS RECEIVED.—*An Earnest Exhortation to Christian Unity.* Partridge.—*The Church in the Circus.* Ditto.—*The Example of Jesus.* Ditto.

Our Missions.

BRESLAU.

WE are unwilling to abridge the following communication from Mr. SCHWARTZ. His experience, more than that of any other Missionary, has been in close connexion with the dying, who have been taken away from his instruction just as his hopes were excited; but there is reason to believe that he will find those hopes more than realised when his work is ended.

A rich Jewish individual contemplated, it appears, some years ago, leaving Judaism, and embracing Christianity, and it at all times occasioned him heavy struggles before he came to a final resolution. Whether this inner struggle proceeded from real inquiry, or the conflicting views of the truly searching mind of the Jew, does not appear; but the determination of Mr. L.—, as soon as it reached the ears of Dr. —, —the rabbi of the reformed party, a decided enemy of the Gospel,—the prospect of losing such a member of his community so alarmed him, that he put all machinery in motion to deter Mr. L.— from his object, but to no purpose. He was baptised, with his whole family; and in revenge for his defeat, Dr. — published the correspondence that passed between them previous to this baptism. The only letter to be found there of Mr. L.—, the banker, tells Dr. — to quiet his fears on his behalf, as he will do nothing contrary to the dictates of his own conscience; and as regards the desertion of Judaism, he tells him honestly that Judaism has never been his religion, and that it bids him expect nothing, but at most a martyrdom, which he does not feel himself called upon to bear, and to transmit to his children. Dr. —, in reply, appeals to the feelings of his correspondent, and reminds him of the heroism of their forefathers,—of the indestructible history of their race,—and, finally, of the present remarkable development of Judaism, which is the bearer of a

divine idea,—and such-like things. By the publication of this pamphlet Dr. — gave himself and his cause incurable wounds, and its effect is already visible in all grades of Jewish society. The *Judenszeitung*—the editor of which paper is Dr. Philipsohn, of Magdeburg, also the rabbi of that place—openly finds fault with it, and says that it has made a most painful impression upon him; and, doubtless, the publication of this pamphlet, which was intended to deter others from similar steps, has been the means of opening the eyes of many to the real claims of Jesus and His holy Gospel.

It is a consolation to know, that amidst unbelief and the greatest possible indifference, which are so prevalent amongst all classes of people here, be they called Christian or Jewish, the truth is proclaimed, and we have the glorious satisfaction to see many a wandering soul rescued from the gulf of perdition, on the brink of which he was standing, and which was ready to receive him, and the current of vice in some measure stemmed, which, without the preaching of the Gospel, would have flowed on, and, by degrees, inundated and destroyed whole communities; and many deterred and checked in their career of infidelity, and their attention turned into the proper channel; and the still, small voice of truth has achieved a triumph not to be overlooked or lightly estimated. Perhaps the following case may illustrate this.

Last summer, whilst I was in the

country, I made the acquaintance of a young man of a very good family in this town, of the name of W—. He was staying in the mountainous country for the benefit of his health, which had been, by a severe and protracted illness, undermined and shattered. There he had, by the retired and secluded life which he led, plenty of leisure time at his disposal, and he was therefore fully disposed to enter into any intercourse which might, in some degree, contribute to the amusement and to the recreation of his spirit. This disposition I endeavoured to make use of, and tried to lead his mind to thoughts more worthy of the human soul, and to reflections which would bring him to consider the things which serve and concern our everlasting peace. But here, I am sorry to say, I was bitterly disappointed. He was willing and ready to enter into any given subject, but to religion he had a complete aversion. Notwithstanding his protracted illness, which had lasted no less than ten years, and though he had often stood on the brink of eternity, his heart and mind were full of corruption and frivolities, and expressions full of blasphemy were continually on his lips. I thought, at times, on the words of our holy Redeemer, not "to cast the pearls before swine," and to leave him to that power to which he seemed to have sold himself; but when I saw his deplorable condition, spiritual, as well as bodily, I could not help lamenting sincerely his fate, and pleaded for him with the Lord, if it were his holy will to rescue him from perdition, on the verge of which he was evidently standing. For four weeks together, without intermission, I was daily with him, admonishing him seriously, and beseeching him to read the Word of God, which he obstinately refused, and turned away from that source which alone could infuse health and vigour into his destitute soul. In this most awful state of mind I left him, my time having arrived to depart; and when I last took leave of him, I fully expected, from the very shattered condition of his health, not to behold his face any more; and I parted from him, not without painful regret. Contrary, however, to the expectation of everybody, he completely recovered, and I was surprised to meet him suddenly in the street, as I was returning from a visit to a Jew, with the Rev. Mr. Behrens. He stopped, and whilst I wondered at the good state of his health, he interrupted me, and said—

"Yes, now I believe in miracles; for nothing would have restored me to health but a wonder." These words, uttered in a manner far different from that which he was wont to use in former times, struck me, and operated pleasantly upon my soul. He said: "Here it is too cold, and I have, besides, no time at present; but I have much to say to you, and, if you will allow me, I will come to you next Saturday." You may believe me, that I waited with impatience for the time. He kept his word, and came even before the appointed time. To my pleasing surprise, I found that his whole way of thinking had undergone a complete change. It seems that his sudden restoration to life and health, of which the physicians themselves, and everybody else, despaired, had such an effect upon him, that he truly believed that God had some especial purpose with him. I endeavoured to show him that the best mode of exhibiting his gratefulness to the Lord for his wonderful recovery, would be to consecrate his life to the service of God, and to believe in the redemption which Christ Jesus has accomplished for us miserable sinners. My short address had a very good effect upon him, but he still wished to have some explanation with regard to the tenets which Dr. G— propagates. I did not find it difficult to shew him how Judaism, in every phase, whether in the garb of orthodoxy, or in that of reform, is totally at variance with the declared will of God, as revealed in the Scriptures; and I am happy to say that he was honest enough to acknowledge the veracity of my statement. On last Saturday, he was again with me, and he was actually moved to tears, when reading the Word of God, and contrasting it with his former way of life; and, upon the whole, there is every reason to believe that a work of grace is being carried on in his heart.

I have, also, during the last month, had again many opportunities of sending the New Testament, and different religious books, into Poland, through Jewish acquaintances of mine, upon which I implore a blessing from above.

More recently, Mr. S. writes:

The excitement which prevailed here among the Jews, on account of Dr. G—'s decisive attempts to stop the encroachments of Christianity, still continues, and has extended also into the provinces, and, as far as my experience goes, to a great part of Germany. The

effect appears to have been twofold; for, whilst it has increased the pride and obstinacy of a few, it has convinced the majority of the hollowness of a system which they had hitherto blindly followed. I shall select some cases out of the many I came in contact with during the last few weeks, for illustration. There is one of the heads of the reformed synagogue here, of the name of —, with whom I have been acquainted for some time,—a wealthy merchant,—a man well known for his probity and liberality,—and who always took great interest in the question at issue between Judaism and Christianity. With men of his character and standing, if the missionary is so happy as to make their acquaintance, he is compelled to be very circumspect and cautious, not to obtrude himself at unreasonable times, or to offend their feelings by too much uncovering the faults of the system to which they adhere; but rather, if, possible, to disclose to them the excellencies of the Gospel, which seldom fails to leave a most favourable impression. Mr. S —, however, forms a most singular exception to this general rule. I have often been to his shop when it was crowded with customers, when he would leave them all to the care of his servants, and retire with me into some secluded corner, where I found many excellent opportunities to speak freely of the things that serve to our everlasting peace. An event like the step taken by Dr. G — I was sure would not escape his notice, and I therefore took an early opportunity and called upon him. He was exceedingly busy, on account of the spring season. As soon as he perceived me, he left his immediate occupation, and at once began to discuss the subject. After some remarks on his side, I endeavoured to show him the utter disbelief of Dr. G — in revelation, as he developed it in his last two pamphlets, and asked Mr. S — how, in the face of all this, they could still lay claim to Judaism, and honour the law of God with their lips, whilst virtually denying the truth of it, and trampling it under foot by living contrary to all its tenets. To this he had nothing to say; and as he was now and then called away during our conversation, he proposed I should call upon him on the following Sunday (as Saturday is likewise a business day with them), when we could leisurely and uninterruptedly converse together. I went punctually at the appointed hour, and found him

expecting me, and, to my agreeable surprise, two other Jewish gentlemen were with him, both acquaintances of mine. Mr. G — was of the reformed party, and Mr. E — a staunch orthodox Jew, very much esteemed by his co-religionists, and distinguished for his benevolence. We were therefore pretty equally divided,—as I knew, in defending the authority of the Scriptures, Mr. E — would side with me. They invited me to take refreshment, and, after a little time, our conversation took the turn I desired. Mr. E — attacked the doctrines of the reformed party in a most merciless manner, and painted them in the darkest colours,—accused them of undermining all faith, and added, that if the progress of infidelity is allowed to continue, the Jews would soon be in a most deplorable state of heathenism, ignorant of their origin and their destination. This is nothing but the plain, naked truth. There are hundreds and thousands of Jews of both sexes in whom there is nothing of Judaism but their indestructible national features,—no, not even the recollections of youth to enliven their memory, and they are absolutely "*without God, and without hope in the world.*" These parties are affected with infidelity, as I had often occasion to remark, not from conviction or research, or, as it is termed, a philosophical turn of mind, but from notions picked up in the daily press, which preaches humanism as the true religion of mankind; or in novels and other worthless books; or even in the synagogue, which is now dignified with the name of "temple." When, therefore, such men are called to account for their belief, or rather disbelief, they are unable to give a reply, and become perplexed to the utmost. This was just the case with these individuals, who were utterly unable to defend their tenets, or to resist the attack made upon them. I then brought before them, in all earnestness and humility, the claims of Jesus upon their minds and consciences,—showed them how well-founded His claims were in the Word of God and in the history of the world,—upon which Mr. E — remarked that Christianity was a very good religion for the heathen, who are still in a very low state of culture, but the Jews, who believed already in the one only God, and have been in possession of this truth many thousands of years, did not, according to his opinion, require it. I asked him, in the first place, whether he could gainsay that Christianity had

truth for its origin, or whether the Word of God did not confirm every one of its cardinal truths; and that, if he did not, how, with any consistency, could he maintain that God intended one truth for one nation and another for another; and whether the Scriptures did not expressly teach that all mankind have the same failings, the same corruptions,—and all nations, without exception, have the same requirements to heal the diseased heart?—and whether our own experience, as well as others' of more extent, does not confirm and attest this? This brought me to my wished-for desire, and I was enabled to bring before them the chief truths of the Gospel, and was permitted to preach Christ to them for a considerable length of time without the least contradiction, my hearers listening with evident tokens of great interest; and I do, indeed, sincerely hope that an impression has been made upon them for good. If this really be the case how much good may we not expect from this single interview!

The following case will still more forcibly illustrate this:—

Last summer, I was accosted in the street by a respectable individual, who asked me whether I did not know him, and, after some hesitation, I replied in the negative. He did not, however, leave me long in doubt, and mentioned his name, when I at once recognised in him a schoolfellow at Warsaw about twenty years ago. After relating to me briefly the many events of his history during this long period, he told me that he had, for a couple of years, settled in this place, and at once offered to introduce me to his wife. I accepted this proposal with pleasure, and, as we were not far from his lodging, I was in a few minutes at his home, and in the presence of his wife; but what was my astonishment when I found that his wife was no other than Mrs. C—, to whom I successfully preached the Gospel during my stay at Charlottenbrun, a few weeks before? I told you, in my reports of last summer, with what interest this Jewish lady listened to the preaching of the Gospel; she was then in that state of mind highly suited to the reception of the truth. Although still very young, her health had been already undermined, and was evidently in a declining state. She stayed there many weeks, in the hope of restoration; but though she complied with every advice of the physicians, she herself

completely resigned. Her heart was lulled to slumber, and her conscience was superficially pacified, by that idea of innocence common to all unregenerated men, who are unconscious of their own sinful state, and know not what a fathomless abyss of guilt and crime the human heart is, and who are, moreover, unacquainted with the character of God and the demands of the law. Generally speaking, we have a hard stand with individuals of this description, as the pride and obstinacy of the natural man are brought forth into full play on such occasions; but here, on account of her natural mildness, and a consciousness that she will have to depart, ere long, from this world, her mind was greatly disposed to relax from her self-delusive righteousness, and to listen intently to the overtures of mercy. Being entirely alone and completely retired, I found many opportunities of declaring to her the whole truth, and to instill into her mind the blessed hopes of the believer in Christ; and by degrees I found, to my great joy, that her heart opened, and began to be revived and filled with the prospects of life everlasting, which the Gospel of Christ so freely offers to all "without money and without price." She read, also, the New Testament with great attention, and often assured me that this was the only book from which she ever derived consolation and hope, especially in the hours of solitude, and the trials of her present life. My time for departure had, however, arrived, and after many admonitions, I took leave of her, with the full assurance that the good Lord would further and bless the work so happily begun. Unexpectedly, and only a few weeks after my departure, the incidents related above happened, and I was delighted to find in her husband an old friend, and hoped that this would serve still more to further my object. She was, however, very reserved, and spoke very little of religion in the presence of her husband, the cause of which I soon found out, as, to my great sorrow, Mr. C— was wholly given to infidelity, and would hear little or nothing of religion. There were, however, times when I visited him that he was completely neutral, and suffered us to speak about the Gospel truths, though he took no part in the conversation; and thus it continued for some time. I had the great satisfaction to find that though there was little or no impression visibly produced upon Mr. C— the truth

not only maintained its place there, but but was considerably enlarged and growing, which I ascribed to the diligent reading of the Word of God; and I praised the Lord for His mercy vouchsafed. Her health seemed to have improved; but it was a delusion, and she knew it, too. The Lord had determined to remove her, and this was done suddenly, and when it was very little expected. One day her legs began to swell; the physician declared it to be dropsy, but he was mistaken. The disease made such rapid progress, that it reached the heart in less than forty-eight hours, in consequence of which she expired. I cannot tell in what state of mind she was when she died, but thus much I can say, that she was fully acquainted with the truth,—that it was a source of comfort and hope to her, and that she fully believed in the same, and there is every reason to conclude, therefore, that her last moments were peace. The Lord grant that it may have been so! This is now the eighth case which I have to register of those who died under similar circumstances; and who can tell but that their spirits are now surrounding and joining the spirits of the just who have been made perfect in their praises to the Lamb that was slain for the sins of the world. But

whether it be so or not, only that day on which everything hidden shall be revealed, can decide. Upon Mr. C—, the death of his wife, whom he loved tenderly, made a most significant impression; he listens, and with more attention, to the truth proclaimed; and the last time I saw him, I had a most serious conversation with him, and represented to him the danger of following the lies and inventions of men, and begged him to desist from a career which would poison the hours of trial and affliction, and which would cut off all hope for life eternal. He said, that according to my views of religion, the remarks I had made were quite correct, but that his were quite different, and were therefore not applicable to his case; he would, however, seriously examine the claims of Christianity, and accept the books I offered him. This reply was made with so much hesitation and uncertainty, that I am beginning to hope that the Spirit of God has opened his heart, and that the voice of the truth will find its way into it; that thus, in the providence of the good Lord, his heart, too, may be won, as may also the hearts of all those numerous individuals with whom I have come in contact during the last month.

MARSEILLES.

Our proposed concert of prayer appears to have found a cordial response at the Missionary stations. Mr. COHEN writes—

Our meeting for prayer, on the 30th of last month, was good. God was with us, and we felt His presence. We met at eight in the evening, and separated at half past nine o'clock. We want more such meetings—we do not pray enough—and when we pray for the Jews we do it not in faith, and I believe that is one great reason why God does not bless our work more abundantly. "According to your faith be it unto you," says our Saviour. The reason why we have only here and there, and now and then, a Jew who gives his heart to Jesus is, because there are but few who pray for them. I believe that if, this evening, the Christians in happy England and France were to meet with one accord in one place for prayer and wrestle with God by faith, and take Him by His promises, and tell Him, we will not let Him go except He bless the sons of Abraham, we

should not have to wait long before the noise among the dry bones would be heard. "Ye have not, because ye ask not;" "Ye ask, and receive not, because ye ask amiss." Let us pray God to revive us; we need reviving. O Lord, revive us and Thy work in the midst of us, and Thou shalt have all the glory.

Our dear aged sister in the Lord, who has been confined to her bed all this winter, is become very feeble: twice this week we thought her spirit would have taken its flight. We rejoice to see her confidence in that Saviour in whom she has long believed, and her constant desire is to be with Him. This morning the Rev. H. Monod called on her, and prayed with her.

The facts narrated in Mr. Cohen's more recent note well deserve to be gratefully and prayerfully pondered.

The Word of God tells us that we are to sow our seed in the morning, and, in the evening, not to withhold our hand; for we know not whether shall prosper either this or that, or whether they shall both be alike; and to cast our bread upon the waters, and the promise is, that we *shall* find it after many days. "Blessed are ye that sow beside all waters."

It will soon be three years since I first made acquaintance with Mr. H—— and his wife, who are respectable people here, whom I visited several times, and by whom I was received very kindly; but, being rationalists, they paid no attention to my preaching of the Gospel to them, but, on the contrary, made sport of it. Still I felt so much for their souls that I could not give them up. I remember, on one occasion, to have spoken to them very seriously about their souls—told them of the love of the Saviour, and entreated them to believe in His name; when Mrs. H—— observed—"You need not trouble yourself so much about us, for you see it is all in vain; we shall always be glad to see you as a friend, but we dislike your preaching." This rather discouraged me; still, I think, I should have continued my visits had not Mr. H—— told me that he was about to leave for Constantinople. Thus I lost sight of them, but I did not forget them in my prayers. About nine months ago I met him again, and he appeared glad to see me: he told me that he had thought of me more than once, and begged me to repeat my visits. I told him that I should be most happy to call on him, but he must allow me to preach Christ to him; he said, "That is what I want—I see you are right—I wish to know and to hear more about Jesus, and I hope you will call to see me." Thus our acquaintance was renewed, and I am happy to say that, ever since, he appears really in earnest about his soul. He has bought a French Bible, which he is diligently reading; and when he meets his Jewish friends, he tells them to do the same. He has sent me several Jews to preach Christ to them; two he brought himself. About three weeks ago he brought a most interesting young man from Oran, with whom I have had several most profitable conversations. He asked me to lend him a Bible, which I did. What most pleases me in this young man is, that he takes a more than ordinary interest in the work of the Messiah, in the all-sufficiency of the Saviour of sinners, and seems to have a sense of his need of him in that relationship. I am sorry

to say that he told me yesterday he intended soon to return to Oran, but promised me faithfully to continue to search the Scriptures.

Mrs. H—— is not opposed to the religion of Jesus, but is not so favourably disposed as her husband. I have lent her "*Leila Ada*," which she is reading.

There is also another young man with me, whom I have known about two years, and to whom I have repeatedly preached Christ during that time, but he always told me that he was sure that all my labours would be in vain with him, as he should never change his religion, as he called it. He was born a Jew, and as such he hoped to die. About a fortnight ago he called on me, and, in a very subdued spirit, said, "I am come to ask you to give me religious instruction; I have essayed to stifle my convictions, but I can no longer remain indifferent to all you told me about Jesus these two years, and I hope you will not refuse to make me happy in telling me of those good things about heaven."

He comes three times in the week for instruction, and remains about two hours each time. Last evening we read John iii., and when we came to verse 19, he said, "I also loved darkness rather than light, because my deeds were evil, but now I hope to walk in the light."

I shall leave him and Mr. L—— with the pastors. Mr. Monod has consented to take Mr. L——, Mr. B——, and Mr. L——, and give them instructions during my absence.

Our aged sister is about the same; she longs to be with her Saviour, and it would be a great blessing if He were to take her home soon, but He knows what is best for us.

Although I am expressly sent unto the lost sheep of the house of Israel, to whom I am privileged to make known the riches of Christ's Gospel, and offer them the bread of life, without money and without price, yet I feel it my duty to give the crumbs of my time to the English and American sailors who visit this port, and who also need to be told that Jesus Christ came into the world to save sinners; and, to do this, I go among them an hour or two every Sunday, and, when I cannot secure a ship on which to hold a service, I go from ship to ship, speak to the men about their souls and give them tracts, and I have great reason to believe that the blessing of God has accompanied my feeble efforts among them.

CONTRIBUTIONS IN AID OF THE SOCIETY.

From April 1st, to May 31st, 1858, (not included in Report).

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|--|---|----|-----|
| Brown, P., Esq., Houghton | 1 | 0 | 0 |
| E. M. B. | 1 | 0 | 0 |
| Pysh, Misses | 4 | 0 | 0 |
| Leas, Mrs. Kingston | 1 | 0 | 0 |
| Riscoe, A. H. Esq. | 1 | 1 | 0 |
| Smith, Mr. R. B. and Miss | | | |
| H. J., collected by | 2 | 0 | 0 |
| Williams, Mr. T., Flushing | 0 | 5 | 0 |
| AUXILIARIES & ASSOCIATIONS. | | | |
| Annual Meeting, collected at | 9 | 13 | 10 |
| Aylesbury | 1 | 3 | 8 |
| Barnstable, collection, at | | | |
| Public Meeting | 3 | 8 | 6½ |
| (less exp.) | | | |
| Bideford Baptist Chapel | 5 | 0 | 10½ |
| Public Meeting | | | |
| Address, Wesleyan Chap. | 2 | 17 | 6 |
| Subscriptions | 1 | 13 | 6 |
| Carnarvon | 6 | 7 | 2 |
| Colyton | 1 | 0 | 0 |
| Covenry | 0 | 6 | 9 |
| Cromford, Public Meeting | | | |
| Wesleyan Chapel | 1 | 1 | 6 |
| " Mrs. Rule (sub.) | 0 | 10 | 0 |

| | £ | s. | d. |
|------------------------------|----|----|-----|
| Chorley | 0 | 5 | 0 |
| Devonport, Public Meeting. | | | |
| Baptist Chapel | 2 | 0 | 0 |
| Ely, Public Meeting, Baptist | | | |
| Chapel (less expenses) | 1 | 4 | 1 |
| Hammar-smith | 3 | 8 | 2 |
| Huntingdon, after Lecture | 0 | 15 | 3 |
| Hall | 11 | 4 | 8 |
| Kettering | 8 | 9 | 9 |
| Launceston, Public Meeting | 9 | 0 | 0 |
| Subscriptions | 2 | 8 | 9 |
| Leigh-on-Buzzard, Public | | | |
| Meeting (less expenses) | 0 | 7 | 0 |
| Loughborough, Public Meet- | | | |
| ing (less exp) | 1 | 13 | 10½ |
| Subscriptions | 1 | 1 | 0 |
| March, collection after Lec- | | | |
| ture (less expenses) | 1 | 0 | 0 |
| Melton Mowbray, Wes. Cha. | | | |
| (less exp.) | 1 | 5 | 6½ |
| " Collected by Miss | | | |
| Peach | 0 | 15 | 3 |
| Mere | 0 | 10 | 7 |
| Newark | 6 | 7 | 2 |
| Nuneaton | 5 | 2 | 6 |
| Okehampton, Lecture, Town | | | |
| Hall (less expenses) | 1 | 14 | 2 |

| | £ | s. | d. |
|-------------------------------|---|----|----|
| Peterborough, Wes. Chapel | 1 | 15 | 0 |
| Ind. Chapel | 5 | 10 | 0 |
| " Collected by | | | |
| Miss Smith | 0 | 4 | 8 |
| Polesworth, Ind. Chapel | 0 | 20 | 0 |
| Rugby, Public Meeting (less | | | |
| expenses) | 1 | 12 | 1 |
| Spalding, Public Meeting | 0 | 18 | 9½ |
| " Collected by Mrs. | | | |
| Harvey | 1 | 18 | 0 |
| St. Ives, Herts. Indep. Cha. | 6 | 1 | 6½ |
| " First Class Boys In- | | | |
| dependent Cha. | 0 | 10 | 0 |
| " Miss Smith (don.) | 0 | 10 | 0 |
| " Do. collected by | 0 | 6 | 0 |
| Torington, Lecture, Wes- | | | |
| leyan Chapel | 0 | 12 | 9 |
| Totteridge | 2 | 5 | 0 |
| Watford | 2 | 5 | 0 |
| Weldon, Independent Cha. | 1 | 5 | 0 |
| Subscriptions | 1 | 1 | 5 |
| Wellingborough, after lecture | | | |
| (less expenses) | 0 | 5 | 10 |
| Welford, Independent Cha. | 1 | 20 | 0 |
| Subscriptions | 2 | 1 | 3 |
| Wilne-cote, Ind. Chapel | 1 | 10 | 0 |

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, July 21st, at 7 o'clock. The Meeting is open to all friends of Israel.

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Contents.

| PAGE | PAGE | PAGE |
|----------------------------------|---------------------|----------------------------------|
| Jesus and Jerusalem, No. VI. 113 | Bordeaux 121 | London 125 |
| Judaism and Christianity... 116 | Lyons 122 | Bristol Auxiliary..... 126 |
| Notice of Books 118 | Cologne 123 | Meetings of Associations ... 127 |
| OUR MISSIONS:— | Nuremberg 123 | Notices, &c. 128 |
| Paris 119 | Tangiers..... 124 | |

Jesus and Jerusalem.

No. VI.—THE UNPARALLELED FRIEND.

FRIENDSHIP is a theme on which poets have dwelt with much enthusiasm. Historians have delighted to record special instances of its tenderness and power; and writers who deal in fiction are continually referring to it in order to embellish their pages. But beyond all the real cases which the page of history can furnish, and the supposed ones which the mind of man can imagine, the friendship of Christ extends. This is our theme now, and we propose to study it as exhibited at Jerusalem, where we have already seen so much of the Saviour's glory manifested in His various offices and relationships.

The Hebrew Scriptures dwell much on friendship, present us with some choice specimens of it, and furnish suitable precepts for the guidance of friends, so as best to ensure the strengthening and perpetuating of the social feelings. Moses speaks of the "Friend who is as thine own soul." Solomon says, "A friend loveth at all times;" and who has not read with deep interest the inspired narrative of the tender friendship of David and Jonathan? Well might David say of his much-lamented friend, "Thy love to me was wonderful." But even this wonderful friendship is quite eclipsed by Him, "whose name shall be called Wonderful." Beautiful as friendship is in its Old Testament exhibitions, we must come to the New Testament to find "THE FRIEND;" the "One above all others," who wears, and who so pre-eminently "deserves the name of Friend." The *perfect, faithful, tender, wise, sinless, infinite, undying* "FRIEND" is Jesus. In Him as such we have God's best gift, here His richest benevolence is displayed,

here all our needs are met, and all the yearnings of our hearts fully satisfied. He is a Friend *for* the soul, and *should be* the Friend of the soul. He "hath laid down His life for His friends," and greater love hath no man than this." In doing this, He hath given us a pledge that He will do everything else that is for our good, if we trust Him, repose on His friendship, and call on His name.

When He lived in our world, He so acted as to win for Himself the title of the "Friend of sinners;" His enemies gave it Him in scorn and contempt, but He did not refuse the title on that account. It belonged to Him, it described Him, it was His glory, even as was the inscription which Pilate put on His cross, though that unjust judge meant it not so. Jesus is "the Friend of sinners." Wonderful fact, teeming with blessings, bright with glory! Here is the resting-place of faith, the birthplace of hope, the fountain of joy, the home of humility, a pattern for meekness, the sanctuary of love, the main-spring of zeal, the ladder to Heaven, the way to and the very image of God; the overwhelming demonstration that "God is love."

This short sentence, "the Friend of sinners," contains in it the darkest and the brightest word which language can furnish. Everything dreadful is connected with the word "sinner;" a thousand pleasing sensations are awakened by the word "friend." The one is full of poison, the other of health. The first is surrounded with ever-deepening horrors, the second beams brightly with increasing glory. The Gospel only mentions these two words in connexion. It does so fully and positively. There can be no mistake about it. Let no sinner who hears of it think the news too good, or too strange to be true. Let him not go shivering solitarily in cheerless unbelief onward to eternity, but cast himself at once on the loving heart of that Friend who still says to sinners, "Come unto Me;" who receiveth all who come, *in no wise* casting any out.

To encourage such, and to animate His Friends to trust Him, love Him, and imitate Him, let us take one glimpse of the Friend of sinners at Jerusalem; we can only really know Him by studying His own words and actions.

There are five special places or scenes connected with the history of Christ where we may profitably study His friendship. Four of these are BETHLEHEM, BETHANY, CALVARY, and HEAVEN. In these various places we see the condescension, tenderness, strength, and majesty of His friendship. But there is one other spot which stands midway between these four, with two on either side, and which we may consider a kind of observatory or watch-tower, from whence they may profitably be surveyed and studied. This central spot is the large upper room at Jerusalem, which Jesus selected from all others to keep the last pass-over in with His disciples. There, too, He instituted His own feast of love, and delivered His last farewell discourse. There it was, most probably, He appeared after His resurrection, saying, "Peace be unto you," and "showing His hands and His side;" and there, it may be, His friends received that glorious proof of faithful and infinite friendship, the Pentecostal gift of the Comforter. But we are not quite sure of the last two points, and the first is quite sufficient for our purpose. Enter, then, that "large upper room," fragrant with the love, lit up with the glory, hallowed by the sorrows, of the "Friend of

sinners." The tones of His voice, as He counsels, comforts, instructs His friends, as He prays and sings with them, still linger round us. Let us listen reverently, and study in the light of His own words, His incarnation, His mission, His sufferings, His glory. Everything which Jesus has done, said, and suffered,—His triumphs, tenderness and glories,—will be better understood and more fully appreciated, if we realise the wonders and sweetness of those five chapters, John xiii.-xvii. Here we have a glorious firmament, studded with bright stars; another and a better "Paradise," with trees bearing all manner of fruit; knowledge without evil (yea, *with* life eternal), life without death, joy without sorrow, love without decay. Look, He stoops to His disciples' feet! Behold! He rises to the throne of God! He is among His weak ones as him that serveth; He pierces heaven, soars beyond time, and enters the glory which He had with the Father before the world was. All the space between those soiled feet and that infinite glory He fills up. He brings God down to man; and, as His express image, clearly manifests Him. He engages to bring man up to God, by becoming "the true and living way." He reveals the Father's heart, He describes the Father's house, He ensures the Father's great benediction, even "the Comforter." He speaks of His peace, and says, "I give it unto you." He tells of joy, His *own joy*; purposes to have joy in His friends, and to make their joy full and complete. But who can enumerate all He said, or describe all that He did, in that upper room? Oh, believer! what a goodly heritage hast thou in these five chapters! What a divine exposition of the title—"Friend of Sinners" do they contain! What a glorious panorama for the eye of faith and hope to gaze upon, and what an infinite portion for the heart of love to embrace! About the centre of this Gospel Eden, we find the following words descriptive of the friendship of the Saviour: "This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you" (John. xv. 12-16).

Saved soul, reposing on the heart, yea, engraved on the hands of Him who spake these words, ponder them much and often. What may you not expect from such friendship? and what may not such a friend expect from you? He does expect much. But you will only respond as you receive. You must listen to Him if you would live for Him. You must repay His confidence in order to become consecrated to His cause. Make free with Him, and you will become fearless for Him. Give Him credit for meaning all He says, and you will be mindful of what He requires. He has friends, and no one can say but that He "shows Himself friendly," and "sticketh closer than a brother" to them; and He loves to be imitated. He wishes you to be diligent for Him, but you must not be distant from Him. Love delights in nearness. Keep consciously within the sphere of His attraction, ever

gravitate towards Him, let there be no "following afar off." Remember, "He has *laid down* His life for you," that you may *lay out* your life for Him. If you would do this, listen to His testimony, and apply His *test*: "Ye are my friends if ye do whatsoever I command you." Yield your heart to His requirements, study them in *detail*, and be honest and hearty in carrying them out practically.

Nor let *us* forget one command in particular, one often-repeated, but too-much-neglected direction: "beginning at Jerusalem." Jesus was the Friend of Jerusalem and her people. For her He laboured; over her, He wept; near to her, He died; towards her, when leaving the world, His last longing look was directed; and to her His last words had reference. Friends of Jesus, "let Jerusalem come into your mind;" and see that you sympathise with Him who said, "How often would I have gathered thee." It is not our object or business to gather Israel nationally to Jerusalem—the Lord will do that in His own time; but it is and must be our object to gather them one by one to Jesus. For this the trumpet of the Gospel must be blown—the ensign lifted up; and if we do so earnestly and prayerfully, we shall verify in this, as in everything else, the words of our Heavenly Friend, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, He may give it you." *Oh, Heavenly Father, for the Jews' sake, make us blessings to some of the outcasts of Israel!* J. C.

Judaism and Christianity.

NO. VI.—THE ULTIMATE GLORY OF ISRAEL.

WHEN God raises up one who is the glory of his times, it is felt what an honour it is to have been the parents of such an one. Terah has honour, for he was the father of Abraham; and Amram and Jochebed have honour, for they were the parents of Moses. But what honour belongs to Israel, and particularly to Judah, that from them must proceed the Messiah? We see how, because God was pleased to ordain that from Judah, and through David, Messiah should come, the house of David was preserved, although that house became so degenerate, that the prophet Jeremiah said that Israel had justified herself more than treacherous Judah; yet was Judah preserved, as it was told by Isaiah to Amos, because of Emanuel. Now as God thus preserved Judah, and up to the period of their last dispersion, 1800 years ago, because Messiah was to proceed from David and was to have come to His temple before it was destroyed, so, however, the kingdom of the Messiah as belonging primarily to the Jews, but to be extended over Jews and Gentiles, shall yet have its destined glory, and particularly in that glory pertaining in an eminent degree to the Jews.

The remarkable preservation of the Jewish nation, dispersed as they are, and not reckoned among the nations according to ancient prophecy, is an earnest and preparation for the destined glory.

There are revealed peculiarities pertaining to this glory. As, for instance, the Gentiles are to share in it; it is to be universal from the rivers to the ends of the earth; it is to be diverse from other kingdoms; it is to swallow up other kingdoms; it is to endure for ever. Messiah is to be

king, and to be priest in the kingdom—and not after the order of Aaron, but of Melchisedec, who was a priest to the Gentiles, while he ministered also to Abraham, and received tithes of him. It is no longer to be said: "The Ark of the Covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem" (Jeremiah iii. 16). "The word that Isaiah, the son of Amos, saw before this, concerning Judah and Jerusalem," is thus beautifully stated: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And ye shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye and let us walk in the light of the Lord" (Isaiah ii.) It is observable that this is to be in the last days. History and observation say,—this has never come yet. This implies, and other prophecies state it, that it is to be after the Messiah has made His appearance. For in the 9th chapter it is said,—"Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." And then in the 11th chapter it says,—"And there shall come forth a rod of the stem of Jesse, and a branch shall grow out of His roots," &c.; "and righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them," &c. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and His rest shall be glorious," &c. Many are the prophecies referring to the same period and glory, and they are continued by the latter prophets, after the return from Babylon, so that they were still future then—and the glory is certainly still future now—whether Messiah has come or not—whether the Christian Jews were right or not in regarding Jesus as the Messiah; the glory thus depicted has never yet been realised, and therefore it remains; for no jot and no tittle can fail from the Word of God till all be fulfilled.

It may reasonably be asked, what is to make way for this blessedness? And what is the kind of blessedness that is to be looked for?

One of the last prophets (Zechariah) writes—that "God will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon Me whom they have pierced, and mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon. And the land shall mourn, every family apart. In that day there shall be a fountain opened to the

house of David and to the inhabitants of Jerusalem, for sin and uncleanness." It seems from this, that in Jerusalem especially, while in other parts also, there will be deep conviction and great contrition, and especially that the deed referred to in the prophecy should have been committed. If, according to the views of the Jews who wrote the Christian Scriptures, this had some fulfilment, it surely remains to have a more ample fulfilment; for all the promises of restoration from dispersion, or many of them, connect the promise of restoration with true repentance.

Then, as to the state of things on such restoration, there is reason to believe that it cannot fully enter into the mind to conceive the things which God hath prepared for them that love Him. Only it is manifest, from the promises connected with the new covenant, that that which is temporal is as the shadow of a shade compared with that which is spiritual and heavenly; for while that which is temporal must be confined to a particular place, the blessing of Messiah's reign is represented to be extended over the whole earth; while the restored of Israel shall be greatly, though not exclusively, the instruments of extending the benefits and glory of that reign. If there shall be a seat and centre of some kind in Palestine and at Jerusalem, what proof it shall give that the kingdom of the Messiah is diverse from other kingdoms! if there be a seat of secular reign there, how simply secular shall it be! while the individual heart, ruled by the truth and grace of the new covenant, multiplied into a nation of saints, how shall the magistrates' office be a sinecure, and the sword rust in its scabbard! while each and all will "seek first the kingdom of God and His righteousness," and all other things shall be added to them. Hasten, O Lord, the glorious day!

Notice of Books.

The Example of Jesus. Partridge, Paternoster-row.

It may very probably be suggested that we go beyond our precinct when we notice publications not immediately connected with the subject of Jewish evangelisation. Our reply might be, that they are sent to us for the purpose, and that we feel a pleasure in commending to the perusal of others what has been a source of gratification and benefit to ourselves. But we rest not here. The cause in which we are engaged is peculiarly spiritual, and will probably, under the Divine blessing, prosper in proportion to the piety of its agents and friends. Therefore do we hail and seek the diffusion of every issue from the press that tends to promote the spirituality and the growth of personal religion. "The Example of Jesus" does this, while the very theme is adapted to awaken in every friend of Israel precisely those feelings which warrant, and should inspire, our exertion. His self-sacrifice for Israel—His wise and patient teachings—His faithful reproofs and gentle persuasions—His persevering zeal until the work was done—and His steadfast aim to do the will of Him who sent Him, and to glorify His name,—supply at once the model and the stimulus for our course, in dealing with our Jewish brethren.

This little publication is a valuable addition to the "apples of gold in pictures of silver," which the Christian loves to have always at hand, for tokens of love and means of instruction to fellow-travellers. As friends

of the Jews, we entreat for it the affectionate perusal of youthful disciples, who, as they thus study the character of the Lord Jesus, will by grace increase their love to Him, and, loving Him, will love and pity those whom He loved and forgave, and who are yet to "look upon Him" in faith, and weep in godly sorrow, and to carry the news of His salvation to the ends of the earth. Young Christians, help us! give us your prayers, your first-fruits, for the descendants of those who wrote your Bible, gave you the best specimens of happy, eminent piety, and of whom the Saviour came, for their and your salvation.

The Church in the Circus. By the Rev. J. KNAFF. Partridge, Paternoster-row.*

WE have read this spirit-stirring tract with lively interest. It forms a fitting companion, although on a much smaller scale, to "English Hearts and English Hands," and corroborates the impression awakened by that fascinating recital, that it only needs to have the Gospel preached in simplicity and earnestness, and lived in love, to secure the attention of the hard-working, common-sense portion of our population to its saving truths. It proves, too, that where the Gospel is thus presented the Holy Spirit does own and sanction the effort. When shall the experiment be wisely and well made thus to move the Jewish mind?

An Earnest Exhortation to Christian Unity; affectionately addressed to the Members of every Religious Community and Denomination, be they Hebrew, Christian, or Infidel. Cloth boards, pp. 544. Partridge, Paternoster-row.

EVIDENTLY the product of a mind taught by God, and of a heart imbued with the principles of love and unity. We do not profess to criticise, but when, as in this volume, we meet with sentiments which endear the Saviour, and send us forth to our work more than ever impressed with its sanctity and with our responsibility, we are glad to invite fellow-Christians to participate with us. The author presents to us very attractively the nature and tendency of real religion, the honour of Christ's kingdom, and the beauty of holiness. Many of his remarks are original, and his quotations from Scripture most appropriate. We do not in every particular see "eye to eye" with our friend, but we thank him for the spiritual refreshment he has imparted to us, and earnestly persuade our readers to make proof of our commendation.

We are indebted to him also for recalling our attention to "Bishop Beveridge's Soliloquy on the Immortality of the Soul, and the Divinity of the Christian Religion," which we hope to see in a tract form, for the use of our Jewish brethren.

Our Missions.

PARIS.

THE instances referred to by Mr. BRUNNER are hopeful. It would be

* A brief Narrative of the Blessing which has been poured out upon the Preaching of the Word at Portsea.

well if, as such meet the eye, each reader would offer specific prayer on their behalf.

I am also often struck with the fact that—whatever might be said to the contrary—the Jew, notwithstanding his professed and practical religious indifference, is but very seldom a really hardened and systematic infidel; and that, under his exterior pretensions to that speciality, there lies often dormant a feeling that seldom fails to respond to the appeal of the, by him, intuitively venerated law and testimony.

This frequent experience was, the other day, reiterated, when I preached the Gospel in a Jewish lodging-house, to a number of foreign Jews. The discussion was animated, and I was stoutly opposed by two of them; the rest of them sat round the table and listened with admiration to the arguments of their athlete—their faces alternately reflecting satisfaction and dismay at every new objection, and my reply thereto. The starting-point was the divinity of the Messiah; but they roved in the most irregular manner from topic to topic through the length and breadth of Christian teaching, and were sadly displeased when I proved to them that every Christian doctrine was Old Testamental. The younger of the two, who had conscience enough to feel the overwhelming proofs, could not help assenting, although reluctantly, to what I advanced, to the displeasure of the Rabbi, and the somewhat mixed feeling of the others present.

During this discussion, which lasted about three hours, my attention was attracted by a person lying in the room we were in, upon a miserable couch, his face turned to the wall, and interrupting our conversation by feeble sighs. I asked who it was, and was told that it was a person who had been discharged from the hospital as an incurable subject. I approached him afterwards, and was surprised to find that it was a young man, of the name of M—, who used to visit us about two years ago, when he evinced great animosity against the person of Christ and religion in general. He used to spurn my solicitude for his spiritual welfare, calling it a futility unbecoming this enlightened age, and so forth. But then it was in the arrogance of health and self-sufficiency that he spoke; but illness, and the sure impending death, have wrought a bodily as well as moral change. He alluded to our former conversations in a tone and feeling I did not expect, regretting his

wanted irreverence to the holy things which pertain to a man's peace, assuring me that it was with him more habit and would-be *bon-ton*, copied from what surrounded him, than systematic infidelity. He listened attentively for a considerable while, and I was consoled by the belief that my words were spoken with benefit.

I had a long conversation with a Jewish scholar, Mr. T—, who is house tutor in an orthodox Jewish family residing here. As it is invariably the case with the talmudical Jew, he first brought to bear against me the batteries of the oral law, to obviate the simple and broad daylight evidence of prophetic writ; finding this would not do, he began to change manoeuvre, by observing that a great number of the present Jewish doctors considered the latter part of the prophecy of Isaiah, beginning from the 40th chapter, as having been written by a second Isaiah, immediately after the Babylonian captivity; and that, if this be true, it might equally be true that many Messianic passages in the other prophets had been interpolated. I tried, in spite of his sinful shifting, and whether he would hear or forbear, to bring home to his conscience the enormous sin and subsequent danger of alighting God's Holy Word, and the most sublime subject to which it all converged.

The young man, Mr. E—, who visits me very often, said to me lately that, although he admired the character of Jesus, and was almost convinced of His divine mission, he could not overcome his doubts with regard to the doctrinal points. After clearing his difficulties to his partial satisfaction, I reminded him of the necessity of prayerful study of and submission to God's Word,—observing that it was a great mistake of those who, misunderstanding the true nature and quality of faith, to desire to reduce it to a mathematical demonstration, to a tangible analyzation of the infinite by the finite; that God in His record had granted us sufficient reason to justify the exercise of our faith; but that faith in its reality was implicit, and, as the Apostle defined it, "the substance of things hoped for; the evidence of things not seen." He listened to me attentively, and I have reason to hope that the Lord will, in His own time, add to His message the seal of His Spirit.

As in the case of the Jewish mission-

aries, at their respective stations, I find it not only a greater facility to preach the Gospel to the foreign than to the indigenous Jews, but likewise more grateful, more contiguous, and, in the end, more promising; however, I am thankful to say that in the instance of Mad. F——, whom I mentioned at former

occasions, I have just reason to hope that the Lord will finally bring her to a saving knowledge of the truth as it is in Jesus. She reads the New Testament with earnest attention, and manifests a sincere desire to arrive, as she says, to a testimony of her own heart that Jesus is the Christ.

BORDEAUX.

The incidents related by Mr. FRANKEL will awaken, we trust, a prayerful interest in the individuals referred to.

Visited, in company with the German minister, a young Jew in prison. The rabbi has been very assiduous in his visits, and finding a New Testament in the cell, the young man had to divulge the name of the giver. The rabbi went at once to the keeper, and strictly charged him not to admit any Christian minister for religious conversation with the Jew, inasmuch as he was under his spiritual direction. Notwithstanding this prohibition, as the young man was particularly anxious to see us, and told the jailer that our conversation did him more good than that of the rabbi, we were permitted to have another long interview with him.

The great difficulty in evangelising the Jew, is, to convince him of sin, for unless he can be made to feel that he is lost and guilty, the doctrine of a vicarious sacrifice appears foolishness to him. In the present case, therefore, the first point was gained; he has committed a palpable sin, guilty not only in the sight of God, but condemned even by a human tribunal, and as such he was even ashamed to repeat his daily prayers. The rabbi tried to soothe his conscience, by proposing repentance as a means of gaining the favour of God, but this did not satisfy him, "for," said he, "if, to satisfy human justice, it is required that the full penalty of the law should be paid, would Divine justice be appeased by merely saying 'I repent?'" In this state of mind we found him, and proclaimed to him Christ, who has come to seek and save the lost. His face brightened up at this intelligence. "That," he exclaimed, "just meets my case; I must have some one to save me, for I shall never save myself; I want to know more about the Christian religion, though I have been taught from my infancy to despise it; and should I find what you say to be the truth, I would be a happy man indeed." After having expounded to him the plan

of salvation through the blood of Christ, we exhorted him, for the last time, to seek the Lord with full purpose of heart. The term of his imprisonment expires in a day or two, and his parents, who occupy a very respectable position in society, and feel ashamed to receive a criminal into the family, have sent money to the rabbi, to put him on board an American ship, the very day he leaves the prison. He is reading the New Testament seriously and prayerfully, and I sincerely hope that he will not only begin life anew, which is the highest wish of his parents, but that he will become a new creature in Christ Jesus.

I have now under instruction a very interesting Jew from Austria, who has lately settled here with his family, about six years. He spent several months in Paris, where he became acquainted with Mr. Brunner, and from the first time he heard the Gospel from his lips, he became so interested in what he heard, that he spent all his leisure hours with Mr. Brunner. It is now, as I said, six years since the truth has been preached to him, and he has had no opportunity since of conversing with any one on the subject. He nevertheless remembers what he has once heard, and looks back with pleasure to the time he has spent in the missionary's company. It is a cheering fact, that the seed, once deposited in the heart of the Jew, is not altogether lost, but is only awaiting the vivifying influence of the Spirit of God to bring forth an hundred-fold. His sister was noted in her own country for her piety; but since her residence in France, she has completely shaken off Judaism, but is not at all anxious to accept anything better in its place. Her principle is, that every one ought to submit to the manners of the people of the country in which they reside, in religion as well as in everything else. In Austria, where the Jews are pious, she

was pious too; but in this country, where infidelity is the characteristic feature of the Jew, it would be presumption on her part to pretend to be more religious than her neighbours. She was on the point of being married to a Russian Jew, but when she found that he was a bigoted Talmudist, and would not consent to do business on the Sabbath, nor eat meat that had been killed by a Gentile butcher, she at once broke off the match.

I have lately made the acquaintance of Mr. C—, a French Jew. It seems that about two years ago he was thrown on a bed of sickness, and he then began to reflect seriously on death and eternity. He reviewed his past life, but found that he had performed nothing to gain heaven; that, on the contrary, he had committed many sins to incur the wrath of God, a Bible he had never seen, and the only religious book he possessed was a prayer-book; but he could find no consolation there. His companions tried to persuade him that religion was an invention of priests and rabbies; that the story of hell and judgment to come would do well

enough to frighten women and children, but ought to produce no effect on strong-minded men. Happily he had resolution enough to withstand his friends and escape from their snares—an infidel he would not become. He repeatedly told them that he could not prove to them that there was a future state, but he had a conscience which made him feel it, and constantly reminded him of the fact; he would, therefore, rather remain a bad Jew than become a good infidel. Unfortunately he fell in with some ignorant Roman Catholics, whose knowledge of Christianity was confined to the legendary tales of the saints, and the Jew formed such a low opinion of the Christian religion, that I could not persuade him to read the New Testament. I have lent him a Bible, and he is now reading the Old Testament, and I am expounding to him the Messianic portions, as predicted by Moses and the Prophets, and hope soon to be able to prove to him that all these prophecies have been accomplished in Jesus of Nazareth, and that this is the only Name whereby we must be saved.

LYONS.

On revisiting Lyons, Mr. COHEN says:—

Since my arrival in this city, I have visited as many of my dear brethren, to whom I gave tracts last year, as I could, and I have had many blessed opportunities of making known the Saviour's love to little groups of them, some of whom were glad to see me once more, and appeared anxious to hear the truth again.

Several families invited me to visit them on Saturdays, as I should be sure to find them at home, and as they did not go about selling on that day, they would profit by it to hear the Gospel. The first Saturday, I called on Mr. G—, where I found the little room full of friends whom he had invited, most of whom I knew and had seen before. I took for my text Isaiah liii., and having read to them portions from the New Testament, I proved to them that this chapter had its fulfilment in Jesus, who is really the Saviour of the world. One of them said, "I do not know much about Jesus Christ; I have heard, as you told us, that the Christians believe that He is the Messiah. Whether this be true or not, I cannot say, but this I can say, that Jesus must have been more than man, or he could never have

endured His sufferings with so much patience as He did. When He was accused, and when He was abused, He was silent." Another said that he had read the 53rd of Isaiah many times, and that it contained strong proofs, which could not be contradicted, that Jesus of Nazareth is the true Messiah.

Since my arrival, I have met several of my brethren to whom I preached the Gospel years ago, and my heart was really cheered in finding that the seed of the Gospel was not scattered in vain. Were we to measure our success by the kind reception with which the Missionary of the Cross is received, or judge from the great number who through our humble endeavours have been led to search and investigate the truth of Christianity which they once despised, I believe we should make out a case strong enough to enlist the sympathy of those Christians who have until now refused to co-operate with us in our work of faith and labour of love, and to animate the hopes of the friends of Israel in the glorious cause in which they are engaged. Last week I met two, and this week one of my brethren, who told me that by reading the Word of God,

which they received from me about six years ago, they have become seriously impressed with the truth as it is in Jesus; and two of them confessed to me that they were ready, and would gladly leave Judaism and publicly join themselves to the followers of Christ, did not such a step mar their brightest prospects, and dissolve their fondest ties. I told them that I would pray for them, and ask the friends of Israel to do the same. I have seen them several times, and each time I have spoken to them I told them to remember the Saviour's words, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father, with His holy angels;" and

that He also declares in another place, that "whosoever shall deny Him before men, him He will also deny before His Father who is in heaven."

Mr. Cohen thus informs us of the decease of our aged sister in Christ, at Marseilles.

I have just received the sad news of the death of our dear and venerable sister in Christ, Miss M——. She died very happy. I will tell you more about her in my monthly letter. I cannot tell you how much I feel my absence from Marseilles; I would have given anything to have been with her in the hour of death, and which she so greatly desired. She is now with Him whom she loved here below. May we also be ready!

COLOGNE.

Our readers will be glad to hear that Mr. WM. BRUNNER has entered on his new field with encouraging prospects.

I have just come home from a missionary visit to a Jewish family, where I had the opportunity of preaching the Gospel of Christ to several sons and daughters of Abraham, among whom was an old lady of 70 years of age, who took a very animated part in our highly-interesting conversation. At the conclusion, she received from me a tract, which she took home with her, and which I hope will be the means of opening to me her house for my future calls. I was also highly interested, and so would have been every Christian that had been there, to witness a young son of the family, of about ten years of age, first listening to, and then joining so concernedly our conversation, and making now and then such striking and intelligent remarks, which I was quite astonished to hear from a youth of such tender age. He brought his Bible from the shelf, which, I was very glad to see, was one of the English Bible Society, and read all the various Messianic passages I showed him; and when I asked him of whom the Prophet spake, he, in his unbiased state of mind, spontaneously said, "This refers to Christ;" but then again following his educational direction, he observed that the Jewish commentators

differ in the exposition of Scripture, and especially of those passages from the Christian. The boy asked me then what the three letters I.H.S., which he saw upon the Catholic churches, signified; and when I told him that it meant Jesus Hominum Salvator, he was much pleased with the explanation. Such cases as the one I have just alluded to evidently show that there is about the rising Jewish generation a spirit of inquiry and awakening, which is anxious as it were to lift the veil that hides the mystery of the Christian religion from their minds, and they want also to hear what Christianity is, and to form their own opinion on the subject. Let us pray that that spirit of awakening may grow within them, and that it may gradually assume a more earnest feature in leading them to the adoption of those means by which they may be enabled to discover the true Messiah.

In this family I made also the acquaintance of a certain gentleman who was some years in London as book-keeper in a large house, and appeared to me to be of a very humble and teachable mind. He received a tract from me, and requested me to call on him.

NUREMBERG.

Mr. JAFFE's return to his former station appears to have elicited very kindly feelings, and to promise increased usefulness.

I am happy to tell you that I have | begun my work here under very en-

couraging auspices. A considerable number of my old Jewish friends and acquaintances have again renewed their friendship with me, and I can truly say, that the pleasure with which I was everywhere met exceeded my most sanguine expectation. My heart swelled with love and gratitude to God for this His great goodness; and my fervent prayers ascended up to Him for a continuation of His love and mercy.

I have already visited and had intercourse with above forty families, and though our topic was not always, as I had wished, of a religious nature, yet everything paved the way for and tended to introduce the truths of the Gospel.

Last week I was invited by two highly-respectable Jewish families to be present and take part in the festivities occasioned by the confirmation in the one of a son, and in the other of a daughter, and to which only the rela-

tives of these families were invited. In one I met above seventy, and in the other about fifty Jews, and amid the general joy and rejoicing, I found yet a few who would lend an ear to the message of love and mercy. If Jews can feel and act thus towards one who so widely differs from them in views and feelings, does it not encourage our hope that, through God's blessing and help, the truth will find its way among them?

The family W—, of which I told you so much, when here before, has again received me with every mark of joy and esteem. Miss E—, their niece, who, through my humble instrumentality, was led to love the Saviour, has, since the decease of her father, and after she had had to endure a great "fight of afflictions," received the permission to be baptised, and she is now rejoicing in a hope that putteth not to shame.

TANGIERS.

Mr. Lowitz informs us as follows:—

I have endeavoured, by the grace of God, to prosecute my work among the Jews, as before, in visiting and conversing with many individuals, and in circulating the Word of God in different ways. Nearly fifty Jewish families, chiefly from the interior, embarked from this port for Alexandria, on Monday last, for Jerusalem, with a view to die in the land of the prophets. I had the opportunity of preaching the Gospel to some of these pilgrims, directing them to Jesus as the only sure refuge for their immortal spirits. I supplied them with tracts to read on their voyage, and may God vouchsafe His blessing, so as to enable them to carry some seed of true Christianity to its native soil, and there may it spring up to His praise and glory! I sent last week a number of Scriptures to Fez and Tutuan to be sold; also, some Hebrew and Arabic New Testaments, to be disposed of by a Jewish friend. I have reason to think that the latter are read, as I was told by a Rabbi, J— B—, who has just returned from Maguenes, Mogador, and Morocco, that he was surprised to see some Jews in these towns reading the New Testament without the least scruple of conscience, although he would have it to be a very dangerous book for the Jews. Yesterday he came requesting me to write for him an English letter. I then gave him a Hebrew New Testament, which he said he would read through carefully;

and I trust it will be the means of removing the many prejudices with which the old man is hedged round. I have likewise forwarded a small parcel of tracts, and a few New Testaments and Gospels, to my friend Mr. B. Duncan, Vice-Consul at Larach, and another to Rabat, and I am watching the opportunity of doing the same in regard to the other towns on the coast of Morocco. Thus you may form some idea of my efforts to circulate the Bible, and with it the knowledge of Christ, whom to know is life eternal. I have at present only two interesting Jewish youths who come to my house very often, but who seem more anxious to learn the English language than to acquire a knowledge of the one thing needful. It is true they sometimes read the New Testament with me, and have portions of it explained; but they cannot make up their mind to examine it thoroughly. The last time we met, one of them asked me why we consider Christ, the Son of God, as much as God Himself; and, after I had shown him the reason, he appeared satisfied, but not convinced, shutting his eyes against the evidence of his senses. May the Lord speedily remove the thick veil which still hangs over Israel's heart, and give them faith to see the truth of the Gospel, and to believe in Him who is the Son of God, as their true Messiah, and find mercy through the merit of His most precious blood, shed on Calvary!

LONDON.

The affecting communication of one of the Society's London Missionaries, who has recently visited his relatives and others of the Jewish race at Hamburgh, will secure for him, and for the members of his family, very earnest prayer, not unmingled with praise.

Humiliating and of a nature to depress and discourage one's spirit as the work of the Missionary of the Cross often is, I cannot help thinking, from the very favourable appearances around us, that there are some bright gleams beginning to pierce the dark, overhanging clouds, and to dissipate the long night of Israel's unbelief. Perhaps but few Christians are aware how alight a hold ancient Judaism has, at this moment, on the majority of the Jews, and how feeble the grasp is, even among the most devout. However, this is not the only feature to which I would refer; there is something still more important,—I mean the gradual admission, on the part of the great multitudes of the Jews, of the truth of the New Testament history, while not a few even go further, and look upon Jesus of Nazareth as the person in whom alonely they can find rest for their weary soul. We see then distinctly two elements, as it were, at war with each other—Judaism rapidly receding, and the Gospel of Christ gradually advancing and gaining ground, even amongst its bitterest foes. One cannot help looking back to a former period, and contrasting it with the present; the thought must force itself upon one's mind: "What marvels has the Lord wrought! truly it is wonderful in our eyes." I have been led to these remarks, from the many cases which came under my notice of late, when visiting my fatherland.

The case of my beloved parents and friends will afford the best illustration. When it pleased the Lord in His tender mercy to create me a second time into a new life in Christ Jesus, my Saviour, and I informed my parents that I had found Him of whom Moses and the prophets did write, I received the following letter, written by my mother: "Although you are not worthy of a reply to your letter, yet I am obliged to send one, with the assurance that you would never have received an answer, except to inform you of our resolution. It is really the hardest thing that parents can acquaint their child with, but, however, I am obliged to do so. It is impossible to describe by mere words the deep impression that your letter made upon our

you could have derived power, thus so cruelly to wound our feelings with such absurdities, by communicating them to your parents, brothers, and sisters, who have been born Jews, and hope, by the help of God, to die the same. Had such a letter issued from a lunatic asylum, I should have pitied you, thinking that you had lost your senses; but how you could take upon you to play (or rather to become) the hypocritical Jesuit, I cannot comprehend.

"That the Word of God has become your favourite book, is quite proper; but it is of no use to you, for you do not understand it. You read it to your own damnation, or else you would not have thrown yourself into such a precipitous gulf of eternal misery and woe. You are blind—nay mad, and are endeavouring to throw others of the house of Israel into the same misfortune. Woe! woe! woe upon you!

"I do not know for what I deserve such hard trials; and although I cannot absolve myself of many a fault, yet am not conscious of having committed any crime worthy of such hard punishment. One good and hopeful son I lost by death, and the second I must regard as dead while living; for, never—mark—never shall it enter my mind to acknowledge a baptised one as my son. Be convinced of this as much as you are of my existence. If, therefore, all filial love is not extinguished in your heart (I can scarcely believe it is), return while there is yet time for it. *Return speedily*, and all the pain and sorrow which you have caused your parents shall be forgotten. Return! is the last agonising cry of a suffering mother, anxious to save her child. *Return! for short is the delusion—but long the repentance.*

"It seems to me as if you had selected next Sunday—your birthday—for your baptism. You cannot expect that I, as in former times, can congratulate you on it. No, no! I cannot! I dare not! I will not!"

But, thank God, a change for the better has since passed over my dear parents. My constant writing to them, and especially my visit, have not been altogether in vain: that bitter hostility

conciliation and inquiry has taken its place. They received me cordially, listened for hours together to the story of the cross, and paid close attention whenever I read and explained to them portions of the Scripture, both out of the Old and New Testaments. My father, brother, and sisters, visited several times a place of worship with me, and if one may judge from outward appearances, I may say, that if the Lord vouchsafes to grant His blessing, an impression is made, highly favourable for the good of their souls.

I had also daily opportunities for discussions with Jews, either in the streets or in their houses; a good number of them being former acquaintances of mine. I do not mention the particulars of our conversation, as although there was a great diversity in the opinions held, and the objections stated by my Jewish friends, I felt anxious in every case, as far as possible, to confine my remarks to the great subject of man's salvation from the ruins of the fall, through the atonement made by Him, of whom the sacrifices under the law, and the services of the priesthood, were a type and a prophecy.

I have distributed during my journey, five Bibles, seven New Testaments, and 346 books and tracts.

Thus the Lord has been pleased to own my imperfect services, and while on all sides I see much to deplore, and in myself nothing to boast, I am thankful to see a little of the manifest grace and power of Him, who only worketh marvels.

Oh, that professed Christians would walk consistently! that impressions like these, which are often the fruit of much

exertion and self-denial on the part of the Missionary, may not wear off imperceptibly, by scenes which continually meet the eyes of such individuals, as is too often the case. Oh! could but a Gentile Christian, a follower of Jesus, enter into the mind, and feel the beatings of the heart of a converted Jew! what he thinks of his Messiah, how he loves his Redeemer, and how grateful he is to those who were the instruments of leading him to the Holy One of Israel, I am certain that such a one would not only long to see the number of converted Jews increasing, but would also put aside all doubts, and inquire, "How can I be useful, and in what way can I be instrumental, to make that increase a reality?" Let us be earnest and frequent in prayer for them, in our closets, our families, and our churches! This would augment our own affection for them, and confirm our faith in the prospect of their salvation. We should pray that the whole Christian Church may be duly awakened and directed on this subject. Few are yet sufficiently awake on this matter, and until a new state of feeling and effort arises in the Christian Church, in relation to them, they will not obtain mercy, for it is "through your mercy" they are to obtain it.

We should pray that God may give to His ancient people the spirit of penitence and humiliation; for till they humble themselves before Him, He that smiteth will not remove the rod. With this, we should endeavour to arouse their attention to their own state—their own spiritual state—and the destinies awaiting them.

Owing to want of space, we are compelled to defer several interesting communications from the Society's Missionaries.

Bristol Auxiliary.

THE TWELFTH ANNIVERSARY SERVICE was held in Broadmead Chapel, on Thursday evening, June 17th, 1858.

The Rev. GERVASE SMITH preached from Matthew xxvii. 24, 25.

The following extract from the Report well deserves attention:—

The Committee of this Society are pleased to announce that the contributions of the past year have rather exceeded those of the preceding one.

The Clifton Association, connected with Hope Chapel, have more than doubled their subscriptions; several of

the Collectors have also succeeded in adding to their former contributions.

Our friends at Weston-super-Mare have forwarded a smaller sum than last year, which may be accounted for by the circumstance that the claims of the Society were not advocated there pub-

licely during the year. There are so many demands on Christian benevolence, that we require to be reminded of the peculiar claims of each mode of attempting to benefit our fellow-creatures, especially of one, which, like the Jewish Society, works quietly in the seclusion of homes where the Missionary not unfrequently finds a repulse instead of a welcome.

From the branch at Wotton-under-Edge your Committee has received between nine and ten pounds, collected by our indefatigable friend there, from no fewer than seventy-three donors.

Our Divine Saviour has pronounced it "more blessed to give than to receive;" where, therefore, a Collector is willing to make such numerous applications, to how many hearts will the promised blessing come!

Our Auxiliary, after deducting local expenses, has sent the Parent Society £76 10s. 4d.

One hundred and twenty-five tracts have been sent to the Jews residing in Bristol and Clifton. Between six and seven hundred of such silent messengers have thus been sent to our fellow-citizens since the adoption of this mode of reaching them.

A warm and practical sympathy has been aroused in the Christian Church, for the benighted inhabitants of heathen lands; your Committee plead that it may be extended to those who, although partially illuminated, are without sufficient "light to guide their feet into the way of peace." It has been said that the mission to the Jews has not succeeded. The pages of the *Jewish Herald* and of other papers of Jewish intelligence supply ample proof that many of these lost sheep are now gathered into the fold. We have seen the first-fruits of the harvest-time yet to arrive, "when all Israel shall be saved."

Meetings of Associations, &c.

Deputations:—Rev. John Reynolds—Rev. J. Wilkinson—Rev. D. A. Herschell—Mr. G. Yonge.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMAN AND OTHERS TAKING PART. |
|----------|--|-------------------------|--|
| March 21 | Oulton—Independent Chapel | Sermon | |
| March 22 | Wood Dalting—Indepen. Chap. | Public Meeting | Rev. J. Swindle; Revs. Messrs. Scarr, Clarke, and E. Jeffery. |
| March 23 | Aylsham—Primitive Meth. Cha. | | Rev. E. Jeffery; Rev. — Jenkins. |
| March 23 | Cawston—Assembly Room | Public Meeting | |
| March 26 | Holt—British School Room | Lecture | |
| March 26 | North Walsham—Indep. Chap. | Sermons | |
| " | Bunsley—Independent Chap. | Sermon | |
| March 29 | North Walsham—Indep. Chap. | Public Meeting | |
| March 30 | Stalham—Corn Hall | Lecture | |
| March 31 | Hitching—Wesleyan Chapel | Lecture | |
| April 3 | Drayton—Baptist Chapel | Sermon | |
| April 4 | Thetford—Wesleyan, Primitive Methodist, and Ind. Chapels | Sermons | |
| April 6 | Diss—Corn Hall | Public Meeting | |
| April 7 | Norwich—Independent Chapel | Public Meeting | Rev. John Alexander; Revs. Messrs. Gould, Wheeler, and Kempster. |
| April 8* | Yarmouth—Baptist Chapel | Public Meeting | |
| " | Polesworth—Independent Cha. | Sermon | |
| " | Independent Cha. | Adrs. to S. Sch. | |
| April 19 | Cromford—Wesleyan Chapel | Public Meeting | Revs. W. Tiller and J. Sheldon. |
| April 20 | Launceston—Western Subscription Rooms | Public Meeting | J. Hanson, Esq.; Revs. Messrs. Horsey and Ryan. |
| April 21 | Oakhampston—Town Hall | Lecture | Rev. J. E. Sadler. |
| " | Nunceaton—Independent Cha. | Lecture | |
| " | Coweney—St. Mary's Hall | Lecture | Revs. T. Jackson (Chairman), W. C. Yonge, E. Morley, and Mr. G. Yonge. |
| " | Brentford—Wesleyan Chapel | Public Meeting | Mr. Symes; Rev. H. Angus and Independent Minister. |
| April 22 | Rugby—Baptist Chapel | Public Meeting | Rev. W. Farnsworth. |
| April 23 | Bideford—Baptist Chapel | Adrs. | |
| April 25 | Torrington—Wesleyan Cha. | Lecture | |
| " | Bideford—Town Hall | Sermon | |
| April 26 | " Wesleyan Chapel | Adrs. to Young | |
| " | " | Sermon | |
| April 27 | Baptist Chapel | Public Meeting | Revs. Messrs. Wiltshire, Whiting, and Davidson. |
| " | Leighton Buzzard—Tow. Hall | Public Meeting | Revs. Messrs. Piggott, Adey, and Cowdy. |
| " | Widom—Independent Chapel | Lecture | Rev. G. Bullock. |
| " | Barnstaple—Wesleyan Chapel | Public Meeting | |
| April 28 | " | Adrs. to Young | |
| April 29 | Wellingboro—Town Hall | Lecture | Revs. J. F. Foulter and W. Cullen. |
| " | Welford—Independent Cha. | Sermon | Rev. D. Williams. |

* The above Meetings, from March 31st to April 8th, were omitted in the List given in the *Herald* for June.

MEETINGS OF ASSOCIATIONS, &c., continued.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMAN AND OTHERS TAKING PART. |
|---------|--------------------------------------|-------------------------|--|
| May 6 | Ely—Baptist Chapel | Public Meeting | Revs. Messrs. Box, Goodman, and Primes. |
| May 7 | Huntingdon—Sun. Sch. Rm. | Lecture | Revs. Messrs. Edmunds and Milard. |
| May 9 | St. Ives, Hunts—Ind. Cha. | Sermons | |
| May 10 | Spalding—Baptist Chapel | Public Meeting | |
| May 13 | Spalding—Public Hall | Lecture | Rev. H. W. Butcher. |
| May 23 | Sobram—Wesleyan Chapel | Sermon | |
| " | " Wes. Sunday School | Address | |
| " | " Independent Chapel | Sermon | |
| May 25 | Barrington—Independ. Chapel | Lecture | Rev. T. Booker. |
| May 26 | Chatteris—Independent Chapel | Public Meeting | Mr. Ruston; Revs. Messrs. G.W. Jackson and J. Lynn. |
| May 30 | Newmarket—Independent Cha. | Sermons | |
| June 7 | Roos—British School Room | Public Meeting | Rev. W. Buck; Revs. Messrs. Leonard and Davis. |
| June 9 | Sydney—Baptist Chapel | Lecture | Rev. E. Elliott. |
| June 11 | Menmouth—Independ. Chapel | Lecture | Revs. Messrs. W. Campbell, Locke and Packer. |
| June 13 | Newport—Independent Chapel | Sermons | |
| June 14 | Caerleon—Wesleyan Chapel | Lecture | Rev. Mr. Jackson. |
| June 17 | Abergavenny—Wesley. Chapel | Sermon | |
| June 30 | Brecon—Independent Chapel | Sermon | |
| " | " Baptist Chapel | Sermons | |
| June 22 | Bromyard—British Sch. Room | Lecture | Rev. J. P. Jones. |
| June 23 | Ledbury—Independent Chapel | Lecture | Rev. H. Birch. |
| June 26 | Tewkesbury—Independ. Cha. | Sermon | |
| June 27 | Stroud—Baptist Chapel | Sermon | |
| " | " Independent Chapel | Sermon | |
| June 28 | " Baptist Chapel | Lecture | Revs. Messrs. Yates, Wheeler, Davis, and Brown. |
| June 29 | Nailsworth—Public Room | Lecture | Rev. J. Burrell. |
| June 30 | Cirencester—Baptist Chapel | Lecture | Rev. S. Stephens. |
| July 1 | Stroud—Town Hall | Public Meeting | Revs. Messrs. G. Fillgum, Breeze, and Lammers. |
| " | Perrington—Wesleyan Chapel | Lecture | Rev. T. Burrows. |
| July 2 | Bridlington—Wesleyan Chapel | Lecture | Revs. Messrs. Hare and Morgan. |
| July 4 | Whitby—Independent Chapel | Sermon | |
| " | " Wesleyan Chapel | Adrs. to Young | |
| July 5 | " Independent Chapel | Sermon | |
| July 6 | Townbridge—Wesleyan Chapel | Public Meeting | Revs. Messrs. J. C. Potter and J. Campbell. |
| " | Kingwood-on-the-Hill—Old Tabernacle | Lecture | Revs. Messrs. T. Hughes and T. Mann. |
| July 7 | Pickering—Wesleyan Chapel | Lecture | A. Davidson, Esq.; Revs. Messrs. W. Outle, J. Sandford (Incumbent), and Wesleyan Minister. |
| July 8 | Malton—Wesleyan Chapel | Lecture | Revs. Messrs. Chambers and Senior. |
| July 9 | Worcester—Independent Chapel | Lecture | Rev. E. F. Earlbach. |
| July 10 | Worcester—Wesleyan Chapel | Lecture | Rev. J. E. Drew. |
| July 11 | Thirsk—Wesleyan Chapel | Sermon | Revs. Messrs. Stevenson and Young. |
| July 12 | Stockton—Wesleyan Chapel | Lecture | |
| July 13 | Middlesboro—Wesley. Chapel | Sermon | |
| July 14 | Stockton—Wesleyan Chapel | Public Meeting | E. Offkes, Esq.; T. Brentnall, Esq. |
| July 15 | Guisboro—Wesleyan Chapel | Lecture | Rev. M. Hamorth. |
| July 16 | Redcar—Wesleyan Chapel | Lecture | Rev. W. Lothian, B.A. |

NOTE.—The remittance from More, acknowledged in the *Herald* for July, should have been given as "Offerings at a Village Chapel, 10s. 7d."

The following omission occurs in the Report:—In the List of Subscriptions and Donations should appear, "Collected by Mdlle. Mairat, £11 11s. 6d."

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, August 18th, at 7 o'clock. The Meeting is open to all friends of Israel.

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The Jewish Herald,

AND

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OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE |
|------------------------------------|------|--|------|
| Death of an Aged Jewish Lady | 129 | Bordeaux | 164 |
| Our Missions: | | Proposal for a New Mission | 135 |
| Wurtemberg | 132 | List of Contributions, Notices, &c. | 144 |

DECEASE OF AN AGED DAUGHTER OF ABRAHAM.

"At evening time it shall be light."—ZECH. xiv. 7.

How often does the day of gloom and cloud close in the calm radiance of a summer sunset! Perhaps we have watched in vain for the orb of day, until his course almost ended, the mists have scattered, and we have found him at his appointed goal. The waters beneath and the heavens above have gathered beauty from his setting radiance; and, sinking from our view, he has risen to gladden the inhabitants of another hemisphere. So is it sometimes with the aged pilgrim: led by an unseen hand, and late in life renewed by grace divine, he has shone out upon us with Heaven's own light, attested the love and faithfulness of God, and then risen on the plains of a holier, happier world. Thus was it with the aged believer to whose decease a recent letter from one of the Society's Missionaries refers. This venerable lady had moved in the wealthier walks of Jewish society, and had been held in high esteem as a daughter of Abraham. But the light that was in her was darkness, and her onward way was overclouded, until late in life she caught the beam that shines from Calvary, cast away the bands that had fettered her spirit, and walked in the light and liberty of the Gospel, and at length laid her down on the bosom of her own Messiah, and her ransomed spirit went to tell its tale of love and praise amid the myriads of heaven.—"At eventide it was light."

"She wander'd all this desert through
In search of happiness, nor found repose
Till she had reached the borders of this waste.
Full many a flower that blossomed in her path
She stooped to gather, and the fruit she plucked
That hung from many a tempting bough. All but
The Rose of Sharon and the Tree of Life:

Its blushing beauties—that, its healing leaves
 Displayed, and fruit immortal all in vain :
 She nether tasted nor admired—and found
 All that she chose and trusted, fair but false !
 The flowers no sooner gathered than they faded—
 The fruits enchanting, dust and bitterness ;
 And all the world a wilderness of care !
 Wearied, dispirited, and near the close
 Of this eventful course, she sought the plant
 That long her heedless haste had overlooked, and proved
 Its sovereign virtue : underneath its shade
 Outstretched, drew from her wounded feet the thorns,
 Shed the last tear, breathed the last sigh, and here
 The Aged Pilgrim rests in trembling hope."

The following is the Missionary's letter :—

I have already informed you of the death of our dear and venerable sister in Christ, Miss L. M.—, who fell asleep in Jesus on the 22nd of June. She was sensible until the last, and patiently waited the arrival of her Saviour to take her home. She longed to be with Him, and I think I may say with certainty that she has entered the realms of bliss, is enjoying His presence, and now realising what she once saw by faith.

I cannot tell you how much I regret my absence from Marseilles ; had I known her change would have been so soon, I would have remained, to be with her in the hour of death, and followed her to the grave, both of which she so greatly desired. But the Lord's will be done.

During the last six months of her life, she suffered intensely from internal pains, but I never heard her utter one murmuring or complaining word against Him who had thus afflicted her. She bore this, as well as every other trial which it pleased God to send her during the few years of her Christian life, with patience and holy fortitude, learned in the school of her Master. She "counted all things but loss for the excellency of the knowledge of Christ Jesus her Lord: for whom she suffered the loss of all things;" and she was persuaded that her "light affliction, which was but for a moment, would work for her a far more exceeding and eternal weight of glory."

I shall never forget the happy hours I have passed with her. She was not one of those who are merely satisfied with the evidences of Christianity, and with the proofs that Jesus is the true Messiah, unconscious that they are sinners, and need a Saviour. She deeply felt both.

She saw that Judaism did not give any comfort in old age, and that it could not impart consolation in the hour of death ; she felt that she had to do with a holy God, and that her life had not been in accordance with His divine will. She was a Jewess, and belonged to a Jewish aristocratic family ; but she felt she was a sinner, and needed a Saviour, and as such she went to the Lord Jesus Christ ; and as He came to seek and to save that which was lost, He had mercy upon her at "the eleventh hour," filled her with joy and peace in believing, and made her to know the comfort and consolation of the Gospel.

She would often say, with great emphasis, "I am a great sinner, but I believe in a great Saviour." Such was the earnestness of her heart and mind, and so deeply was she affected by the precious truths of the Gospel of Christ, that several times I have been obliged to pause in my conversation, or in reading the Word of God with her, to let her weep, and often we have wept together. Jesus was her all : "to her to live was Christ, and to die was gain." From the day of her conversion to the day of her death, she was enabled, through grace, to bear a faithful testimony to the truth and reality of the religion she professed, and to the faithfulness of the Saviour whom she loved, and for whom she rejoiced to have been counted worthy to suffer losses and reproaches. We may, then, well join in ascribing praise to God for that mercy which was granted to our dear departed sister, through Him of whom in early life she was entirely ignorant.

Her anxiety for the conversion of her relatives was very great. She wished them to be with her in the ark of Christ, to be secured from the wrath of an offended God, and to partake with her the blessings of the Gospel. She was convinced, from the Word of Truth, that she was in the right way,—that her eyes were opened

to see the light and glory of Christ's Gospel,—and she longed for their salvation, entreated them to believe in Jesus, whom she declared to be "the Way, the Truth, and the Life," and that "whosoever believeth in Him should not perish, but have everlasting life." She knew they had souls, and that unless they were washed in the blood of the Lamb, they could not be safe; so she prayed them, in Christ's stead, to be "reconciled to God."

As I saw, I may say, all of her correspondence with her Jewish friends, I can certify to this; and I have not known her to let an opportunity pass without telling them how happy she was since she believed in the Lord Jesus; how she prayed for them and their conversion; how she thanked God for having opened her eyes ere it was too late; and ever entreated them to "search the Scriptures," with prayer, as she had done, and she was sure they would find Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the true Messiah. I shall always remember her with thankfulness to the God of Israel, ever praising Him for having conferred on me the high privilege of being the humble instrument of leading her to the Lord Jesus, in whom she found the Saviour of her soul; and I cannot but regard her as one of the most pleasing instances of divine grace that I have ever met with during my missionary labours. To God be all the glory.

A friend, writing to me, says: "I saw Miss M—— a little before her death. She was very calm and composed, and perfectly aware of her approaching end. I asked her whether she was happy; she replied, "Very happy. I know in whom I believe: Jesus, God and man. Come, Saviour, take me to Thyself." As she lived, so she died, full of love to Him who loved her. Death was no terror to her: to her it was a delightful prospect. She always spoke of it invitingly and cheerfully. She used to say, "There is only one way to heaven, and that is through Jesus Christ, to whom we must go for the pardon of our sins; and He, and He only, can fit us for that happy place. I feel the infirmities of my poor nature, but my sense of pain is lost when I think on what my Saviour has suffered, and in my ardent hope of meeting Him soon in heaven, where He is gone to prepare a place for me."

Another friend, writing to me, says: "I know the sad news of the death of Miss M—— will be a great grief to you, but much more so as you could not be with her in her last moments. It seems she quite understood that her end was approaching, and she rather suddenly, but peacefully, left this world, early on Tuesday morning. But how happy you ought to be, my dear Mr. C——, when you think of all the good you have been enabled to do her; and that now you have the assurance that she is with her Saviour, happy for ever! May you be made the blessed instrument in the hands of God in bringing many more souls to the Saviour!"

A few days before I received the sad news of her death, I received a letter from one of the pastors, who, after having given me good news of Mr. L——, whom he believed to be sincere and desirous to know the truth, said: "I have just returned from a visit to Miss M——, whom I found very fatigued. She was calm. I prayed with her. She thanked me, and gave me her blessing."

I cannot tell you of the humble, but deeply affecting gratitude, which she always manifested towards me, as one who had been her spiritual instructor. The day before I left Marseilles for Lyons, I called on her to wish her good bye; and, after having prayed with her, she put her hands on my head, and said, "I hope God will be with you, and bless you in your mission to our dear brethren, and I thank you very much for all you have done for my soul," as if she had a presentiment that she would not see me again. I am greatly humbled when I think that, since I have been in Marseilles, this is the second true believer who, having been gathered from the people of Israel into the fold of the good Shepherd, are now added to the glorified Church above, and are enjoying the saints' everlasting rest; and that both have been led to the knowledge of the truth through our feeble endeavours. This ought greatly to humble us, and the language of our hearts ought to be—"Not unto us, O Lord, not unto us, but unto Thy name give glory;" and "establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it."

Miss M—— was born in 1771, and had she lived until September next, she would have been eighty-seven years of age.

The Rev. J. Monod thus confirms the above statement in a letter to the Editor:—

SIR AND HONOURED BROTHER,—

I am happy in being able to add my testimony to that of Mr. Cohen, concerning our sister, Mlle. M—, whom God has taken to Himself. The news of her death has affected me exceedingly, from the affectionate respect I bore to that venerable mother in Israel, become through faith an humble servant of Jesus Christ. I would not say that she was very far advanced in the Christian life; to much Christian experience she was yet a stranger, and needed her mind to be more enlightened. But while she maintained a character extremely simple, and even child-like, her faith was firm, and sufficient for the nourishment of her soul. From the day in which she was received by baptism into the visible church of Jesus Christ she never for a single moment regretted the resolution she had taken, but appeared, on the contrary, always rejoicing in her determination, although she often had to suffer for it.

Almost every time I went to see her, while I was pastor at Marseilles, I found her with her Bible open before her, to the reading of which she would listen with delight, and loved to repeat passages which placed in strong and clear light, and with simplicity, the love of God towards sinners. Of all Christian truths, that which I believe she embraced with most energy was, the necessity of repentance; she often returned to it in the course of her conversations with me.

Mr. C—, who has been, in the hand of God, a faithful and blessed instrument to bring this soul to the knowledge of the Gospel, has never ceased from that time to sustain and direct her feet in the narrow path. She felt for him and for his worthy companion an affection full of gratitude, of which it was sweet to me, in each of my visits, to gather renewed testimony.

I had much desired to be able to be with our sister in her last moments. Not having had this privilege, I at least wished, sir and honoured brother, to address these lines to you, as a tribute of Christian respect to her memory.

Let us never be weary in well-doing, knowing that if some part of the seed appears to be lost, there is yet some which God will ripen, and of which the fruit will be unto life eternal.

Accept, Sir, the assurance of my sentiments of regard in Jesus Christ.

JEAN MONOD.

A few extracts are subjoined from former notices by the Missionary.

It should be premised, however, that when first Mr. Cohen was introduced to our friend, she had some indistinct views of Christianity, but expressed her displeasure when informed that he was a Christian, supposing that, on his becoming so, he had ceased to be a Jew. This misconception was easily removed, and from that time she cordially and affectionately received the instructions of the Missionary and his wife, and devoutly studied the sacred Scriptures. On one occasion, Mrs. C. reminded her of the day of atonement, which had just passed, and said:—

"You know without shedding of blood there is no remission of sin." She said, "Yes, I know it, and feel it too; all I can say is, Lord, what I know not teach thou me, and I often repeat these words—'Lord, I believe, help thou mine unbelief.'" She said, "Unbelief has been, and is our (the Jews') sin, but the veil is on our eyes, but it shall be removed, for God has promised it. They will not search the Scriptures, but I do." With uplifted eyes, she added, "I will tell you what I say to the Anointed One (Jesus, I mean).—If I have done or said anything against Thee, pardon, oh pardon me, for I did it in ignorance."

In January, 1855, we have this very interesting recital:—

About ten weeks ago she expressed a wish to be baptised, provided it could be done very secretly, on account of her position; she said, "I should not even like my servant (who had been with her four years) to know it." I did not much like such secrecy, as I thought it was the fear of man predominating above the fear of God, therefore I advised her to defer it until she could divest her mind of this fear, as it might eventually tempt her to deny her Saviour. I told her to remember "that the fear of man bringeth a snare," and that Jesus Christ tells us, "that whosoever shall deny Him before men, him will He also deny before His Father

which is in heaven," and advised her to read the 10th of Matthew; at the same time, I told her to make it a matter of prayer before God, and that I would do the same. Her desire became daily stronger, and at a subsequent visit she said, "I shall not be happy until I am baptised." I again told her seriously to consider the step she was about to take in declaring that she was not ashamed of Jesus, and asked her whether she had made up her mind to endure persecution for Christ's sake. She said, "My confidence is in God, and He will not lay more upon me than I am able to bear;" and her conversation that day was more of faith in God and less in man.

At another visit I said, "Now, suppose you are baptised, and your friends should ask you if it were true, what would you say?" She replied, "I would tell them that it was quite true, and that I felt assured that if they searched the Scriptures prayerfully as I have, God would remove the veil from their eyes, as it has pleased Him to take it from mine, and then they would also behold in Jesus the true Messiah, and believe in Him, and in the power of His resurrection, as I have done." It was truly delightful to see her increasing confidence in God. I accordingly introduced the Rev. J. Monod, who very kindly visited her several times: these visits were much blessed to her, and having been satisfied with her faith in Christ, he proposes baptising her on Thursday, the 18th. The evening previous to her baptism we spent with her, when I read on St. Paul's conversion and the sufferings of our Saviour, which affected her much. When I had asked God to be with us on the following day, she said, "How thankful do I feel that the fear of man is entirely removed from my mind; so much so, that I have not only told my intention to my servant, but have given her permission to publish it even to my relations, from whom I have suffered on their hearing of my intention, and I pray God that they also may be brought, ere they die, to the knowledge of the truth." It has greatly encouraged me to see this aged daughter of Abraham full of the love of Christ, and ready to make every sacrifice for His name. Would to God that every Jew and Jewess who secretly believe in Jesus (of whom there are not a few) would thus come forward and show to the world that they are on Christ's side! Let us pray for them still.

Thursday, 18th.—Yesterday the baptism of Miss M—— took place. It was a most delightful service, which Rev. Jean Monod commenced by reading Psalm ciii. and part of the third chapter of John's Gospel; he said, "I have read what David says, and what Jesus Christ says, and now I will read to you what Paul says"—he then read Galatians iii., after which he addressed the candidate in a most solemn and touching manner, and proposed to her the following questions:—

1st. Why do you desire to be baptised? *Answer.*—I desire baptism as a sign of my entrance into the church of Jesus Christ, which He has redeemed.

2nd. What is the hope within you? *Answer.*—I firmly believe that all men, Jews and Gentiles, are plunged into sin—that they are incapable of redeeming themselves, and that the wages of sin is death. I believe that God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him, Jew or Gentile, should have everlasting life. I believe that Jesus of Nazareth is the Messiah announced by the prophets, and waited for by our fathers; that this Divine Redeemer has reconciled us with God the Father; that He has made a new covenant with us, not to abolish the old covenant made with Abraham, Isaac, and Jacob, but to fulfil it.

3rd. Do you desire to be baptised in this faith? *Answer.*—In this faith I desire to be baptised, to finish my pilgrimage upon earth, and to die in the Lord, when it pleases Him to call me hence. May God give me grace to perform the resolutions which I have formed this day, and to be faithful unto my life's end. Amen.

After which Mr. Monod performed the rite of baptism, and closed with prayer. I believe all present felt the solemnity of the service. It is very remarkable that a sister of Miss M——'s also believed in Christ, and was baptised at a late period of life. Thus is the prophecy fulfilled—"And I will take you *one* of a city, and *two* of a family, and I will bring you to Zion." (Jer. iii. 14.)

The following day, Saturday, Mrs. C. called on Miss M——, and found her in a most happy frame of mind. She said, "I am very happy. Bless the Lord, O my soul, and all that is within me, bless His holy name. I feel as though some heavy burden had been taken away. I have now no wish to live."

The annexed passages from notes addressed by our beloved sister will testify to the simplicity and scriptural character of her faith and piety. It

was beautiful to observe how her spirit rested upon that Divine Word, which, through the influence of the Spirit, has first led her to the Saviour, and how it found its repose there as naturally as the little child nestles within its mother's arms after long absence, and knows no will and seeks no happiness but in the consciousness of its parent's love. She was a happy Christian. Her sacramental communions and the anniversaries of her baptism were seasons of deep solemnity and hallowed enjoyment, enhanced by the presence of those who sympathised in her feelings, and wanting only the fellowship of those she dearly loved, but who still refused the heart to Christ to render them all but heavenly.

Our friend thus wrote to one of her relations :—

Aware of the short opportunity there is left me by Divine Providence of thanking you for all the kind interest you have taken in my welfare, I desire to do it now most cordially, and assure you that my heart's desire and prayer to God for you is, that you may be saved by that only name of Jesus the Messiah, by which alone man may be saved, even by Him whom you blindly reject. I am aware that you would hardly thank me for praying for you in that name, because the veil of unbelief is still upon you, as it has been these eighteen centuries upon our poor benighted people of the house of Israel, for having crucified their own Messiah, the Lord of Glory. Nevertheless I feel it my duty and privilege to bear testimony for the holy name of my Saviour, whom I expect soon to meet in the regions above, where He is gone to prepare a place for me, and for you also, if you do not persist in your unbelief, not searching as I did, and that most honestly and ardently, the scriptures of Moses, the Psalms and the Prophets, which testify of His passion, death, and resurrection.

Again to the same person she wrote :—

I can assure you I have been happier than ever I was, because I know I am in the fortress of Jehovah, the ark of the covenant made to our forefathers, and ratified by the Lord Christ, our true Messiah, when He cried on the cross, "It is finished." This is the only sure hiding place, where I hope you, and all revolted Israel, may hide from the wrath of an offended God. Search the Scriptures as I have.

"I once was blind,
But now I see—
Was lost, but now am found."

I place my trust in Jehovah my Redeemer, who counts me worthy to suffer for His sake, and whilst I live I shall not cease to pray to Him to save your soul, and I conjure you to be reconciled to God through His Son. Be ready, for the hour may be near—He will come like a thief in the night. Repent, repent, repent! He will judge us all according to our works.

From a note to two of her relatives :—

I am aware that you have been apprised of my baptism, and therefore I shall not write on that subject, but will merely say that I feel very happy since I have been brought to rely on the merits of my crucified Messiah for salvation; and my prayer to the God of Abraham is, to remove the veil from your eyes, as it has pleased Him to remove it from mine, and enable you to behold in Jesus of Nazareth the true Messiah, who was foretold by the prophets, and looked for by our nation. Be assured it is the love I have for your eternal happiness which induces me to write to you on this subject, and to send you the accompanying book (the "Old Paths"), which I hope you will accept, and I pray God it may prove as beneficial to you as it has to me; but I must beg you not to lay it aside indifferently, but hope you will carefully peruse it, as it will show you what the religion of the oral law is, which we so blindly follow. I implore you, as you value your soul's salvation, to divest your mind of all prejudices, and search the Scriptures for yourselves, as I have done; and I feel assured, if you search with an unprejudiced mind, seeking God's guidance to enlighten you, you cannot fail to be convinced that Jesus is the true Messiah of whom Moses and the prophets wrote, and whom we have so long rejected, and for which we have been for more than eighteen centuries a byword and reproach among the nations.

She then refers to several Messianic passages in the Old Testament.

The following are from notes to the Resident Secretary :—

DEAR SIR.—Your friend Mr. C— called just now to see me, and acquainted me of your wish to receive a few lines from my own hands.

I was baptised last January, in the Protestant religion, and well persuaded of its being the only true one. I believe in God the Father, God the Son, and God the Holy Spirit; three in one Blessed Trinity. My conscience has been quite easy ever since my Saviour was pleased to remove the darkened veil from my eyes; oh, what grace!

Excuse the brevity of this scrawl; my sight of late is much weakened with some infirmities of my age of 84½. With love, may you enjoy the present season and many others in health, is the ardent desire of your friend and sister in Christ.

DEAR ESTEEMED FRIEND:—

I have to acknowledge your second kind letter enclosed to our beloved Mr. Cohen, which I read with extreme pleasure, and, although we are not personally acquainted with each other, I feel drawn to you as to a dear friend in Christ. I know it is the power of our blessed Saviour's love which links all His believing people together; one Saviour, one Spirit teaching. Oh! that He would give me more of His Spirit to love Him more, and to show that love to those around me, more faith in the fulness of that sacrifice which has been made for me and all who believe in Him. When I think of His long forbearance *with sinful me*, fourscore years and more, and thus to have brought me into His fold at the end of my pilgrimage, surely I can say the goodness of the Lord endureth for ever. Pray for me that He may be with me in the valley and shadow of death, which I think cannot be very far off, for I feel nature sinking fast, but God is very gracious to me in sparing me my faculties, and I may say, according to my age, I enjoy a pretty good share of health. Sometimes I am able to go and spend the day with my kind friends, the Cohens, which gives much pleasure to me. Thank God! I am able to pray for those who are unkind to me, for I know they do it in ignorance, and it is but little to suffer for Jesus, who has done so much for me, and who was forsaken by all His friends. What amazing love! Poor blind Israel groping in the dark, and will not come to the light of the Gospel! I pray that God may hasten the day of their redemption. I sincerely hope you enjoy health. Wishing you every blessing, I remain, with much Christian love, your friend and sister in Christ.

We leave this little sketch to the prayerful consideration of our readers—not without hope that it may find its way to the notice of some of the House of Israel—and that they who are also going the way of all flesh, and have no light for the dark valley, and no hope beyond, may here behold the way of life, and by grace look unto Jesus and be saved. For ourselves, as members of the Society, let us be thankful for this precious instance of the smile and blessing of God on our humble agency, and by renewed endeavours strengthen the agency by fervent prayer, and secure still larger measures of similar success. Who that contemplates the holy life, the calm enjoyment, and the happy dismissal of this aged pilgrim, is not far more than compensated for every sacrifice? A weary, way-worn traveller brought home—a sinner saved by grace—another testimony to the riches and all-sufficiency of redeeming love—Messiah glorified. Shall we not go forward?

Our Missions.

WURTEMBERG.

Mr. GOTTHEIL's journal cannot fail to repay an attentive perusal. Jewish acquaintances formed and renewed,—arguments raised and sustained,—objections answered, and prejudice subdued,—teachers taught,

and the buddings of Christianity fostered. Such seem to mark the periodical visits of our friend, and, in our esteem, all the more valuable, as made in the company of a Missionary of another society. Would that our funds permitted each of our Missionaries thus to itinerate, and would that this brotherhood were more extended. The truth, and not the party,—the cause of Israel, and not the Society. This, we believe, will secure the blessing.

Tuesday, July 20, and Wednesday, July 21.—We conducted missionary prayer-meetings at H—— and P——. In the latter place, we visited (Thursday, 22) a Jewish widow, Mrs. H——. We had had a long conversation with her on former visits: she again, this time, accorded to us a very friendly reception. A dear Christian sister of the place, who had accompanied us during our former visits, has since been called to her rest, but though being dead, she yet speaketh: her memory is cherished—almost venerated—even by Jews. The Jewish widow also spoke of her as a loved friend, never to be forgotten. Mrs. H—— told us of the sermon she had heard, last Sabbath, in the synagogue where she attends. The subject was, the destruction of Jerusalem, which was, about that time, remembered in Israel. The question seems to have occupied the preacher's attention, why the interest in the restoration of Israel, and the rebuilding of the Temple, is so much on the decrease among the Jews. The answer he found to his inquiry was, because the "religious life" among the Jews was on the decrease, especially among the rising generation. We endeavoured to explain what "religious life" is,—that there can be none, unless sins be forgiven first, and peace secured through the blood of the Lamb, from which source only can flow a prayerful frame of mind and a nearness to God. Mrs. H—— listened attentively; but observed that the cares and business of this world, its pressing engagements, &c., do not admit of much time being devoted to prayers, not even of the keeping of the Sabbath. We pointed out how wrong it was to care for the things that perish, with the neglect of the things of eternity. The Christian can do both—follow his occupations on earth, and yet care for his soul. We encouraged her to use the early time in the morning, and some spare minutes for the evening, to read God's Word, as a precious companion whilst waking or sleeping. It is thus that the Christian, like our departed young friend, can (we added) rejoice in life and death—can be happy

without the stimulants which earthly-minded people require to make them happy. If Christ is a man's life, death is gain to him. In the course of our conversation, her confidence seemed to increase; for after a little time, she produced a letter she had lately received from her son in America, and insisted on our reading it, and getting acquainted with its contents. This led us to speak of her family cares, and elicited from her the characteristic observations—first, that she did not mind what trouble she put herself to in order to bring up her children respectably, since joy and sorrow were but short as life; and then, that she expected a good reward in the life to come, for all the sorrows she had to bear in *this* life—as if the joys of eternity were given in consideration of the burthens of the life in the flesh—a view much current among Jewesses. We pointed out to her the erroneous nature of this view, and the object which God has in view when he puts burthens upon us, viz., to educate us for heaven and train us for eternity, which He gives, *not as reward*, but from His free and sovereign grace. A man's experience must be like David's,—he was humbled, and thereby learnt to listen to God and His Word. Thus, the sufferings of our departed friend had wrought in her that self-same end,—they brought her into a close and uninterrupted intercourse with her God. Mrs. H—— quoted the work of a Jewish writer, to the intent that sufferings are to effect in the soul that which education effects in the case of a child; that sufferings are not so much a punishment as a token of love. The truth of this was admitted, provided these visitations work in us the result in view,—the waking up of the soul to the important inquiry, "What must I do to be saved?" not according to man's wisdom, but according to God's Word. Joshua i. 8, was quoted, as the rule referring to a man's entire life and existence. We parted, with the promise to pay another visit to her house, whenever we were in the neighbourhood.

In the afternoon, we received a visit from the teacher (Mr. H——) of the

village, N—. Since our visit last year, he had been studying the little work on the Messiah we had then given him, and accompanied his reading by a series of remarks and observations. We went through the work, considering his remarks *seriatim*, endeavouring to reply to his inquiries. It was pleasing to find that he did not offer any objection at all to the general principle maintained in the work under consideration, viz., that Jesus is the Messiah promised to the world. This truth he did not for a moment question—all his remarks were rather more of a critical or exegetical nature. We proved that Christ was above and more than Moses; Moses is sometimes called Elohim, but Messiah is One with the Father (John x. 30). He asked to have Isaiah liii. and Ezekiel xviii. explained, which was done with reference to the Saviour's giving Himself freely, and of His own accord, as the sacrifice for sins, and thus becoming King and Priest over all mankind, even Levi not excepted. Jeremiah xxxi. was then referred to, and the position of the "new law" explained, with reference to the law from Sinai, according to Hebrews vii. The passage in Job xix. 25, then engaged our attention, when we found, from a *verbal* rendering of the passage, that that much-tried patriarch felt the necessity of a redemption before he could see God. After a discussion, as animated as it was courteous, we closed our interview, our visitor assuring us that he was diligent in searching the Word for the sake of the truth, and daily asking God to give him light on that weighty subject. I must not, however, omit in this statement, that our Jewish visitor drew our attention to a remarkable passage in one of the rabbinical writings, depicting the character of the Messianic kingdom, exactly corresponding to that of Christ's rule. This passage seems, hitherto, to have escaped the attention of the learned in these matters.

We visited an aged Israelite, Mr. H—, who gave us a very friendly reception, having known brother H— from a former visit. We conversed on the burdens of age, and the near prospect of death. We spoke of the happiness there is in dying with the hope of being permitted to see God, when the barrier of sin is removed, and the soul made pure and holy by the blood of atonement. He maintained that sin is no barrier to a happy death, because God "would forgive;" as if He was a man! We agreed that life might be

compared to the children of Israel's exodus from Egypt, when they could not do without a guide, sure and certain, to lead them to the desired goal. He said that the Thora was to act as such a guide to Israel. But the Thora was only pointing out the way, and not the guide itself; and to find the guide we need to have the eye which is dimmed by sin opened,—as David asked and obtained. This is done by the Messiah, who justifies, and enlightens the heart. He maintained that every man has this guide within him: so he has, but it is blinded and swayed by sin. A man, he observed, must be honest and true, and then he is sure to walk well. He was then reminded that the imaginations of the heart are only evil continually, hence it is necessary for the soul first to be delivered from this stain before a man can walk uprightly. We then shewed that the Messiah must have come, from Dan. ix., Gen. xlix. 10, &c. The destruction of Jerusalem was then referred to, and the two captivities compared; we shewed that there must needs be some great sin in the nation, hindering the finishing of the second captivity; and until Israel repent of that sin, and submit to their King, that second captivity would last. There is yet a long period ere this come to pass, observed Mr. H—, but without objecting to the statement proposed. Zechariah xii. may speedily be accomplished, and will be accomplished in God's good time, we said. Meanwhile, every one ought to pray for himself and his nation, for the outpouring of the Spirit of truth and supplication. We parted in a friendly manner.

The evening was filled up with a prayer-meeting in a crowded school-room.

Friday.—We went to N—, a Jewish village. On the way thither we fell in with a Jew, of whom, after a short greeting, we asked several questions. For instance, we asked him about his life and ways, and how business went. He replied that things must be taken as they are given. The remark was made, on our part, that he who had the God of mercy on his side must be considered to be a happy man. To have him, it is necessary to ask first for a clean heart, as David did. He replied that he need not ask for this; he endeavoured to do all the good he could, and he could do no more. But, we observed, if the heart be evil, how can good flow from it? That which is evil cannot stand in God's sight: to sinners and evil-doers He is a

consuming fire. The man we spoke to evidently did not comprehend the meaning of this and similar passages; yet he boasted to know something about his "religion." We came to speak of the Holy Ghost. Our fathers, he objected, had not the Holy Ghost, nor need we have it. But Ezekiel has prophesied it, and you can have it through Him whom God has made to be your Saviour and Deliverer from sin—through Jesus the Messiah, the promised King of Israel. He would hear no more.

Arrived at the village, we visited an elderly widow, of whom we had heard that she had an old folio copy of the Bible for sale. She was busy preparing for the Sabbath. She felt ashamed, she said, at the disorder we found the house in. We turned this observation to advantage by saying, that no matter how the house looks, the principal concern ought to be, whether the heart be pure and so ordered to welcome the guest that is willing to make His abode in it,—viz., God. She approved of this, but added that "learned people" knew more of this than she did. We reminded her that, before God, learned and unlearned were alike. Every one that reads God's Word can do God's will, if his heart be in a right frame. As a woman, she observed, she knew little more than the observances she had been taught from her youth—(a very sad truth),—whence she concluded that women's responsibility was less than that of the male portion of the race. We proved the fallacy of this argument. We encouraged her to search the Scriptures, comparing, as an example, Psalm xxii. with the statement of the Saviour's sufferings in Luke and John. She has two sons, one of whom is much given to the reading of the Bible, whilst the other slight it. We encouraged her to make her son read to her once or twice every day from God's Word. It was a very cheerful reception and hearing this dear sister gave us, and we parted with the prayer that the Lord would enlighten her mind, and give her joy and peace in believing.

We paid a short visit to the teacher with whom we had had a long conference the day previous, after which we left for D—.

Thence we started, next day (Saturday), to visit a Jewish village, H—. Near the entrance of the village, we met a Jew and his child, whom we addressed. He was on his way to look at the state of the vineyards that surround the

place. We reminded him of the vineyard of the Lord's planting, and of the Word that told us of it. This gave occasion for a short, but instructive conversation, especially on the subject of a right Sabbath observance, such as it ought to be according to the mind and will of God.

We called on another Jew, Mr. K—, where we found that our last visit had not been forgotten, whilst, at the same time, we were cheerfully received. The whole family, including the mother of the house, soon gathered around us. A strange start was given to our conversation, by Mr. K— speaking highly in praise of the character of the Christian pastor of the village. This led us to speak of the motives of Christian love, and the principle that prompts to its exercise, on the basis of 2 Cor. v. 14, &c. Mr. K— said he did good deeds, charity, &c., in order that God may reward him by inducing others, in time of his need, to shew him kindness; he shews love to mankind that he may be loved by them in return, &c. After a lengthened explanation on that subject, he came to speak of Christ, and maintained that it was impossible for Christ, as a man (and a Jew, he added), to ascend to heaven. No, he could never believe that. He was reminded of the Old Testament worthies, of whom we are told that they also ascended by the power of God. He replied that their ascending was a mere fact, not coupled with any consequences such as those momentous ones which are connected with the resurrection of Christ. In such manner he proceeded with some violence, betokening unmistakeably inward uneasiness. He observed that it was impossible to say at what time the Messiah was to come. We referred to Daniel ix., the destruction of the temple, &c. This led to the subject of reading God's Word. He boasted that he possessed a whole Bible, with the usual commentaries; but it was very evident that he read very little in it. We encouraged him to read and search more diligently in it, when he made the following remark, amounting almost to an admission of the truth: "When I read the Old Testament all through," he said, "this leads me to a bridge which connects the Old Testament with the New; and I wish to avoid this bridge, therefore I keep at a distance from it!" We pointed out to him the danger of his position, in some remarks that were made on Hosea xiv. 10.

We visited the teacher, Mr. L—, and found him surrounded by his family. We introduced ourselves as friends of Israel, and as Christians praying for the accomplishment of God's kingdom on earth, with which the eventual history of Israel is so closely interwoven. Mr. L— was somewhat embarrassed, on account of several strangers that had entered the room, and frequently observed that he must not say much, lest he be misunderstood and misrepresented. But, at the same time, he made us state our case by putting questions to us,—as, for instance, with reference to the fall, the seed of the woman, &c.,—and thus gave us occasion, quite objectively, to set forth the truth as it is in Jesus. We were much pleased at this novel way of eliciting the truth, while we were grateful at the mild and attentive manner in which Mr. L— listened to the expositions that were given. We then referred to the excellency of the Word of God as a means for educational purposes; and he admitted its pedagogic character in the case both of young and old, in school and in the family. Brother H— adduced examples from his own experience, proving that the Word of God has a power in it to correct the heart and to arouse the conscience. Mr. L— was called away to attend to his duties; therefore he thanked us in a friendly manner for our visit, as did his wife, who had been present during the greater part of our conversation.

At D—, we entered the house of a Jewish merchant, living opposite the inn where we had put up, Mr. G—. He entered readily into conversation with us on the present state of the synagogue and its future prospects. We spoke of the linguistic difficulties arising from prayers being recited in an unknown tongue, and the desirability of uttering our hearts' petitions in an intelligible way. He agreed to this, but said there was nothing left for the private individual except to submit to higher orders. We reminded him of the "church in the house," which no higher authority of any kind was permitted to interfere with, and where the Word of God could be read, and prayer offered for individual as well as family wants, &c. After a short, but very friendly conversation, and after having explained the signification of the name his little boy bore (Isaiah: he who made known the salvation of God), we took our leave.

In the afternoon we visited Mr. R—, the teacher, whom we had visited once

before, and who received us as old friends. After some introductory conversation, we came to speak of the divisions at present existing in the synagogue, which elicited from Mr. R— the admission that the reading of the Word of God and of the prayers in the vernacular must needs put an end to the power of Rabbinism, and eventually lead to a knowledge of the truth. We then came to speak of the Talmudical laws about the preparation of meals, &c., which were shewn to be nothing but human inventions. Mr. R— said that the Christians did not even observe the laws laid down in the Pentateuch as regards eating, &c., but was told that these laws were closely connected with the whole idea of the temple ritual and its services, and ceased with that temple to be obligatory. The question was raised whether the Talmud or the New Testament would, by an objective observer, be judged as the normal development of the Old Testament; and it was shewn that the New Testament was the natural growth that alone could bud and flower on the Old Testament root, according to the saying of the rabbies, that in the time of the Messiah all things must become new. Mr. R— observed that the keeping of the law was ingrained in the Jew from his very youth, (but *does* he keep it, or merely fancy so?) He then referred to the great and leading principle of Judaism—the "Hear, O Israel, the Lord thy God is *one* God,"—but, he added, this objection you have already refuted during your last visit, and your explanations have not been forgotten. We reminded him once more of the fact, that the observance of the law was impossible without having a temple and a sacrifice for sin, Hosea ix. 1-6. He evaded this argument by saying that there is a diversity of creeds, all based on the same fundamental principle, which amounts to saying that every one may be saved by what he believes,—an infidel principle much in vogue among the thoughtless. There was no difficulty to shew the fallacy of such an argument in the mouth of a Jew. We then pointed out the responsibility that rests on those who possess the Old Testament, and do not seek in it for the truth and the way of salvation, and thus come to a decision whether the Talmud be in the right or the New Testament.

In the evening we left for M—.

In the conveyance that took us thither we met a venerable-looking Jew, a resident at B—. Inquiry was

made of him concerning the rabbi and teacher of his village. Seeing us thus interested in his people, he the more readily entered into conversation with us. We referred to the subject uppermost in the Jewish mind (or, rather, that ought to be uppermost) in these days,—viz., the destruction of Jerusalem. He admitted that the longing after Jerusalem was growing fainter every day. We reminded him that this longing would be rekindled as soon as Israel became converted to God (Hosea iii. 4, 5). He admitted that it is requisite for every one to be converted, and said of himself, that he daily seeks such conversion. Brother H—— pointed out to him the nature of true conversion, which is not a work of our own power, or might, or will, but a free gift of God by His Spirit. We urged the reading of the Bible as a means to that end, because it contains the heavenly Father's will for our salvation. Reference was further made to his great age, and the nearness of death and eternity, and how necessary it is to have peace in life and death, which brother H—— exemplified from his own experience at a time of great danger and peril of life. Two other so-called Christians who were in the same conveyance with us, accompanied the word spoken to the Jew with derisive smiles!

On the day following we visited C——, and had scarcely arrived when we were visited by our old acquaintance, Mr. L. G——, whose hopeful state I have once or twice mentioned in former reports. We had expected that he would not come to us before it grew dark, for fear of the Jews, but were agreeably surprised to find him with us almost the minute we arrived, in sight of all the Jews. Thus far he had grace to stand to us, or rather to our cause. Yet he at once admitted that, since last we met, he had rather gone back in knowledge and experience than otherwise; that he had become more feeble in his attachment to the Saviour. We could do nothing but point out to him the Saviour's saying, "I, if I be lifted up," &c., as the best comfort for the wearying and waywardness of the heart. He related to us instances of the persecution he had to suffer on account of his freely confessing that Jesus is the Saviour, and his protesting against the modern Jewish system as being unscriptural. The teacher of the village, his own family and neighbours, frowned at him on account of it. The saying is abroad, that some great mishap will

surely and speedily befall him, on account of his non-observance of the Talmudic ritual. It now became our duty to call upon him to be baptised, and thus to seal his profession, since his very delaying may become to him a snare and a reason for a decline in knowledge and spiritual life. John iii. 5, 6, became the theme of an earnest and searching admonition; and it was shewn that there can be no rest for him unless by repentance, and faith, and baptism, he receive the Holy Ghost: Acts ii. He observed that, in his opinion, it is necessary for the old man in us to die first,—to mortify all our members,—to be buried first before the soul can be raised again, by the water of regeneration and the Holy Ghost, to a new life; that we must first become holy ere we can be baptised, and become members of Christ's kingdom. This is a dangerous position for a mind like his, seeing, that though Christ is very precious to him, yet he still labours under the mistaken and fatal notion that he must do something to win Christ, and make himself acceptable to Christ, instead of giving himself up to Him, bringing nothing with him, coming as a poor, helpless sinner, with nothing of his own, asking and expecting everything from the free and sovereign grace of his Saviour. We quoted Col. ii. 11, 13, Ephes. v. 25, and other passages, in proof that it is necessary first to be engrafted in the true Vine before it is possible to become a fruit-bearing branch; that by baptism we are buried with our old man; that by ourselves we are unable to mortify ourselves, and that by faith only we are enabled to walk in a new life (Rom. vi. 1). By baptism we put on Christ, and thereby become the true seed of Abraham (Gal. iii. 2, 7). We require to be sprinkled and cleansed, according to Ezek. xxxvi. 25; 1 Pet. iii. 20, &c.; and that then we receive or secure the answer of a good conscience towards God. He answered that he could not as yet think of baptism, as his wife was not yet quite gained, and his old father is still alive; and we could only tell him diligently to pray to God to point out to him the way to confess and serve Him best, and to give him strength to seal, by receiving baptism, the confession of Christ as his Messiah, which he has already made before many men. That he does not shun to speak of Christ and to confess Him, is evident from the fact, that, subsequent to our last visit to his village, he took the tracts we had left with him to the Jewish teacher,

asking him whether he could refute their contents. It appears that he held a long and animated discussion with that teacher, and that they parted, after many hours, without our friend being convinced that Christianity was wrong. Upon which the teacher took occasion, in his very next sermon, to speak in a disparaging manner of Christianity, and its disseminators and friends, to the great disgust of many of his hearers. Mr. G—— also told us of another Jew to whom he had given some of our tracts (he in this way acts as a kind of pioneer), and who told him there was nought but truth in them,—yet, for all that, he knew not why he should accept Jesus as his Saviour,—he could do well enough without him. This betokens a deadened conscience,—in our friend the conscience is awake, though not fully enlightened, and therefore he seeks and needs a Saviour.

We parted after a long conversation, and retired to our lodging; but it was not long before our friend Mr. G—— was again with us. He then opened his heart more fully, and we reiterated again what we had said before. After we had thus spent together another hour, we commended our brother and his interesting position to the care and keeping of Him who is the light of the soul. He responded to this solemn prayer with great fervency, and an earnest "Amen!" and we parted with deep emotion.

That day closed with a prayer meeting we conducted in the house of a Christian friend: subject under consideration—John x., "The good Shepherd."

The day following, we went to W——, and called on the teacher, Mr. L——. He had seen us the day before, when passing through his village on our way to C——. In connexion with this latter fact, I may mention the following circumstance: on passing through the village, the day previous, we had to wait about half-an-hour before the carriage started again. Walking up and down in front of the stage-coach office, it seems that the Jews in the house opposite got a sight of us, and at once spread the report that Missionaries were in the place. (It turned out that we had been in that house on our last visit to that village, and preached the Gospel there on a Sabbath day, and thence the inmates knew us.) But no sooner did Mr. L——, the teacher, hear of the news,

than he made haste to join us in the very sight of his people, thereby shewing that he was not ashamed to converse with us,—a boldness of proceeding which pleased us very much. We then had to leave speedily, but he made us promise, on our return next day, to spend some time in his house, which we accordingly did. He gave us a very kind reception, and entered upon a highly interesting conversation. Mr. L—— referred to an essay he had been obliged to write for the circuit conference, held annually with the Jewish teachers. It was a catechesis on the creation and the fall. We endeavoured to come to some understanding on that subject. This led us, among others, to speak of the individuality of God. Mr. L——, misled by Maimonides, had hitherto looked upon God as an abstraction, not as a being, a personality,—as an undefined being called Providence. He was not a little astonished when he found that his boasted views of the Godhead were entirely unscriptural, that it was a god of his own making he was busying himself with, and that he yet knew not the God of the Bible, whose individual property enables Him to speak to man, to listen to his words, and to condescend so far as to unite himself with man,—all this in consequence of a self-imposed limitation of eternal power and Godhead. It is one of the evils of the school of Maimonides and his followers, that they have conceived and disseminated a rationalistic view of God, which causes his adherents quite to lose sight of the God that speaks in the Bible, and to remove him at an unapproachable distance from them. He is no more a God nigh at hand to them, but one afar off; a being of their own construction.* Mr. L—— confessed that he never had looked upon the matter in this light, and expressed his gratitude for having been put right. We parted after a very friendly intercourse, and the promise on his part to visit us next day at M——.

At M—— we visited the Rabbi Dr. S——. That gentleman at once recognised us, from our former visit, and welcomed us more warmly than he had done last time. We came to speak of an expository work on Daniel, which has lately been published, and of which the author had sent a copy to Dr. S——. He observed that many of the comments in that book were based on the Talmudic expositions, and we agreed that there

* It is partly owing to this mistake that the divinity of Christ is such a difficulty to the Jewish mind.

are certain truths in the Talmud as long as there is no desire to oppose Christianity, in which respect the Talmudic writers do not shrink from perverting the truth. Reference was again made to the subject of our conversation when last we met. Brother H— had written a letter to Dr. S—, in which he touched on the subjects, and enlarged on the questions we then discussed. We were pleased that Dr. S— now took the occasion of our visiting him, to thank Brother H— very kindly for his letter, and assuring him that its perusal has been of deep interest to him. We then conversed on the present character of the Jewish people. Dr. S— places it higher than perhaps he is warranted to do; he thinks that the good qualities which, in his opinion, distinguish the Jews from others, are ascribable to the stringency and efficacy of the Talmudic law, whilst we maintained that it rather resulted from the influence of the Christian atmosphere in which they moved. Dr. S— compared the moral condition of the Jews to that of the English, as being also distinguished by a willing submission to what is law. We, on our part, endeavoured to show that it was the influence of the Bible, richly scattered in the length and breadth of the land, to which must be ascribed the distinguished qualities of the British nation. A nation loving the Word of God will always be a happy and a distinguished nation, and enjoy peaceable inhabitants. Whilst, on the other hand, we were able to prove that wherever the Talmudic law exerted its uninterrupted sway, the moral standard of the Jewish nation was anything but an elevated one. We were thus led to speak of the political situation of the Jews, and their future hope as a nation. He agreed that on the basis of Jerem. xxix., and after the analogy of the former dispersion, it must be assumed that though there will be a restoration of the Jews in Jerusalem, yet it will be accomplished only partially, in such a manner that the Jews in the Holy City would form a central point, whilst a diaspora of Jewish believers would always remain scattered

over the earth. We were thus engaged in a very animated and friendly discussion, when Dr. S— was called away to attend to a school. He regretted very much our having to part, and enjoined us to see him again whenever we happened to be at M—.

At E— we called on Mr. L—, a master shoemaker, who agreed with us that the present system of Judaism was bare of all comfort and all internal hold, and to whom we were able to preach the truth as it is in Jesus. He seems to me to be not far from the kingdom of God. He remembered all he had heard at a former visit, and offered almost no objection to our statements. In the same place we visited an old widow, nearly blind and deaf, of whom we had been told that she was near the truth, at all events favourably disposed to the hearing of it. We were, however, somewhat disappointed in her; yet could tell her something of the Messiah. A prayer-meeting was held in this place.

At S— we visited Mr. S—, formerly a Rabbi, now a private student of philosophy. He had formerly received Brother H— in a friendly way, and held long and friendly conversations with him; he is now somewhat changed; having once more embraced rabbinical orthodoxy, and was much excited the minute we entered. Perhaps his conscience spoke too loud for him to listen to us. He came to be violent almost, when we found it better to leave him alone, and to his own reflections. This is about the only case, in the whole journey, where incivility was offered to us.

We also visited the family E—, which I have frequently mentioned to you, and met with a most happy reception. Husband, wife, and children gathered around us, and we could converse with them on many subjects touching the welfare of the soul. It was not a discussion, but a simple train of observations, in which we were engaged, and we almost regretted it when the time had arrived for us to leave. We trust that our visit has not been without a blessing to the household.

BORDEAUX.

Mr. FRANKEL states:

I mentioned, some months ago, that about seventy Russian Jews, from the African French Legion, intended to have settled down in this place; they brought

with them several written copies of the law, and were accompanied by their own Rabbi; they proposed forming a congregation of the "Ascheanazim" rite:

this the Rabbi here strenuously opposed, fearing that the German portion of his flock, who are at present obliged to join in the Portuguese form of worship, would leave as soon as a German congregation was formed—on that account, the greater part of them have left and gone to Alsace. Several more have lately arrived from Africa, and I paid them a visit. Contrary to my expectation, I found them well-disposed, and quite ready to converse about Christianity; as most of them were taken into the army when mere children, they know little about religion beyond the repeating of the prayers in Hebrew; two of them, however, quite astonished me with their knowledge of the Hebrew Scriptures. Speaking to them about the Messiah, one of them remarked that it was a curious fact that the Jews, to whom the Messiah was promised, never think or talk about Him, whilst the Gentiles, who have no lot or part in the Messiah, are constantly preaching Him, and even offer their prayers to Him. I referred them to Gen. xlix. 10, where it is said, that unto Shiloh "shall the gathering of the people be;" and Isa. xlii. 6, where the Messiah is promised to be given "for a light of the Gentiles," and urged them to make their peace with God through the blood of Christ, in whom "neither circumcision availeth anything, nor uncircumcision, but a new creature." They replied that the subject was a very interesting one, but they were afraid to think

too much about these matters, inasmuch that many Christians and learned Jews have embraced the Christian religion, who began by thinking a little about the Messiah, and went on thinking more and more, till at last they could no more leave off thinking at all. I told them that that argument only went to prove that, in most instances, Christianity was rejected blindly, without its claims being at all examined, and that every Jew that sincerely, honestly, and prayerfully compares the Old Testament prophecies with their fulfilment in the New Testament, must acknowledge that Jesus was the Messiah, the Saviour of the world. I supplied them with tracts, and they very thankfully accepted a copy of the New Testament.

Had a very interesting interview with Mr. J.—. I read with him 3rd of John, and explained to him the nature and necessity of the new birth. He told me that formerly he was very proud of his piety, and considered himself better than the rest of mankind, but since he has been reading the Bible, he has come to the conclusion that he may be considered a good man by his fellow-creatures, yet in the sight of God he is nothing but a sinful and polluted being. After a long conversation, I prayed with him, that the Lord would strengthen that conviction of sin, and reveal to him that fountain that has been opened for sin and uncleanness.

Proposal for a New Mission.

THE attention of the Committee has been for some time directed to the Danubian Provinces as presenting an extensive and promising field for Jewish evangelisation. A population of about 70,000 Jews in a state of spiritual destitution, in a country where the civil power is not likely to interfere, is one recommendation of that locality.

Another is, that one of the Society's long-tried and highly-valued Missionaries is peculiarly qualified for the station, as a Christian Jew of Hungary, as having been very acceptably and usefully engaged in the Free Church Mission at Pesth, and as having approved himself a wise, a tender-hearted, and faithful Missionary of this Society among foreign Jews in London. He is married, and has two daughters well-educated and qualified for the work of teaching. While the matter was under consideration, the Committee were informed that the Committee of the Free Church of Scotland had directed their attention to the same field, and were about to send thither an ordained Missionary. A communication was immediately opened with that Committee, to ascertain whether the employment of a Missionary

by this Society would at all interfere with the arrangements of the Scotch Society, and whether, on the other hand, the two Missionaries might not so act in concert as to promote the one object of both Societies. We are happy to state that the latter view, which is our own, is cordially entertained by the Committee in Edinburgh, and that there is hope of the plan being so carried out, at least that the Missionaries will be engaged in one province, and within a distance that will not prevent mutual conference and co-operation.

The arrangement, which, in every point of view, commends itself to the approval and to the expectation of the Committee, will involve considerable expense, and therefore obliges them to plead for special and liberal assistance. Will it not be accorded? Shall we occupy so important a field jointly with our brethren of the Free Church, or must we withdraw from the very attractive opening?

CONTRIBUTIONS IN AID OF THE SOCIETY.

From June 1st, to July 31st, 1858.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. |
|-------------------------------|----|----|----|
| Ashford, Mr. & Mrs. S. H. J. | 6 | 5 | 0 |
| "A Cheerful Giver" | 2 | 0 | 0 |
| A Friend | 0 | 6 | 0 |
| A Friend at Welshpool | 0 | 10 | 0 |
| Butler, Miss, Hackney | 0 | 10 | 0 |
| Cobb, F. W., Esq. | 2 | 2 | 0 |
| Doulton, Master K., Col. by | 0 | 16 | 8½ |
| E. N. | 30 | 0 | 0 |
| Ferne, Miss | 0 | 10 | 0 |
| Foreman, Miss, Woodbridge | 0 | 5 | 0 |
| Goring, Sir H. D., Bart. | 5 | 0 | 0 |
| Hallam, Mrs., Sancton | 5 | 0 | 0 |
| Hall, Miss | 0 | 5 | 0 |
| Johns, Mr. T. C. | 0 | 5 | 0 |
| Mayo, Mr. Esq. | 10 | 0 | 0 |
| Mallet, Mdlla., collected by | 2 | 7 | 6 |
| Pitt, Mr. C., Winfield | 0 | 6 | 0 |
| Pitt, Mr. G., Old Brentford | 0 | 6 | 0 |
| Vause, Mrs., Sancton | 5 | 0 | 0 |
| W. G. F. | 1 | 1 | 0 |
| Wigg, Mrs. | 0 | 10 | 6 |

AUXILIARIES & ASSOCIATIONS.

| | | | |
|------------------------------|----|----|-----|
| Abney Chapel | 1 | 6 | 0 |
| Abergavenny, Ser. Wes. Cha. | 0 | 5 | 10½ |
| Alwark | 5 | 0 | 0 |
| Barrington, Lect. Ind. Cha. | 3 | 0 | 0 |
| Bath | 10 | 0 | 0 |
| Beverley | 2 | 11 | 8½ |
| Blackburn | 7 | 7 | 0 |
| Bolton, Farnworth Ind. Cha. | 5 | 0 | 0 |
| Boston | 1 | 14 | 0 |
| Brecon, Ser. Bap. Cha. | 1 | 8 | 2½ |
| Ser. Ind. Cha. | 2 | 6 | 9 |
| Bristol, Lodge-st. Chapel .. | 0 | 6 | 6 |
| Bridlington, Lect. Wes. Cha. | 1 | 10 | 0 |
| Bromyard, Lectures Bethsh | | | |
| Schoolroom | 0 | 10 | 4 |
| Burnley | 13 | 1 | 6 |
| Cardif, collected by Mrs. E. | | | |
| Andrews | 1 | 2 | 6 |
| Carlton, Lec. Wes. Cha. ... | 0 | 10 | 6 |

| | | | |
|--------------------------------|----|----|----|
| Chatteris, Pub. Meeting In- | | | |
| dependent Chapel | 3 | 10 | 0 |
| Cirencester, Lec. Bap. Cha. | 0 | 17 | 4½ |
| Colchester | 3 | 16 | 0 |
| Cooper's Gardens, Primitive | | | |
| Methodist Cha. collection | 4 | 7 | 0 |
| Guildford, Lec. Pub. Hall, | | | |
| less expenses | 0 | 10 | 8 |
| Guildford, subscriptions .. | 0 | 10 | 0 |
| Guisbro', Lec. Wes. Cha. ... | 0 | 7 | 4 |
| Greenwich, Legacy by Mrs. | | | |
| Pope | 40 | 14 | 1 |
| Hartlepool | 3 | 1 | 0 |
| Hammersmith | 8 | 6 | 4 |
| Hull | 7 | 13 | 0 |
| Kingswood-on-the-Hill, Lec. | | | |
| Old Tabernacle | 1 | 12 | 1½ |
| Leeds | 33 | 0 | 0 |
| Ledbury, Lec. Ind. Cha. | 1 | 16 | 6 |
| Luton | 3 | 0 | 0 |
| Lydney, Lec. Bap. Cha. | 1 | 5 | 0 |
| Maldstone, collect. by E. W. | 1 | 2 | 0 |
| Malton, Lec. Wes. Cha., less | | | |
| expenses | 0 | 12 | 6 |
| Malton, col. by Miss Wilson | 0 | 12 | 6 |
| Mere, Lec. Ind. Cha. | 1 | 14 | 3½ |
| A friend in acknow- | | | |
| ledgment of marine recd. | 2 | 0 | 0 |
| Middleboro', Pub. Meeting | | | |
| Wes. Cha. | 3 | 12 | 6 |
| Middleboro', Donation by | | | |
| Mr. Moon | 0 | 2 | 6 |
| Monmouth, Lec. Ind. Cha., | | | |
| less expenses | 0 | 6 | 7 |
| Morpeth | 3 | 9 | 6 |
| Newark | 4 | 10 | 0 |
| Newmarket, Ser. Ind. Cha. | 2 | 3 | 3 |
| Mr. H. Andrews | 1 | 0 | 0 |
| Newport (Mon.), Ser. Ind. Cha. | 0 | 13 | 6 |
| Ottery, col. by Miss M. A. | | | |
| Hardy | 1 | 10 | 6 |
| Oxford | 2 | 0 | 0 |

| | | | |
|------------------------------|---|----|-----|
| Packington, Lec. Wes. Cha. | 0 | 7 | 6 |
| Pickering, Lec. Wes. Cha. | 3 | 12 | 0 |
| Miss J. Lendley's | | | |
| bequest | 0 | 10 | 8 |
| Plymouth | 9 | 10 | 6 |
| Poultry Chapel, Branch 8. | | | |
| School, Milton-street | 0 | 12 | 6 |
| Rader, Lec. Wes. Cha. | 1 | 7 | 4 |
| Rochford | 1 | 3 | 0 |
| Ross, Pub. Meeting British | | | |
| Schoolroom | 1 | 4 | 1 |
| Scarborough, Ser. Wes. Cha. | 6 | 9 | 3 |
| Sebam, Ser. Wes. Cha. | 1 | 9 | 2½ |
| Add. to Sun. Sch. | 0 | 4 | 10½ |
| Ser. Ind. Cha. | 3 | 5 | ½ |
| Stockton, Lec. Wes. Cha. ... | 2 | 12 | 3 |
| Subscriptions | 2 | 1 | 6 |
| Sudbury | 1 | 9 | 3 |
| Sunday Schools, collected by | | | |
| Mr. S. Taylor | 0 | 7 | 6 |
| Swindon, Pub. Meet. Town | | | |
| Hall, less expenses | 0 | 10 | 4½ |
| Col. by Miss C. Ware | 0 | 10 | 6 |
| Mrs. Shepherd, sub. | 0 | 10 | 6 |
| Tewkesbury, Ser. Ind. Cha. | 0 | 12 | 8 |
| Thirsk, Lec. Wes. Cha. | 1 | 10 | 0 |
| Waltham, legacy by a Friend, | | | |
| per Miss Harrison | 5 | 6 | 0 |
| Wallingford, col. by Mrs. C. | | | |
| Gammon | 1 | 0 | 0 |
| Westminster Chapel | 1 | 17 | 1 |
| Weymouth | 7 | 0 | 7 |
| Whitby, Ser. Ind. Chapel, | | | |
| offerings | 0 | 14 | 2 |
| Address to Young, | | | |
| Wes. Cha. | 0 | 9 | 8 |
| Ser. Wes. Chapel, | | | |
| offerings | 1 | 19 | 3½ |
| Pub. Meet. in Ch. 3 s. 1 | | | |
| Sub. by Miss Galpin | 0 | 19 | 6 |
| Wincanton, Lec. Ind. Cha. | 1 | 0 | 0 |
| Wycliffe Chapel | 1 | 5 | 4 |

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, September 15th, at 7 o'clock. The Meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE |
|--|------|------------------------------------|------|
| A New Mission..... | 145 | Nuremberg | 156 |
| On remembering the Jews in Social Prayer | 152 | To the Friends of the Society..... | 159 |
| Notice of Books | 153 | Poetry | 160 |
| OUR MISSIONS: | | Meetings of Associations | 160 |
| Cannstadt | 154 | Notice, &c. | 160 |

A New Mission.

THE Danubian Provinces or Principalities have been long before the public as objects of political importance, but they have far higher claims on the attention of the friends of Israel. Moldavia and Wallachia comprise, in a population of about four millions, at least 100,000 Jews, and it is only by means of Protestant missionaries that they can gain any knowledge of the Gospel and Christianity. So far as the civil authorities are concerned, liberty of conscience is said to be the law of the land. The attention of the Committee having been drawn to these particulars, and having among the missionaries one who appeared well qualified for such a station, it was, after much deliberation, agreed that Mr. Gellert should proceed thither. Meanwhile the Committee were informed that the Committee of the Free Church of Scotland for the Conversion of the Jews, were intending to establish a mission in Galatz, and a friendly communication was immediately opened with them, to ascertain whether our proposed movement would interfere with theirs, or whether, on the other hand, it would not be for the benefit of both societies, and for the advantage of their common cause, to have the two missionaries so located as that they might mutually counsel and encourage each other? The latter commended itself to the judgment and approval of the Committee in Edinburgh, as it had most fully to our own, and it has been decided, that while the Rev. Theophilus Meyer occupies Galatz for the Scotch society, Mr. Gellert shall be stationed, at least for the present, at *Ibraila*, within an hour's sail of Galatz. *Bucharest* would have been greatly preferred, for some reasons, but the London Society has a mission there, appearing to progress favourably, whereas *Ibraila* has about 2500 Jews without any one to care for their souls.

The station is in every sense important, and at present there does not

appear any obstacle in the way of Christian enterprise. Our friend, Mr. Gellert was formerly engaged very acceptably in the mission of the Scotch Free Church at Pesth; and during his service with our Society, for several years, he has approved himself a man of God, tenderly affected by the spiritual condition of his brethren of the seed of Abraham, and able wisely to divide to them the Word of Life.

His wife and daughters share his spirit, and will be glad to emulate his zeal, should it be practicable to open schools for Jewish females. They need, and they implore, your prayers. Where they go there is no worship conducted with simplicity, with earnestness, and evangelical love, as it is here, nor is there, we fear, much Christian fellowship on the spot. They, and we for them, entreat your sympathy and your intercession; and we entreat for them, and for the mission, such a freewill offering as, while it testifies your love for Israel, will enable us so to sustain the effort, as to relieve our dear friends from anxiety, and, by the grace of God, so to conduct the mission as to win the confidence and respect of the Jews, and to ensure its usefulness among them. The Society needs help for this purpose in all its missions; and were the importance of their object and the tokens of the Divine blessing duly appreciated, the help would be, the Committee believe, joyfully and liberally accorded.

The Report of the Rev. Theophilus Meyer to the Committee of the Scotch Society, as the result of his personal observation, previous to his ordination as their missionary, is full of interest. We have only space for the following:—

"As regards the Jews.—1. All the reasons which induced the deputation sent out by our church eighteen years ago, next to the Holy Land, to recommend Wallachia and Moldavia as missionary fields, are still in full force, and there is no need, then, for my specifying them here.

2. All the reasons then urged, receive additional weight by the present state of the Jewish mind in these quarters. Until I, by the grace of God, was brought to the knowledge of the truth, I had taken an active part in the Jewish movement, had been myself actively engaged in helping to lead Judaism, through various stages, to open rationalism or infidelity; and after I embraced Christianity, I have not ceased to watch the Jewish movement. I thus speak from personal experience when I say that the right moment for missionary operations among the Jews is just when the Talmud begins to lose its hold over their convictions, while they still bow to the traditional belief and ritual. In that case they still own an outward authority, do not yet venture to set up human reason as the highest arbiter in religious matters. The great point, then, is to substitute the Old Testament for the Talmud; to bring them back from the Talmud to the Scripture, and Scripture will bring the earnest, sincere, inquirer to Christ. Miss that moment, and they will, in the first instance, argue themselves out of the Talmud, will then apply to Scripture the same measure as to the Talmud, and will be landed in the dreary regions of infidelity. Now, from the remarks previously made, it will appear that the Jews in Roumania have just arrived at that critical stage when missionary interference is most desirable, and, humanly speaking, has the greatest prospect of success. Did time and space permit, I could, by extracts from my Journal, prove that the Jews in Roumania have at present arrived at this turning-point. And just because this is the case, it is very easy to get access to them. I have seen them, and spoken to them about the one thing needful in their houses and shops, in the coffee-houses and khans, in the streets and market-place, and, in most cases, I have succeeded in rousing their attention and making them thoughtful. To deepen such impressions, to bring them home to the hearts and consciences, and make them issue in conversion, is of course the work of the Holy Spirit, for whose outpouring on the dry bones of the house of Israel we ought more fervently to pray. But in our feverish impatience for conversions, in our sinful way of valuing and measuring the success of a Jewish mission only by the number of baptisms, we are apt to forget that, however much we may long and pray for the conversion of

Israel, yet that the missionary has, in the first instance, simply to proclaim and testify of Christ, having the promise that the word shall not return void, nor the testimony be in vain. Wherever, then, the Lord opens a door for proclaiming the unsearchable riches of Christ, to bear testimony to Christ's power to save, there He wants us to enter in and labour. And that He has opened a wide door in Wallachia and Moldavia, plainly appears from the easy access which you have to Jews, from the freedom and boldness with which you can speak to them.

3. Another reason is the anxiety of the Jews to have their children educated. This anxiety is a characteristic feature of the Jew, and it is incredible what a poor man will do to get his child educated. They hitherto only erred in their views and notions about education. Formerly it was a knowledge of the Talmud which was looked upon as the *summum bonum*. That error is rapidly passing away with the Wallachian and Moldavian Jews.

4. It is only by means of missionaries that the Wallachian and Moldavian Jews can get acquainted with the Gospel and Christianity at all. The Greek, and Roman Catholic Churches, have themselves put the candle under the bushel; these churches the Jews wisely view and detest as idolatrous churches."

We hope to give, in our next Number, an account of the services held in Craven Chapel, on the 27th of October, when Mr. Gellert was set apart to his office, and, together with his wife and daughters, commended to God in earnest prayer, and we now subjoin the note addressed by the Secretary on the part of

THE COMMITTEE TO MR. GELLERT, ON HIS DEPARTURE:

MY DEAR FRIEND AND BROTHER,

I HAVE been desired to address a few words of encouragement and counsel to you, previous to your departure for the new field of missionary labour, to which you have been appointed. I have endeavoured, in fulfilling this duty, to express to you, in my own words, what you may consider as the sentiments of the Committee, and you will, I am sure, attach to them all the importance with which they are, by this latter circumstance, invested; for it will not escape your recollection, that the Committee are entrusted, as servants of God, with the conduct of an institution, which as it needs more than human wisdom for its guidance, and depends solely on the Divine blessing for its success, so does it require mutual confidence and respect between its directors and its agents.

Your uniform spirit and deportment, as a student, during the period of your engagement with the Society, encourage us to expect that you will receive and implicitly comply with such directions as may emanate from us; and we assure you of our readiness at all times to attend to your suggestions, and the expression of your desires, in the spirit of candour and kindness.

We part now with you beneath the shadow of the Cross; we challenge your spirit and our own to daily communion at the Mercy Seat, and we anticipate the hour as not far distant, when we shall stand with you in His immediate presence, whose we are, and whom we avowedly serve. May it be to behold with adoring love the unveiled glories of His countenance, and to enter as the faithful of the Lord into His joy!

You do not go, as the first missionaries did, from the scene of a martyr's death (*Acts viii. 4*), but you bear with you the same commission, and in fulfilling it you will do well to trace *their* footsteps, to imbibe *their* spirit, to emulate *their* devotedness, and to anticipate the same happy results of your labours. You

are put in trust with the Gospel, which is "the power of God unto salvation to every one that believeth;" and you are to publish it in all its fulness and freeness, especially to the Jew. Be sure that your own views are clear, scriptural, and intelligent, and that you express them in the meekness of wisdom, and the fervour of love. Keep to the Word of God. Study it thoroughly, in the simplicity of a child, in the faith of a Christian. Meddle with nothing that may unsettle your mind, or interfere with your attachment to the Bible in its sacredness, its energy, its sole and exclusive character as the Oracles of God. We shall expect the success of your mission just in proportion as you are a man of the Bible, acquainted with its contents, imbued with its spirit, nourished and comforted by its consolations; your character formed in its hallowed mould, your energies guided and controlled by its obligations and precepts. Be it your sword, your staff, your food, and the song of your spirit in the house of its pilgrimago. Let it ever be present to your mind, that your one object is to teach and preach Christ. Study Him in the sacred Scripture, discarding all forced or fanciful interpretations. Grasp with mind and soul all that reveals, exalts, and endears the Son of God. His prophetic office, His priesthood, His sovereignty, you must be prepared scripturally to exhibit and sustain. You will show the Jew that you do not introduce to him a new religion, but you will be prepared to enlighten his mind on the office and character of Messiah as taught in his own Scriptures, and then bring him to consider whether all the lines of typical and prophetic intimation do not meet in Jesus of Nazareth. You will have no difficulty in referring to the writings of the Old Testament, as revealing or intimating a plurality of persons in the one Deity, and you have abundant evidence in the whole Scriptures of the Divinity of the Christ and of the Holy Spirit. Should you meet with any among the Jews willing to accord to Jesus of Nazareth all the honours due to the holiest of men, you will hail such evidences of light amidst surrounding gloom. But part not with the Jew on the *threshold* of truth. Bid him listen to the words of Him who spake as never man spake; and remember that your work is undone, and his soul unsaved, until, awakened by the Spirit of God, at once to his danger and refuge, you find him at the feet of Jesus, exclaiming to him, "My Lord, and my God." On the other hand, you may expect to encounter the infidel sneer, the supercilious smile, and the wearisome cavil. Let your eye be ever upon Jesus. Think of the Stranger at Jacob's Well (*John iv.*), the Teacher of the timid inquirer by night (*John iii.*), the calm and scriptural Respondent of the sceptic Sadducee, and never forget that while "He looked round upon them with anger," He was *grieved* for the hardness of their hearts. Let it be felt that you are thoroughly possessed with the conviction that without the reception of the truth you preach, every one to whom you present it must perish. Let them perceive, that you at least believe that the kingdom of God is come nigh unto them. Realise their position as sinners, and suffer not yourself to be turned aside by vain and useless questions. Again, remember the conduct of your Saviour in the cases above referred to. He kept to the one point that involved the salvation of an undying soul, and the "Verily, verily," and "Woman believe me," at once spake His own earnestness and fixed the attention of the listener.

When the inquiry is prompted by a real desire to ascertain the truth, you cannot too patiently listen, nor too assiduously argue, but ever make the

Scriptures your first and last appeal. Give to the wise sentiments of Jewish writers all their real value, and let your inquirers perceive that you have studied and examined them, but never for a moment admit their claim to more than human authority. Let a devotional spirit blend with all your intercourse on sacred things. You know how frequently holy interjections are used by the Jews in speaking of the Divine Being and of the saints of old. I would have them feel that you realise the presence of God in your intercourse with them. Secretly, and sometimes audibly, let brief and reverent utterances of prayer mingle with your conversation; and when you can obtain their consent, pray for them in their presence. The full heart will speak with freedom to God, and the hard heart of the hearer may melt under the fervour of affectionate devotion. It appears to me, too, that with serious inquirers, it should be a direct and primary effort to awaken in them the spirit of prayer on their own behalf: "For all this, saith the Lord, will I be inquired of by the *House of Israel*, to do it for them."

I need hardly remind you, that your religious character should ever bear the aspect of kindness and cheerfulness. There is much of charity and benevolence among the Jews, and many of them are light-hearted, so long as outward circumstances are favourable. Let them see that you as a Christian live under the law of love, and let them know that you have in your religion a spring of real enjoyment, which, while it spreads a holy charm over your comforts, sends forth its soothing streams when you pace the vale of sorrow; and gladdens you, where no Jew ever rejoices, in the prospect of death and the grave. You will find it necessary to recognise, at every step, the great truth announced by the Saviour, "Without me ye can do nothing;" but you will also be cheered by His words, "My grace is sufficient for you." There must, my dear brother, be a vital union with the Son of God, sustained, as it has been originated, by the indwelling of the Holy Spirit, and enjoyed in the exercise of a living faith. The Apostle describes what your life must be, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." So the chief of human missionaries lived, and so he prospered. Thus had he "learned in whatsoever state he was, therewith to be content." Hence he was "willing not only to be bound, but also to suffer death for Christ." This was the secret of the exquisite tenderness which blended with his indomitable courage; and it was this which threw around the scene of his expected martyrdom all the grateful recollections of a well-spent life, and the glowing anticipations of a blissful eternity. "By the grace of God I am what I am," was his word as he stood, the Ambassador of Mercy, at the Cross, and it is his language now amid the glories of Heaven. My dear brother, emulate that holy man. Remember as he did, how you perhaps once thought you "ought to do many things contrary to the name of Jesus of Nazareth." Sit down, as he did, at the feet of Jesus, and go forth with him, "determined to know nothing among men, save Jesus Christ and Him crucified." Be, in the same grace that preserved him, faithful unto death, and fear not to anticipate the hour when you too shall say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." Yours is a glorious enterprise. You seek the recovery of an elder brother to the Father's house. You seek

to subdue those who have been long in unnatural rebellion against their Father—those who, if won to Christ, will be the most powerful of advocates, and the most efficient agents in promoting His cause. As it shall please your Heavenly Father to prosper your work, there will be “joy in heaven”—there will be “life from the dead” in the Church on earth: there will be, in the face of the world, the most illustrious proofs of the love and grace of Christ, and the most complete and overpowering evidence of the truth of that Word which records the origin and history of that wondrous people, predicts their unbelief and present dispersion, and assures their conversion to Christ. You have already experienced some of the difficulties and discouragements incident to the Jewish Mission, and you may have to encounter even more serious ones. But you have had evidence that the Lord is “plenteous in mercy, ready to forgive, and waiting to be gracious” to “the remnant of His people.” Similar tokens may be expected to accompany your faithful labours wherever you go.

In bringing this address to a close, allow me to remind you of a few points of practical importance.

You are aware that, as an agent of the Society, you are expected to devote your whole time to the promotion of its object. When not actually engaged in intercourse with the Jews, or in furthering the designs of the Society, you will have much to do in the study of the Word of God, and of such literature as distinctly bears on your great work; and you must ever hold yourself in readiness to receive the private visits of sincere inquirers, and to correspond with those who may choose that mode of ascertaining the truth. I would earnestly recal your attention to the “Instructions to Missionaries,” penned by the late venerable Dr. Henderson, a copy of which you had on entering upon your missionary office, and which will be equally appropriate to your prospective, as it has been to your past, mission. You will keep a daily record of all your transactions, a digest of which, with a narrative of any circumstances of interest, you will forward to me at the close of each month. Your journals must be preserved, and considered as the property of the Society. You will not correspond with others on the subject of your missionary engagements, except with the consent and cognisance of the Committee; but I entreat you, in all your communications with me, to use the greatest explicitness, and to state your views and wishes without reserve. You may be quite sure that they will receive prompt and prayerful attention, and if we should not always accede to, or coincide with them, we shall rely on your receiving and acting on our decision, as guided by an earnest desire for the advancement of the cause, and under a deep impression of our responsibility to those who have entrusted us with the management of the Society.

You will in all your movements avoid all interference in political affairs and ecclesiastical controversies, and be very careful, while you attach yourself to one Christian communion, and attend, so far as may be, on one ministry, to maintain inviolate the catholic and unsectarian principle of the institution. Cultivate fraternal affection towards “all who love the Lord Jesus Christ in sincerity.” Endeavour to awaken and encourage among them the spirit of prayer for Israel. Pay special attention to the consecration of the Lord’s Day, and let the Jew see that in the midst of Sabbath profanation, and in the face of ridicule, you hold fast to that which their law and yours renders sacred.

Be a man of prayer. You have to arm in secret every morning, to stand in all the armour of God through the day, and to meet the evening retrospect, when the sun has gone down. Oh! be much in prayer. Prayer is the pulse that indicates the health of the soul,—the medium through which life is obtained to the soul. In your closet and at your domestic altar, pray scripturally, earnestly, submissively, believingly; and live under the influence of your prayers, “watching thereunto with thanksgiving.” Remember the Saviour’s emphatic charge to the first missionaries: “What I say unto you, I say unto all, Watch.” Watch, my brother, your *heart*, for out of it are the issues of life; your *temper*, for you may have much to irritate and weary them; your *conduct*, for this will be read as the type of your religion by those who will not open your Bible. Watch amid the multiform temptations of a Foe, who appreciates your enterprise too highly not to use every artifice to impede or counteract it. Watch in prayer for the promised influence and blessing. “Grieve not the Holy Spirit” by distrust, self-confidence, neglect, or worldliness; but honour Him in waiting upon Him, and yielding to His precious motions on your soul. Guard against depressing tendencies, induced by apparent want of success, the monotony of your occupation, the cavilling or insensibility of the Jews, or the want of sympathy on the part of Christians. Never expect to win a soul to Christ by compromise or concession of principles. Think of those who could say, “being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat.” Above all, recal to mind the quickening, comforting, guiding words of Divine Inspiration. Mark the footsteps of the Man of Sorrows. See how the joy that was set before Him nerved His spirit and sustained His devotion. “You serve the Lord Christ, His eye is on you, His heart is with you. You labour on a field He has trodden with His feet, and moistened with His tears. You are but sowing the precious grain, and, like the husbandman, you may have need of much patience. But believe the promise, for “according to your faith so shall it be to you.” “Be not weary in well-doing, for in due time you shall reap if you faint not.”

I am not aware that I need at present to add to these hints, which, although presented to you in a very imperfect form, are the fruit of serious thought and earnest prayer.

And now, my dear brother, Farewell. May the Angel of Jehovah’s presence guide you in all your ways—and ever find you following, with childlike affection and confidence, where He leads! May He gladden your habitation, inspire your devotion, and direct your zeal! In the dark and cloudy day, may you repose on His sympathy—and when success attends your labours, may your mouth be filled with His praise! “Go in this thy might, and the Lord be with you.” “Beloved, building up yourself on your most holy faith, praying in the Holy Ghost. Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.”

In the name and on behalf of the Committee, I commend you to Him, who is able to keep us “from falling, and to present us faultless before the presence of His Glory with exceeding joy.”

I remain, my dear Friend and Brother,

In the name and on behalf of the Committee,

Yours in all Christian affection,

GEORGE YONGE, *Rest. Sec.*

On Remembering the Jews in Social Prayer.

PRAYER MEETINGS are at once the heart and the pulse of our social religion. They impart life and energy to the Church, and they indicate its state of health, by their languor or vigour. They give a deeper tone to personal religion, and they expand our desires for the spiritual welfare of others. If there is one class less frequently mentioned than any others, in our intercessions, we fear it is *the Jews*. We must not plead that they are included in the mass of unconverted sinners. Earnestness is lost in general. The Jews are a peculiar race; they stand in a peculiar relation to God, to the Church, and to the world. They are subjects of special promises, and they are in a condition requiring immediate relief, such as only He who heareth prayer can afford.

The following hints are respectfully addressed to those who are accustomed to lead the devotions in the prayer meeting or in the domestic circle.

1. The Jewish Church were intercessors for us, and their prayers have been answered. Take the sixty-seventh Psalm as one specimen out of many.

2. The Jew is perishing under the most solemn and affecting responsibilities. He has, and professes to believe them inspired, the Holy Scriptures, which are able to make wise unto salvation; yet he rejects the Messiah of his own prophets; and Jesus declares, "Except ye believe that I am he, ye shall die in your sins."

3. The veil is on the *heart* of the Jew, and only the grace of God can remove it. You may, and you must, give him the Bible, and preach Christ to him,—and there may be the appearance of life,—but until the Spirit of God move on his heart, "there is no breath" in him. Therefore, cry mightily to God for him!

4. The Jews were never so accessible to Christian argument and influence as they are at present. Coming away from rabbinism, they seek a better way, they expect a brighter day.

5. Prayer for the Jews is urged in the Bible, and sanctioned by the highest examples, *e. g.* Moses, David, Isaiah, Jeremiah, Daniel, Nehemiah, the Apostles, the Messiah Himself.

6. The Bible presents us abundantly with words of prayer which might be easily embodied in our devotional exercises. (See a small publication by the Society, entitled "Inspired Prayers of Israel.")

7. The offering of such intercessions would operate beneficially on the minds thus exercised, inducing scriptural study and research; awakening love to the Jew, and effort for his spiritual and eternal welfare.

8. The promise of answer to prayer is intimately, though not exclusively, connected with *united* prayer.

9. Were the Jew thus remembered in prayer, a new element of praise and thanksgiving would be introduced whenever an instance of conversion occurred, for it would be regarded as an answer to prayer. The instance of Miss L. M., related in the last Number of the "Herald," was remarkably connected with prayer offered on her behalf.

10. The conversion of Jews will unquestionably have a most powerful effect on the spiritual state of the churches, and of the world, supplying the brightest evidence of the fulfilment of prophecy, evidencing the pre-

sence and power of the Holy Spirit, and furnishing to the cause of Christ a host of missionaries adapted by natural qualities for the work assigned to them in prophesy.

Is it not infinitely important that the Jews should be converted? We feel the necessity of the conversion of the heathen, we send men of God to preach to them, and we continue in prayer that the object may be attained. Is there any reason why a similar course should not be pursued in reference to the Jews? Were we to cease from prayer for the heathen, should we dare to expect their conversion? Why omit the Jews? They are not Christians, or they would pray with us; they are not heathens, or we should pray for them.—They are Jews, descendants of Abraham, men of the promise, dying in unbelief! Shall we be silent,—is there any reason why we should pass them by?

Notice of Books.

Not your Own.—By Rev. E. MELLOP, M.A. 2nd Edition.
London: J. SNOW.

WE are gratified to see that this truly excellent Sermon (which was preached before the London Missionary Society in May last) has reached its *second* edition. It is a masterly discourse, full of striking and beautiful points. It amplifies a grand principle of our religion, which bears equally on the subject of missions to the *Jews* as of missions to the Heathen. It being the supreme end of every Christian's life to "glorify God" in the recovery of man's apostate race to Him by whom it has been bought with a price—and ten millions of the Jewish people being a portion of that race which need salvation,—surely these must be admitted to have strong special claims on the sympathy and efforts of the Christian Church. We should be glad to see thousands of copies of this sermon circulated amongst the Jews; and we fervently pray that the sentiment which it so beautifully illustrates and enforces may be indelibly written on the hearts of all the professing followers of Christ, and carried out into practice.

Sorrows, Aspirations, and Legends, from India.—By MARY E. LESLIE.
Calcutta. Pp. 83. London: J. SNOW.

THIS is an interesting little book of poetry—consisting chiefly of requiems and eulogies on the leading heroes and heroines, among our countrymen in India, who have fallen during the mutiny. The authoress is a lady of superior poetic genius, and her productions in the volume before us are marked by many of the traits which distinguish our best poets. There are many wounded hearts in England, in which her touching strains of grief over the illustrious dead, who have sacrificed themselves in the service of their country, will find a deep and mournful echo. The legends also, of the authoress, at the end of the book, will be read with pleasure by those who are familiar with the history and literature of India. Most cordially do we join in the beautiful sentiments of our poetess, which the reader will find on page 38:

“ Before

The dawning hour the thickest darkness reigns,
 And o'er the greenness of our boundless plains
 Dark, night-like clouds, their heaviest torrents pour.
 And Thou, O God, from out this anguish sore
 Wilt bring rare glory. India's idol fanes
 Shall crumble into dust; her bloody stains
 Fade away silently; her Bramin lore
 Be aye forgotten; Peace shall spread her wings
 Silver-soft over her; dread Caste shall be
 Among the long-departed, perished things;
 And 'mid the joy and blessedness shall He,
 Lord of earth's lords, and King of all earth's kings,
 Commence His glorious reign of majesty !”

—And then—“ ALL ISRAEL SHALL BE SAVED !”

Our Missions.

CANNSTADT.

We have seldom had to invite attention to a more interesting document than the following, supplied by the Rev. P. E. GOTTHEIL. After some very appropriate observations on the importance of pursuing our work in faith and prayer, Mr. GOTTHEIL proceeds :

I am led to these remarks by some of my Missionary experiences in the course of these weeks. This time of the year is, you are aware, the most solemn with the Jewish people, comprising, as it does, the turn of the civil year, and the great day of Atonement. Both festivals are looked upon by the Jews with awe, as decisive with reference to their lives and fortunes during the forthcoming twelve months. The idea seems to prevail as if, at that particular period of the year, the God of heaven resolved on what to do with His creatures for the year to come—as if He did not know the end from the beginning; that He then and there appoints a new portion of life to the repenting sinner, as it were, as a reward of his contrition. The most thoughtless Jew about these days feels something like a duty and obligation upon him to renew his vows in the presence of God, to attend the assembly of his people—though both his vows and the assembly are neglected and forgotten for the rest of the year. To the Missionary, as you may suppose, this season is one of the most peculiar solemnity and earnestness—in his strivings with the Spirit, that God—the God of Israel—may pour out a large measure of it upon His people and open the eyes of the blind, that they may see where really the salvation of God is to be found, and where really peace may be obtained.

And with it comes the question:—Has the Gospel not yet exercised its leavening powers and influences? Is nothing felt as yet of its workings? Does nothing in Israel tell of, and manifestly point to, the evidence of the life-giving powers of that seed which has now been scattered for some time? And is there not at this present season something of its influences discernible, when the conscience is awake, when the heart is softened by a review of mercies past and present, and deliverances experienced? and is there no recurring, in the minds of some at least, to those precious truths, which the Gospel-preaching conveys to the heart, and scatters broadcast upon the waters?

As to the answer to this question: it can, of course, only be given approximately. If the leaven be hid, who can venture to measure its working? Yet, with all this, only unbelief would dare to affirm that it is not at work at all. I, for my part, and as the result of many years' observations and experiences, cannot but affirm that, thanks be to God, the leaven does work, and that its working is discernible to those who have eyes to see. Elijah on Carmel saw what none else could or would see; the Christian's believing eye can see things which are hid to the wise and prudent of the world. I

trust and hope, moreover, that my expectations are not sanguine or unjustified.

I have told you, in my former communications, of the acquaintance I lately formed with two very intelligent Jews. Our intercourse has since grown more frequent, and more affectionate. I am especially struck with the state of mind one of the two, Mr. —, is in. If ever any Christian has doubted the working of God's Spirit in the heart (and there are, alas, such doubters), here is a case in point. I never met with such evident proofs of that Divine Agency as in this case. Would that I could convey to you, even in a slight degree, an idea of the most interesting conversations (for they are no mere arguments) we have had together. It seems Mr. —'s greatest delight to talk of the Word of God, its precious comforts, its solemn invitations, its peace-giving powers. He never, he assured me, in his life has felt such peace shed abroad in his heart, such love filling his heart and overflowing to God and man. The tone of his mind has been remarkably solemnised. The realities of eternity are vividly before his mind's eye, and make him anxious to live that he may not be afraid to die. The spirit of prayer, too, and earnest supplication is shed abroad in his heart. He delights to hold converse with his Heavenly Father. Though enjoying the honours bestowed on the excellency of his profession as an artist, yet he deems them all but loss compared with that crown of glory, to the inheritance of which he has been so graciously called. And not only this: he also seems to be an instrument for good to others. He comes much in contact with some nominal Christians and impresses them also with the importance of vital religion. He admonishes and warns, but in love. Especially anxious he is about the welfare of his friend —, the second Jewish friend referred to above. He trembles over him with a yearning heart, which desires for his peace. Fortunately they are deeply attached to each other, so that they can show their affections to each other by speaking the truth in the love of it, without fearing offence. Mr. — is determined to speak out the truth and to withhold not, without any regard to offence, or no offence. In all plainness of speech, but with all seriousness, everyone with whom he comes into contact, he is anxious to tell of that which has given him peace.

But I was speaking of the solemn days that are passed. In connexion

with them occurred a circumstance of the most affecting kind. A short time previous to the Day of Atonement, Mr. — told me, that he had agreed with his friend, Mr. —, to abstain on that day from visiting the synagogue, from which they could derive no blessing,—but rather to ask me to spend the day with them in profitable intercourse and inquiry into the Word of God and united supplication to the Father in heaven; a proposal to which I gave my cordial consent. When that day, last Saturday, arrived, it became to me a day never to be forgotten.

Let me for a moment introduce to you the group of individuals, as united, on that day, under Mr. —'s hospitable roof. There was himself, with all eagerness of soul bent on making that occasion profitable to his own soul and that of the rest. There was his friend Mr. —, less anxious for light—though dissatisfied with what the synagogue could offer him; yet, from very love to his friend, united with him in striving after light and truth. Then there was a youth of fifteen, the son of Jewish parents; but, through the instrumentality of Brother Hausmeister, trained as a Christian, and evidently well grounded in the faith and in the word; and, lastly, a young Gentile friend, the son of Christian parents, born and bred in Christianity, but, alas, as much in darkness as to the nature of Christianity and its requirements as ever any Jew was. Behold us, then, thus grouped together, and Mr. —'s, the Jew's, anxiety to make every precious moment available in order to the advancement of Divine truth!

I ask, then, is not the Gospel leaven spreading, manifesting symptoms of life? We can then have but one reply in view of such an interesting meeting in the house of a Jew, on that great day of Judaism, the day of Atonement. And all arranged by a Jew! Of that memorable day's proceedings I will only say, that the Word of God was constant occupation, and prayer our companion. It was most touching to hear the youngest among us, the Jewish Christian, answer most fully the questions I put to him out of the Word of God, and to see his brethren, not yet baptised, listening to his replies with eager countenances and pleased looks, admiring his scripture knowledge and his insight in Christian verity. Thus the Jews and the thoughtless Gentile friend, had to hear and, I trust, to learn the truth from the lips of the almost child that sat among us.

Surely the Lord's ways and instrumentalities are wonderful, and past our finding out. I had a long argument also with that Gentile friend among us, who, though trained in Christian principles, had yet nearly lost all he knew by intercourse with the world. —, his Jewish friend, is eager to see him reclaimed from the slavery of the world, and set free from the trammels of rationalism. And after thus spending a most blessed day we parted, with grateful hearts to our heavenly Father, who has thus given grace to testify on behalf of the truth.

But the shower of blessings did not stop with this our separation, as I subsequently learnt. For it seems that the two friends, — and —, remained together for the evening, talking over the things that had engaged our attention during the day. They again read the Bible. At last, so — told me, the time came for retiring to rest, when he mentioned to his friend, that he was accustomed on rising and before lying down, to bend his knees before his heavenly Father, to confess his shortcomings, to ask His pardoning grace, to commit himself to His keeping, &c.; and he now asked his friend to join him in this exercise. After a while he consented to this, upon which — poured out his heart before God; his friend bending his head, and remaining in deep meditation long after — had ceased to pray.

Surely the Spirit of God is moving upon the waters!

When I met —, two days afterwards, his first word was a reference to the happy hours we had spent together on that memorable day, and the breathing forth of an earnest desire for the Lord to bestow a lasting blessing upon it.

Let me now make a short reference to a *third* inquirer, who has of late engaged much of my time. It is —, a Polish Jew, who has been for a time under the instruction of the brethren at Basle, but has now placed himself under my guidance for the present. I cannot as yet see quite clear in his case. Meanwhile I devote as much time as I possibly can to his instruction, not knowing how soon we may have to part again. The difficulty is his finding a

livelihood. He has learned no trade, and is prevented from learning one by the weakness of his eyes. At present he is on my hands, but I trust that the Lord will raise us up friends in need. The truths he has learned at Basle evidently go about with him and give him no rest. He carries about with him a troubled conscience. He cannot help speaking of Christ: He tells me that, in his late wanderings in Jewish villages, the Jews have often suspected him of being a Missionary in disguise, since he kept on always referring to the subject of Christianity. Thus the Gospel has become to him, in a measure, a thorn in his soul, that will not give him rest nor peace, until it be received, or, may be, rejected. Our conversations have been long and of a varied nature. His argumentations generally assume a very wide range, and very frequently go contrary to all the rules of logic; but, such as they are, they must of course be met to the best of my knowledge. The work with him is very heavy, and a set-off against the pleasant and comparative easy intercourse I am privileged to hold with the two other inquiring brethren, — and —.

Need I say much to recommend these three brethren to the intercessory prayer and affectionate sympathy of the Christian, who knows experimentally what it is to have peace in Christ? Let me trust that they will enjoy the benefit of these intercessions in an abundant degree!

And may the God of all grace warm our hearts and vivify our sympathies towards Israel, seeing that the heaven is beginning to bring forth evidences of the beginning of hidden life!

Last Sabbath I had the happiness of seeing the Rev. Dr. Norman McLeod, of Glasgow, (the author of "The Earnest Student," &c.) in my pulpit, proclaiming the Gospel of a free and full salvation to a crowded and attentive audience. He bore a warm testimony to the love of God in Christ Jesus. May a rich blessing follow his words, and may his future labours in the Lord's vineyard be abundantly blessed!

Mr. Davidson has written to say that I may expect him here in the course of this week, I look forward with great pleasure to meeting him.

NUREMBERG.

Mr. DAVIDSON continues his visits to the Missionary stations. They

are every where gratefully received and attended with the happiest results. Mr. JAFFÉ writes from Nuremberg :—

It is now seven weeks since Mr. Davidson came to this place. That his visit was hailed by me with joy and gratitude, I need scarcely say; and only regret the fact of his leaving me so soon again. It must appear evident to every one, that such periodical visits as those of Mr. Davidson must be attended with incalculable benefit both to the mission as well as the missionary, for while it gives permanency and strength to the one, it inspires and animates the other.

I have been enabled, during the period of Mr. Davidson's stay here, to introduce him to a large number of wealthy and highly educated Jews. The reception accorded us in each family was of a most pleasing and gratifying nature, and though we did not succeed in each case to carry on the conversation in a purely Christian character, yet there was scarcely one instance where we did not direct the mind to the Great Source of all peace and happiness. Very trying and painful was it for us to witness the unbelief and scepticism of many of those with whom we conversed, and not unfrequently found it necessary to advocate first the authenticity and truthfulness of the Old Testament, before we could pave the way for the introduction of the New. A want of earnestness and sincerity is the great sin which characterises the German Jews; for as soon as a man thinks that he can live above all religion, that he is not bound to regulate his life according to it, then, the hope of gaining such a man is, humanely speaking, very faint. Not a few of those to whom we spoke, started at first from the consideration, that the Bible ought to be taken as the rule of our life, but as soon as their character was delineated by it, and they found themselves condemned by its precepts, then the whole was denounced as untrue and fabulous. Very anomalous is the state of others who, in their domestic circle, observe with a rigidity and punctuality, worthy of a better cause, all the prescribed rites and forms which the rabbins have imposed upon them, who yet neither believe in Moses nor the rabbins. All this is deeply humiliating and distressing to the missionary; and were it not that he has the express promises of Jehovah on his side, he would often faint in his task, and despair in his hope.

But if this was the case of the ma-

jority of those to whom our efforts were directed, there were some, also, and I say it with deep gratitude, to whom we were privileged freely and unrestrictedly to proclaim the whole counsel of God with reference to man's eternal salvation. To instance one or two cases. Mr. —, the manager and superintendent of the Jewish hospital—a man of most amiable and winning manners—of a quick and penetrating mind, and, to a high degree, familiar with the biblical and talmudical writings, received us in the most friendly and courteous manner. I had been for a long time acquainted with Mr. —, and had many and long religious discussions with him, and it was, therefore, not difficult for us now to commence at once speaking to him of the one thing needful. He freely entered into discussion with us—became now and then a little excited; but when the truth was made to bear upon him, he became calm and serious.

We spoke of the depravity of man, as a sinful being, and of his having rendered himself obnoxious to punishment; of the institution of sacrifices as a preliminary means of obtaining pardon till the great antitype appeared; of the promise of a more perfect and complete Covenant, as predicted (Jer. xxxi.), and of the nature of true conversion, as promised by Ezek. xxxvii. I then read several chapters out of the Epistles, to show the harmony that existed in point of doctrine between these two books, and finished with reading the Saviour's sermon on the mount, as showing the superior excellency and glory of the New Testament to that of the Old. Mrs. — and her eldest daughter were present during the whole conversation, and whilst the former was lost in wonder at what she heard, and frequently exclaimed, "How good, how beautiful!" the latter, who was at first doing some needlework, soon dropped her hands, and, with intense interest, listened to all we said. Even Mr. — felt so deeply interested in the truth he heard, that he gladly accepted the loan of a New Testament, in order to study its sacred pages for himself. We have called several times since upon him, and endeavoured to deepen the impression already made.

Another family, I would mention, is that of Mr. —, a man as rich as he is generous. Here an equally kind and

friendly reception awaited us. We were asked into the garden, where several other branches of the family were assembled, and with a few introductory remarks, as a religious turn was at once given to the conversation. I have frequently remarked, that the greatest enemy to the Jews' conversion in these lands is Popery, and that spurious form of Protestantism which they meet with on every side. Hence, nearly all the objections which the Jews level against Christianity, are drawn from that form of it, which they have daily presented to them. Thus, also, Mr. O— objected to Christianity, upon the ground that it was a selfish and persecuting system. But with the New Testament before us he was soon brought to see that the whole system of Christianity was a system of love and mercy and goodwill, and that only those who are strangers to its life-giving power can breathe a different spirit, and be actuated by different motives.

We read to them amongst others, the fifty-third chapter of Isaiah, as predicting the sufferings and the humiliation of the Messiah, and, in connexion with it, urged upon them the necessity of a personal interest in these truths, as, without it, it is impossible for us to be saved.

It was objected that God, as a merciful being, can pardon sin without atonement. This view we proved to be contrary both to reason and revelation, for if God be just and holy He cannot pass by sin with impunity, and if He is to judge the world in righteousness, He must maintain the attributes of His nature unsullied; and, besides, the Word of God expressly declares that "without shedding of blood there is no remission." Man may set up a creature of his own fancy, and flatter himself with the idea that all will be right in the end; but in the great day of scrutiny that will be of no avail. The attention of all were arrested while we spoke, and I believe every one felt deeply impressed.

In another family, named — we preached uninterruptedly for several hours. Mr. — had lived in London for many years; the family with whom he resided seemed, by their Christian conduct, to have influenced his mind for good, and he was easily induced to frequent the Christian church and to associate with believers. Since his return, however, he appears to have struck out of the good and promising path, and to have lived, like the rest of

his brethren, in total neglect of religion altogether.

We tried to prove to him that his conduct was as unjustifiable as it was sinful, and that if he persists in it he will have to feel its fearful consequences. We portrayed to him the history of his nation in the light of God's Word, and showed how hopeless and comfortless it was; we proved to him that the rejection of his nation and the calamities which attended that rejection, was the consequence of their having discarded the person of their promised Saviour, and of their persisting in that sin up to the present day. We directed him to Christ, as He who has been made of God to us sanctification, justification, and redemption, and earnestly urged him to lay these things to heart, as otherwise he never could be saved. And thus I might mention several others, where for hours we preached "salvation through the blood of the Lamb," confuted the subtle arguments advanced to disparage the holy Gospel, and elicited the confession that Christianity has, after all, a preponderating weight of evidence for its truthfulness on its side. To many of those families our visits were repeated again and again, and each time we were received with a like kindness and courtesy, and were permitted to reiterate again the truths we before proclaimed. Mr. Davidson has here, as in Frankfurt, gained the esteem of many, and I doubt not, should a Divine Providence bring him here again, that a happy welcome will await him.

A circumstance which lately took place in a town a few miles from here deserves, for its remarkableness, to be noticed here. In the said town died recently a very rich Jew. By his special request the will was opened immediately upon his death, and how great must have been the surprise and astonishment of his relatives, when they were told in the will that he died in the faith of a Christian—that he had baptised himself during his illness, and that his desire was to be buried in the Christian churchyard. He then bequeathed some large sums to different charitable institutions, but the largest sum to the different Christian churches. When the will was made known to the priests, it being a Catholic town, they refused to bury him, inasmuch as his baptism, not being performed by one of them, was not valid. His friends remonstrated with them, but to no purpose. They then applied to the Jews to have

him interred in their burying-place, but they, as a matter of course, would also have nothing to do with him. The priests were then threatened that if they refused to bury him they would render themselves liable to forfeit the handsome sum bequeathed to their churches, as the will would, in this case, not be legal. But all remonstrances were of no avail. The Jews were then again ap-

pealed to, and with much difficulty they allowed him to be buried outside the wall of their place of interment. The money went, therefore, back to his family, of which they were, no doubt, glad enough, and the priests deprived of the gain which, I feel assured, they coveted not a little. So much for Popery, and its baleful influence upon the Jewish mind.

To the Friends of the Society.

THE Committee have refrained, during the present year, from referring to our financial position. They were enabled to commence the year in favourable circumstances, but the current income has not met the current expenditure, and consequently the Reserve Fund has been drawn upon until it is exhausted; and we have yet three or four months to provide for before the annual remittance may be expected.

The deficiency has, in part, arisen from the difficulty we have had in obtaining public meetings in various localities, arising, as we believe, not from any diminution of interest in the cause, but from the number of applications from other institutions for a similar arrangement.

It would be matter of mutual satisfaction if some mode of relief could be devised. It has, we know, been the opinion of many, that very much of the expenditure of societies for continuous deputations might be far better appropriated to their immediate object. For ourselves, we have every reason to be thankful for the kindness shown to the deputations of this Society, and for the results of their visits. But we feel that, from the cause above referred to, expenses are incurred and disappointment sometimes experienced, which we should be glad to have diminished. Perhaps in some cases a meeting of the friends might be held, without the expense and inconvenience of a deputation, or sermons preached by pastors to their own people, recent information of the Society's progress being supplied from the Office. The annexed statement will show somewhat of the relative position of the Society to the Christian communities, from the members of which the required support is to be chiefly expected. There are in England 311 associations; Wales, 16; Scotland, 1; Channel Islands, 1; Ireland, 3. Of these, 36 are in London.

Thus there were, according to the last Census in England, 194 towns, with a total population of 1,292,774, and containing 456 congregations, which do not at present contribute to the Society.

At the close of the year 1857-8, we had 332 Associations, raising £3579 6s. 9d., being an average of nearly £11 from each Association.

If, therefore, an Association were established in each of the 194 towns not now contributing, calculating upon this same average (£11), there would be an addition to the Society's income of £2134.

It is scarcely necessary to add, that the Committee will be grateful for any remittances with which they may be favoured at the present time.

The designation of a missionary with his family to the Danubian Provinces, furnishes an additional plea for pecuniary assistance, and for special prayer.

Poetry.

AN INVITATION TO THE JEWS.

Oh, Israel! hear Jehovah's voice,
His words are kind to thee;
Beloved, for the Father's sake,
Oh, come, return to me.

My thoughts of kindness are as strong
To all my chosen race,
As when on Sinai I spake
With Moses face to face.

Approach once more my Mercy-seat,
Upon the Altar look;
Behold the Lamb of God is there,
Who human nature took!

It pleased me to cause Him grief,
To leave His soul to shame;
That by His stripes ye might be healed,
And welcomed in His Name.

By Him the law was magnified,
The Prophets all fulfilled,
The types and shadows realised,
My ancient covenant sealed.

My promise to deliver,
Your Fathers did receive;
Behold the Great Deliverer come,
Look, and believe, and live.

Oh, Israel, return to me,
Let all thy wanderings cease,
Receive my robe of righteousness,
Accept my offered peace.

Kettering.

E. W.

Meetings of Associations, &c.

Deputations:—Rev. John Reynolds—Mr. G. Yonge.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMAN AND OTHERS TAKING PART. |
|----------|--------------------------------------|-------------------------|---|
| July 20 | Litchfield—Independent Chapel | Lecture | Rev. G. B. Scott. |
| July 25 | Matlock—Hyd. Establishment | Sermon | Rev. M. Spencer. |
| July 28 | Wirksworth—Independent Cha. | Lecture | Rev. Messrs. Gill and Fletcher. |
| July 30 | Melbourne—Baptist Chapel | Lecture | |
| Aug. 1 | Pinxton—Wesleyan Chapel | Sermons | T. B. Chadborne, Esq.; Messrs. Hayes & Walker. |
| Aug. 2 | Pinxton Wharf—Wes. Chapel | Public Meeting | Rev. Mr. Rainey. |
| Aug. 3 | Fritchley—Independent Chapel | Lecture | Rev. Mr. Orm. |
| Aug. 4 | Duffield—Wesleyan Chapel | Address | |
| Aug. 5 | Holloway—Mr. Smedley's Cha. | Lecture | |
| Aug. 6 | Lea Mills—Mr. Smedley's Tent | Address | |
| Aug. 8 | Alfreton—Independent Chapel | Sermon | S. Foster, Esq. |
| " | Riddings—Independent Chapel | Sermon | Rev. Messrs. Blandford, McEhair, Goode, Blitham, and Mr. Yonge. |
| Aug. 10 | Mansfield—Independent Chapel | Lecture | Rev. J. M. Calvert. |
| Aug. 11 | Staveley—Wesleyan Chapel | Lecture | |
| " | Herne Bay—Union Chapel | Meeting | Rev. Messrs. Spencer and Eardley. |
| Aug. 12 | Dronfield—Independent Chapel | Lecture | Rev. Mr. Stephenson; Revs. Messrs. Pinchback and Dickson. |
| Aug. 13 | Baslow—Wesleyan Chapel | Address | Rev. Messrs. Bentley and Sowter. |
| Aug. 15 | Bakewell—Wesleyan Chapel | Sermons | Rev. T. B. Sainsbury, B.A. |
| Aug. 16 | Chapel-en-le-Frith—Town Hall | Lecture | Rev. J. H. Cadoux. |
| Sept. 5 | Inglestone—Independent Cha. | Sermons | Mr. Daynes. |
| Sept. 10 | Manningtree—Public Hall | Lecture | |
| Sept. 15 | Kennington—Carlisle Chapel | Sermon | |
| Sept. 17 | Sudbury—Town Hall | Lecture | |
| Sept. 19 | Clare—Independent Chapel | Sers. & Ad. to S.S. | |
| Sept. 20 | Finchingfield—Independ. Cha. | Lecture | |
| Sept. 21 | Weathersfield—Independ. Cha. | Lecture | |
| Sept. 22 | Brentwood—Independent Cha. | Address | |

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, October 13th, at 7 o'clock. The Meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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NOVEMBER 1, 1858.

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Contents.

| | PAGE | | PAGE |
|---|------|-----------------------|------|
| Instruction from the History of Ishmael | 161 | Memoranda | 175 |
| Mission to the Jews in Wallachia | 163 | List of Contributions | 176 |
| Notice of Books | 173 | Notices, &c. | 176 |
| OUR MISSIONS:—Bordeaux | 174 | | |

Instruction from the History of Ishmael.

SCRIPTURE characters have employed many writers, and some of the most notable among the ancient worthies have been written on many times; but though Ishmael has not been overlooked, he does not appear to have received that degree of attention which the important position he occupies in the world's history demands. There are points of deep interest connected with his character, history, obituary, and posterity. We should think of him, as the eldest son of Abraham,—as a typical person,—as one who had his history sketched before his birth, by the first angelic messenger of whose appearance we have any record—as ministered to by an angel when a helpless lad dying for thirst—as cradled in the arms of the fondest, though not the most prudent, of mothers, and she too a typical person—as the ancestor of a singular, powerful, and, hitherto, unconquered nation, which has wonderfully influenced the world's history, existing much as they did 3000 years ago. Thus viewing him we must feel that such a person is worthy of much consideration, and that every thing which the Scriptures contain concerning him should be diligently searched out. The first view which we get of him, after the account of his birth, he does not appear at all to advantage. It is a festal occasion in Abraham's tent, for the child of laughter, the child of promise, Isaac,—the long-expected and the much-welcomed one is weaned (Gen. xxi.). The Patriarch's heart was full of gratitude, and Sarah's face beamed with smiles of joy. But, at the height of the festival, a cloud comes over the fond mother's brow; her quick eye saw Ishmael, the Son of Hagar, mocking. What he did or said, we are not told. It might have been but a jeer or a look, if so it was observed; it might have been some sarcasm, the boiling over of a heart full of envy; or it might have been some cutting joke—what will not some persons hazard,

rather than not show their mischievous wit?—or it might have been something worse than anything mentioned—the last act of a long course of petty provocations; the Apostle says that “he who was born after the flesh persecuted him who was born after the spirit” (Gal. iv. 29). Whatever it was, it cost Ishmael dear. That very night Sarah demanded the expulsion of both mother and child from that home where he had so badly demeaned himself. God confirmed the requirement, and though the thing was grievous to the Patriarch, it was done.

At early morn, see Abraham at his tent-door with his slave and his son. Furnished with provision, the mother and child departed, and took their sorrowful way through the lonely wilderness. Now behold that proud, mocking boy in a very different position from that of the day before. See him lying under one of the stunted shrubs of the wilderness, parched with thirst, panting for breath, and apparently near his last gasp. God was about to do great things for him, but would first break down his proud spirit and chasten him for his mocking. An angel interposes at the very crisis of his fate; a bubbling spring was observed, he drinks—he lives; and with the glow of health on his cheek, is again pressed to the bounding heart of his fond mother.

Next behold him arrived to man's estate; a roamer of the free desert; his bow for his companion, the wilderness for his home, and the chase for his employ. His history is thus briefly given,—“God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt” (Gen. xxi. 20-21). May we not hope that the expression, “God was with him,” includes something more than mere providential care? Did Abraham pray in vain, “Oh, that Ishmael might live before Thee?” His very name signifies *God will hear*. Nothing is said in his after history against his moral character, and I am not aware that we should conclude, from his being in one act of his life a type of the concision (Phil. iii. 2, Gal. iv.), that he was personally rejected of God. We may hope that the lessons which he learned in Abraham's tent came to his mind, and that his father's prayer was fulfilled in him. Blessed, indeed, is he of whom it can be said, while dwelling in this desert world, *God is with him*. That miracle of mercy, John Newton, amidst all his wanderings and sorrows, was enabled to sing—

“In desert woods with thee, O God,
Where human footsteps never trod,
How happy would I be!
Thou my repose from care; my light
Amidst the darkness of the night;
In solitude my company.”

The next glimpse we get of Ishmael seems rather to warrant the favourable inference deduced. We have seen him at a feast; we have visited him in a wilderness; we next meet him at a grave. And “Abraham gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people; and his sons Isaac and Ishmael buried him in the cave of Machpelah” (Gen. xxv. 8-9). By the side of that honoured grave stand *the two sons* of Abraham. The Patriarch had many others by Keturah, but these two are specially mentioned as his. Residing for a time in childhood in the same tent, sons of the same sire, heirs of different promises, representatives of different covenants, heads of two singular races of people, there they stand together at the grave. This looks like friendship

and congeniality. Sarah had long since slept her quiet sleep in that grave purchased for her dust, and most probably Hagar too had passed away; and now, there stand the two sons parted in childhood, joined again at the grave. No exultation now, no mocking or resentment now—they bow together in reverent sorrow, and, we would fain hope, looked up to Abraham's God in simple trust. How loving and how tender should brothers be over a father's grave!

Since the scene at Abraham's grave, not only Isaac and Ishmael, but one hundred and twenty generations of the human family have passed into the grave; but their history still remains to instruct us; they remain as types to set forth different classes, and prophecies concerning their respective races yet await their fulfilment. Let us rightly estimate that word, so full of instruction, so full of wonders.

Let us learn also, the value of gentleness, from Ishmael's misconduct; the reasonableness of trustfulness, from his history; and the beauty of fraternal love, from the meeting at the grave. He suffered for his mocking; he proved that God was faithful to His word, and he was united again to Isaac in fraternal bonds.

Looking at these two persons as types, we do well to inquire of which are we the antitypes? Are we the children of the bond-woman, or of the free? That is, are we trusting to the law, or believing the Gospel; under the curse, or enjoying the blessing? Have we good reason to say we are, as "Isaac was, the children of the promise."

Lastly, let our thoughts go forward to the glorious future. The children of Isaac have yet a glorious destiny;—"A nation shall be born in a day" (Isaiah lxvi.), "a glorious holy nation" (Isaiah lxii.), and then, will God "make to all nations a feast in His holy mountain" (Isaiah xxv.). Restored and converted Israel shall then be all Isaacs, children of promise, children of laughter, and there shall be no mockers there. Then the free, unconstrained, desert rangers shall come, and meet their Jewish brethren—not around a gloomy grave, but before the healing Cross, and in the cleansing Fountain. Of those who never bowed to human might, or before any earthly king, it is written, they "that dwell in the wilderness shall bow before Him."

Till that blessed time comes, let us labour to send the blessed Gospel to all. It is suited alike for Jew or Arab, bond or free, and all who receive Him, whom God hath so freely given, shall have power or privilege to become sons of God, and be blessed with faithful Abraham. J. C.

Mission to the Jews in Malachia.

A PUBLIC MEETING WAS HELD ON MONDAY EVENING, 27TH SEPTEMBER, 1858, AT CRAVEN CHAPEL, FOR THE PURPOSE OF SETTING APART MR. ALEXANDER GELLERT, AS A MISSIONARY.

THE REV. JOHN GRAHAM PRESIDED.

A Hymn having been sung, a portion of the eleventh chapter of St. Paul's Epistle to the Romans was read by the Rev. ALFRED JOHNSON, who also engaged in prayer; after which

The Rev. JOHN GRAHAM explained that, according to the arrangements of the congregations in the Western district, this was the evening

upon which they were to have had a united Prayer Meeting, specially to supplicate the blessing of God upon the several congregations, and also upon the districts around ; that the object of that Meeting was not set aside, and that it would still participate of the character of a Prayer Meeting, a meeting for united, earnest, fervent supplication to the Throne of Grace, for the blessing of God on his brother going to an important station, (that of Ibraila) ; and that this would blend with and stimulate the spirit of united prayer and earnest faith in pleading to God for a present blessing, which was the object of the united service referred to. Then reminding the congregation of the diplomatic arrangements in progress, in reference to the Danubian Principalities, Mr. Graham made an interesting geographical and statistical account of the district in respect of Missionary prospects, and said, that he hoped as his brother went from place to place, he would meet with green spots in the desert, and that his soul would be, from time to time, refreshed by a little Oasis in the spiritual wilderness, by having communion with brethren in the Lord. The Rev. Gentleman said, the greater portion of the inhabitants in both Wallachia and Moldavia, are of the Greek Church, with some Roman Catholics and Armenians, and about 100,000 Jews.

The Rev. D. A. HERSHELL then proposed the following questions, which were satisfactorily answered by Mr. Gellert ; but as the time did not allow him to read the very interesting document he had prepared, we give it instead of the *viva voce* abstract delivered on the occasion, adding his closing remarks in replying to the several questions.

The Rev. D. A. HERSHELL: You are requested this evening, to relate before this assembly, the way in which the Lord has brought you to the knowledge of the truth as it is in Christ Jesus.

You are requested, also, to state before this congregation, what you consider are the prospects of the Mission to which you are now destined ; and this question is put to you with the fullest confidence of the Committee in your missionary zeal and earnestness, having been convinced of it through your labours for some years past here in London.

Mr. GELLETT. My dear Christian friends, with regard to my mission, the mission in London has not exhibited the bright prospect that it did in Hungary, where also I laboured for some years ; yet the Lord has never suffered me to be without tokens of mercy. Many there are who have said to me, like King Agrippa, "almost thou persuadest me to be a Christian." It is a great blessing that God has given access to them ; many are persuaded of the truth, and yet not really converted ; but some souls has God given me as a reward. And why should not others feel the power of God, which has brought me out of darkness into the kingdom of His dear Son ? why should I not believe that my yet doubting brethren will feel the power of God unto salvation ? and have not I seen many of my Jewish brethren, who have told me that to deny Christ is to deny the whole Bible ? They say it, but there is something which keeps them back : they do not like to break off from their relations—they do not feel the power at first so strong as to do that ; but with many of them, who have not publicly confessed Jesus Christ, I hope that it is as it was with me, when I was only almost persuaded to be a Christian, that the work is going on with them as it did with me, and that they will believe in Jesus, and that in fulfilment of God's precious promises, these may also be of the first fruits of the great harvest, which we shall soon reap, when the knowledge of the Lord shall cover the earth as the waters cover the sea ; and so I hope that God will reward my labour, and that it shall not be in vain.

There is little, if anything worth tracing in the early history of my life, except to recal to mind my daily increasing alienation from my heavenly Father—having been one of those who still continued to cry, "His blood be on us and on our children," or one of the citizens in the parable who hated Him, sending a message after Him, saying: "We will not have this Man to reign over us." I say it would be of little use to trace the history of those days, were it not for their connexion with others, in which the work of grace began within me, in the days when I could say, "O Lord, I will praise Thee, though Thou wast angry with me, thine anger is turned away, and Thou comfortedst me." The days when it pleased the good Lord to open mine eyes, when there was time still to choose between life and death; when there was still time to avail myself of the ample provision God has made for a poor sinner.

Not to put your patience to much trial, my dear Christian friends, I will only mention the leading points of that period, yet sufficient to show how marvellous are the ways of God, in which He led me to see that in the pages of the very book in which I was instructed by pious parents, when I could scarcely stammer, and which I began to slight afterwards, there is a fulness of supply for all my need.

In my earlier days I belonged to that class, concerning whom the Apostle Paul expresses himself thus: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge." I say to that class, as there were at the time three distinct classes in those countries, where the descendants of Abraham are mostly to be met with. The first class with whom I was connected were called Lomedim, or Talmudical scholars, in distinction from the other, called Chasidim, under which term is far more than the word signifies, viz., men of prayer, piety, and devotedness; and a third class, called Aufgeklärt, the enlightened rationalists. Belonging to the first class, I and some other youths spent our whole time in the studies of the Talmud, its commentaries, and the other innumerable books pertaining to it. I for some years never left my studies in the synagogue before four o'clock in the morning, excepting on Fridays and great feasts. The Word of God I only studied when my mind became weary of the deep

searchings of the Talmud, which was generally for about an hour a day. The reading of any German book was considered as an alliance with the rationalists, and therefore a great sin. Mendelsohn's translation of the Bible was also banished, considering it, and perhaps not without reason, as the origin of the above-mentioned class. My prayers were only occasionally very fervent, usually formal, believing that my studies were more valuable in the eyes of God than anything else.

Of Him, who now is all in all to me, I then knew little more than that which was stated in one of the Talmudical sections, which treats on the laws of divorcement I think, which statement I then considered as authentic. But the contents are so blasphemous and absurd, and so abhorrent to me, that I cannot comment on them here.

When we had occasion to allude to our Lord, He was designated by the name of Tolu (crucified), or Oicy Ansch (the known man); but usually accompanied by a curse, in the form of a prayer. But there was one evening in the year when we used to talk at large, about all that concerns the despised Jesus of Nazareth. It was when the professors of the Greek religion celebrated their Christmas Eve—when we were not permitted to open any religious books. Each one related what he had heard or read about our Lord. This evening was considered as a minor feast, perhaps on account of the triumph of the Pharisees over our Lord.

I cannot help mentioning something about the second class, called Chasidim, supposing that few in this country have any right idea about them. They derived their origin, it is believed, from a man of great renown among the Russian and Polish Jews, named Israel, the man of miracles; who is said to have lived about the time of the celebrated Jewish philosopher, Mendelsohn. Many are the miracles related of him by these Jews. Some others after him followed in the same way, exercising almost a regal influence over the greatest part of the Jews in Russia, Galicia, and the northern part of Hungary. They and their votaries pay little attention to the studies of the Talmud; they are mostly engaged in public as well as private prayer, which is offered with such fervour and enthusiasm, that a stranger would be inclined rather to assign them a place in a bedlam than in a house of prayer. They hold meetings for religious conversation. Their chief studies

consist in the five books of Moses and the five books of Sohar, as a cabalistical commentary on them. They are always cheerful, even on the day of the destruction of Jerusalem, when the former class are mourning. Sadness is considered as a sin with them.

On Sabbath and feast days all the strangers, amounting to thousands sometimes are invited to the rabbi's table; during which time he explains some passages in the chapters allotted for the week, in a cabalistical manner, which is considered by his votaries as a direct revelation from above. On the table before him, or in the books which he reads, there were to be seen many hundreds of short alips of paper, upon which were written respectively the names of the individuals and of their mothers, as well as their various needs and sufferings. The rabbi was dressed in garments of white silk, richly embroidered with gold and silver. Each rabbi was supported by a great number of different cities. The one to whom my native city belonged used to visit it, at an interval of two or three years, on an invitation from the first members of the congregation.

It would be a fruitless attempt to endeavour giving you an idea of the honours paid him; he was considered as a prophet.

A book, which he wrote, on the section of the sacrifices, in his earlier days, when he belonged to the former class, and which was very ingenious, he burned, alleging that it was not dictated by the Spirit of God, which expression they continually used, and was only done to reap glory among men.

As there remains a great deal more to be stated, than I have done, I cannot say anything about their real character, for fear of being misunderstood.

As to the so-called "Aufgeklärte," or rationalists, I need not dwell long as you are all aware of what this term signifies. However, there was something in which they differed from those among the Gentiles, at the time I am speaking of. They manifested a great reverence for the Holy Scriptures, and studied them very diligently; their intercourse with them, however, was carefully avoided by the other classes. But there was one among them, in my native town, not known as such, having been absent for several years, in foreign countries, where he studied in Christian schools.

Having chosen me for his victim, he lurked about me for some time. He first

persuaded me to study the Word of God more diligently with him, as well as some philosophical writings of the celebrated Maimonides, in both of which he was very conversant. After that, he tried to convince me, that the rabbinical studies had not emanated from the d'vine pen; in which he succeeded, though after many a hard struggle, as his reasonings were too logical to be long opposed.

But I soon perceived that I was a ruined man—a man without religion. As my unbelief could not be limited long to the rabbinical writings only, it soon began to make encroachments on Holy Writ. How could it be otherwise? were they not to me, for years, of the same authority? What other book could now substitute the Talmud, in which alone, I found an explanation of the Scriptures. They seemed now theories and doctrines, without any object and aim. That blessed book, which God gave as a key to all those things in the Old Testament, which then seemed to me a chaos, was not so much as known to me. In the Christians around me, and in their practical life, I could not recognise the interpreters, or representatives of such a book. I never dreamt that there is such a close connexion between the doctrine of the New Testament and the principles of the Old Testament. A sermon I once attended did not evince this at all; and the Christians manifested hatred and contempt of the Jews, and all that concerned them spoke to the contrary. Was not every Biblical name—as, Moses, Abraham, &c., if any of my poor brethren happened to bear it—a very signal for mockery?

My very pious parents, who could only with grief and pain, see me giving up the greatest part of the Jewish observances, as well as the changing of the Hebrew studies, for those of German and Latin, applied to the aforementioned rabbi, for his intercession with God; who, after having earnestly prayed with them, gave them the assurance, with the appearance of an answer to his prayers, that I would return unto the God of Jacob.

Having, indeed, been brought up so religiously, I could not with indifference, change the God of Jacob for the God of nature, either during this period, or even in the sequel, when I entered the university, for medical studies, and when afterwards engaged in the army, as a medical man, where religion was considered only as the most advantage-

ous means for a despotic government, availing itself of the ignorance and superstition of the common people.

With the deepest sorrow, I thought of the religious sacredness of the Sabbath and feast-days, when amidst my parents; the days when even every earthly enjoyment was blended with that of heaven, when everything was sanctified by the thought of its being for the glory of God.

I felt an aching void in my heart, which I could not express. I was longing to renew my former acquaintance with the God of my fathers; but I did not know how, as it was impossible for me to return to Judaism.

Not seldom it happened that I involuntarily uttered Scripture passages, which, when sometimes overheard by the officers who were with me, astonished them, on account of their sublimity, and they asked me where I had met those sentences, as the Bible was an unknown book to them. But the good Lord had provided the remedy, previous to my wound. He stirred up the people so peculiarly adapted for His divine purposes, to whom He entrusted the treasures of His Gospel, and made them feel the obligation which this privilege imposes upon them concerning Israel.

These messengers of the cross, of whom at that time I had but little idea, arrived in Pesth the capital of Hungary, where I was then residing. It was the zealous servant of the Lord, the Rev. Mr. Schwartz, who is a sufferer for the cause of the Lord at present, whom I first heard preaching an evangelical sermon on the parable of the Prodigal Son. I was very much struck by the whole of it, though not meant for Jews only, but for sinful and ruined men in general, which I then just needed. It hit and wounded my conscience, and humbled the pride of a Jewish heart, over the effect of which neither reason nor prejudice could entirely triumph; so that my life henceforward took a new turn. I was no less surprised to hear a baptised Jew, as the term "converted," was then unknown to me, pray so earnestly and devoutly, calling on the God of Abraham, Isaac, and Jacob; all of which was quite strange to my notions of a baptised Jew. But there was some thing which offended me very much: (how I should have liked, if he had omitted it in his prayer),—it was the name of the blessed Saviour whom he worshipped as God.

However, I determined to attend

their divine services, as often as I could, without being much observed. Yet an earnest desire carefully to search into the Scriptures, which I had neglected for some time, was not awakened till afterwards, by Mr. Smith's able and useful explanations, at his morning and evening prayer meetings, which I diligently attended.

The Lord God has rewarded my labours and searchings; He spoke: "Let there be light" when a short time before there was darkness. My eyes were opened, I saw the Angel of the covenant in every page of the sacred volume, forming a clue for discovering the purposes and will of God, in His Word; which was to me, when under the authority of Judaism, mere laws, without reason, using the Talmudical phraseology, "Chuku Belotuam." I could only gaze and admire the beauties and harmony of the Old Testament, when applied to Him, of whom it is written in the volume of the book, and which neither rabbinical nor rational commentary could ever effect.

The question which so often and involuntarily arose in my mind, viz., how I could overlook all this, could only be answered by the Scripture itself, "Let their eyes be darkened, that they may not see."

Some remaining prejudices against Jesus yielded soon to the unmistakable Scripture truths—human and carnal reasoning to a guilty condemning conscience attracted by the encouraging proclamation of pardon and love from the Prince of Peace to the rebellious sinners, who take refuge under His banner, "Come ye unto me all that labour and are heavy laden, and I will give you rest."

With delight, therefore, I made up my mind to commit the guidance of my soul to Jesus, whom I began to call my Lord and Saviour, by whom and in whom I determined to renew my acquaintance with the God of my fathers, with the great advantages of changing that which was false and erroneous in my idea of the character of God, for that which is scripturally true.

The Lord honoured me with the important mission of conveying the Gospel truth to my wife and daughter, who was then a child, and to whose minds,—O Lord God, forgive me!—when in the service of the father of lies, I instilled drops of unbelief and scepticism.

I also removed the latter from a Roman Catholic school to that of the Missionaries. The Lord blessed my

resolution; she there made such progress, both in Gospel as well as secular knowledge, as to astonish myself and her teachers.

I should perhaps have continued long in this state, had not His merciful designs towards me been otherwise. I visited a dear converted brother, apparently in his last hour, late in the night. It was to me as a voice from heaven, warning me, and saying, "So thy soul may soon be required." Though I saw many a dying man, I never was so deeply impressed. When at home, I wept bitterly, and prayed for several hours. The words of our Lord, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven," presented themselves to my mind in their full vigour, pronouncing their judgment upon me.

I turned to the Bible, and my eyes met the words, "If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin." Can there be a greater sin, I thought, than denying Jesus? The Lord graciously answered my prayers, removed from us all fear and shame, and both my wife and myself joyfully made up our minds to glorify the name of our Master publicly.

At the first opportunity that presented itself, we expressed our desire of being admitted into fellowship with Christ, by means of baptism, to our Christian friends, who watched over our spiritual progress with great anxiety, and were only prayerfully waiting for this precious moment, which soon took place. It is impossible accurately to convey the feelings that then actuated our minds; they were feelings of awe and solemnity, mixed with inexpressible joy.

In faith we heard the voice of our Saviour whispering, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God;"—"Your sins are forgiven and blotted out;" an assurance which neither I nor any of my benighted brethren had, but are continually tormented by fears of punishment in hell, according to the rabbinical doctrines.

I cannot help mentioning one circumstance, as visibly indicating the finger of God in my conversion. On the memorable night of my visit to the above-mentioned brother, a crisis took place in his dangerous illness, and he began to improve. The Lord in His providence called me then to proclaim His blessed Gospel to my poor brethren—a call for which I felt a great

desire. Oh! what precious recollections are rising in my mind when I think of that period! How, many a time, was my room full of Jews, eagerly listening to the evangelical expounding of the Scriptures, which was quite unknown to them!

Hungary was an excellent country for our work. The Jews are generally religious, but by no means superstitious, and are very accessible. Though progressing in education, yet not as in Germany, so far as to shake off every religious feeling. Besides, a great work was done among Gentiles, who were thirsting after the truth, as there were many places without a pastor, or even where there was one, not caring much for their spiritual condition. However, the Lord suffered this thriving work to be interrupted for some time.

My work in London, though it did not exhibit encouraging hopes of a similar nature, yet the Lord never suffered His servant to be without tokens of His divine approval and blessing. Neither can I nor will I ever forget to be thankful to the Lord for the spiritual benefit which my own soul, and those of my family, have derived in this blessed and privileged country, by its religious movements and activity.

I never attended any religious meeting without being deeply penetrated and impressed, when hearing men of different professions respectively expounding the Scriptures or praying devoutly, being the very opposite to what I ever heard or saw around me, before I came to London,—a city where "wisdom cries, without, she utters her voice in the street;" though there is much to humble us, and make us prayerfully await the second coming of our Lord.

Lastly, shall I omit in this my own history, short as it is, expressing my feelings of gratitude for what I owe, temporally and spiritually, to one who is dear to some of you, as well as to myself, our excellent pastor and friend, the Rev. Mr. Herschell.

I wish I could express them, but the Lord knows that I speak the truth, that my heart is too full when I think of him, whom the Lord has raised up among many of his brethren, and has made him the means of doing so much good to his own people. To him I owe my connexion with a Society, whose rules and principles are just as my own conscience would dictate. He sympathised with me when he scarcely knew me; he had heard me only once, I think, when speaking of my work

among Gentiles at Pesth. Can I call it otherwise than pure disinterestedness, Christian kindness, which I

had the opportunity of experiencing more than once during my stay in London.

The Rev. D. A. HERSHELL then addressed Mr. Gellert as follows :—Dear friend and brother, all those that have known you for this last few years are perfectly persuaded of your desire to honour your Lord and Saviour. It is this perfect confidence in you which has led the Committee to decide on following out your own desire, and to destine you for the sphere of labour which you have chosen. The place you are going to is a place which will require a great deal of solemn and earnest clinging to the Lord, your rock and your strength. I am aware that you have often told me of your bitter disappointments in London—of the difficulties that came across your mission; but there was something here which was not a difficulty in your way, and which you will find a very great obstacle in the place that you are going to. In London, if a Jew chose to inquire into the Gospel, he might often find a place of retirement without being pursued by his friends and acquaintances—he might visit your house without his relatives being acquainted with the fact; but that will not be the case at Ibraila, whither you are going. The population is comparatively small—your house will be watched by day, and, I may say, by night, and you will find that when a Jew has determined upon inquiring, that very determination in itself will demand very great sacrifices on his part. He will not be able to search secretly, and to come to you secretly, to inquire after the Lord, but every thing will be known, and therefore the very outset, before he begins to inquire, will require the earnest determination and the strongest principle of sincere searching after truth before he will take such a step. Besides this, the difficulties of your mission will be increased by the fact, that you will not be able to point there, as you are here, to this or that large community, who are shewing forth the testimony of Christ in its purity; you will not be able to say, The Gospel of Christ does not consist in these corrupt systems which you see in Romanism or in the Greek Church; but here is a congregation I can take you to, where you see no image in the place. This is what you will miss. In that place whither you are going, the Jews compose the moral class of society; they are far better in their social character than those Christian people who surround them. In addition to this difficulty, you will not be able to point out to those Jews, that the Christian's heart has learned to love them for their fathers' sakes, because God loved them. On the contrary, they will tell you, Here are the Christians, and hath Christ taught them that they should hate us so bitterly? You will see the Jew taunted and hated, and you will have to persuade and convince him by the Word of God that this Christ has not brought enmity but love.

But with those disadvantages, there are other points which will give you a very great advantage. You are going there into a comparatively small place. In London, your private character, your family-life, could not be exemplary to them, for they could know very little of it; but in that place, whither you are going, they will scrutinise your every step—they will watch for every opportunity to find a flaw in your character, in order to ease their own conscience; for that is the character of all that hate to come to the truth. They will seek to find out by what means they can excuse their own hearts, and therefore you will have, in that place, the utmost necessity for not only preaching Christ, but living Christ. You will have the best opportunity of testifying that you, who are one of them according to the flesh—that you, your wife, and your children, who are theirs according to the flesh, have learned to worship God according to the Spirit, as it is in Christ Jesus; and your testimony to them will be of far greater weight in your daily life than even your testimony with your lips. They will be able to hear that you have family-prayer—a thing unknown to their whole nation. They will learn to know that you are a Christian *indeed*, and they will be led to inquire much more by the character of your life, as to what that Christianity can be, which has

thus formed you a new man, than by the strength of the living voice. You have, therefore, a great and important mission. It is not merely the mission of one that is to preach and to satisfy with his lips only, but the mission of one who, with his wife and his children, are to be a living epistle, well known and read of all men. There is one thing which you may feel will be a great hindrance to you, in your having been accustomed to Christian intercourse and to Christian sympathy here, and you have been supported by the wondrous success that God gave you in the very first mission which you occupied, you have had in Hungary something to cheer and animate your mission, but it has pleased God to shut up the door there; and whilst you were young, God fed you with milk, and now He desires to feed you with strong meat; and you are going into a sphere where the same church of Christians—the counsellor or friend—will not be near. But why does He do it? That your may learn your strength is in Him, and that your sympathy is to centre in your Redeemer, and that your Counsellor is to be found in the God of Heaven, and that your strength and encouragement are to be sought at the Throne of Grace, and not in the social intercourse or sympathy of man. Indeed, I am persuaded that, in proportion as God will deprive you by this separation of your Christian friends here—in proportion as He will deprive you of social and Christian sympathy and encouragement—He will make up everything more abundantly in the revelation of His love and His mercy, and consolation and encouragement, to your soul. Take therefore the sympathy and the prayers of this people with you. Let this be a remembrance which will encourage you, that there are a people praying here, and that, though land and sea may divide us, the heart which is bound up in the bundle of life, through Jesus Christ, can never be severed from the Throne of Grace; and let this be your strength, that you have not only a Throne of Grace yourself, but that you have the Lord's people, lifting up their hands unto their Lord, that a blessing may be with you and flow on and abide with you for ever, Amen.

The Rev. JOHN GRAHAM suggested, that perhaps the Secretary of the Society, in connexion with which this service was associated, might have a few words to say in regard to the past history of our brother that has been destined to work in Wallachia.

Mr. YONGE (the Secretary) said:—I cheerfully respond to the call of your President this evening; and as the representative of the Society, and as having had Mr. Gellert under my more immediate superintendence for the last five or six years, I bear an unequivocal testimony to his decided and constant piety—as a man of quiet and unobtrusive habits—a man whose heart tenderly feels, not only for the woes of his people, but for the obduracy of their hearts—a man now ready to give up all encouraging prospects for himself and family, that he may go where he thinks he will be more successful than among the Jews of London. In his early days, he was usefully engaged with the mission at Pesth, in connexion with the Free Church of Scotland, which, as you know, was very remarkably favoured by the blessing of the Holy Spirit, and where many were called from death to life, who are now living trees of the Lord's right-hand planting. That door was closed by Austrian interference, and since our brother has been with us, I have learned the man by his spirit and by his prayers, and I believe that he is the man whom God would have us send forth to that difficult region, and at a moment of infinite importance.

I want not to praise the man, but to commend him and his family, very earnestly and affectionately, to this assembly. Craven Chapel is associated with the Jewish effort, perhaps more intimately than almost any other congregation in London. Four of our little band of Missionaries were here consecrated to God, and it is a source of thankfulness that we can tell you that of the four, all are now living witnesses for Christ, and actively engaged in His service, preaching the Gospel, and, I believe, living the Gospel. You will not, then, forsake the cause! I need not appeal to you to join our effort; it is a cause identified with

yourselves, consecrated by your prayers on this very spot. But another reason for occupying a few moments of your time is, that our dear friend and brother, the Rev. Ridley Herschell, known to and loved by all who love Israel, has, in the providence of God, been the subject of a painful dispensation, and now lies a prisoner to his chamber, if not to his bed, at a distance. He has, however, mindful of our meeting this evening, addressed a letter to our dear friend Gellert, which I am permitted to read to you. It is as follows:—

MY DEAR BROTHER IN THE LORD,—It has pleased our Father, in His tender love and mercy, to lay me upon a bed of pain and suffering, thus teaching me more than ever I felt before, His wondrous love in Christ. Yes, when I thought I was on the point of bidding farewell to all earthly scenes, I could rejoice in Christ Jesus. I found Him ever near, to comfort, cheer, and sustain me in the valley of the shadow of death, which was lighted up by Him who is THE LIGHT. Oh, how I did rejoice that God had opened mine eyes to see Jesus. Oh, my dear Gellert, it is not a small matter to be a child of God, and brother of the Lord Jesus. I wish I had strength to write, and say some of the things I would like to say to you before you leave, but I cannot do it, and therefore must content myself by only adding a few words of brotherly counsel.

1st.—*What you have most to consider and think upon, as the great help to your work.*—Consider the Apostle and High Priest of your profession, Christ Jesus. (Heb. iii.) Think who sent Him; think on the errand on which He came, and think on your Mission, and the sole object you must have in view. *Preach Christ and Christ alone.*

2nd.—*Your daily dress.*—You must never go out to your work without being properly dressed as a soldier of Christ. Put on, therefore, the whole armour of God, &c. (Eph. vi.) See that it hang not loosely upon you, but that all is right and in good order, for Satan stands ready to oppose you.

3rd.—*Your daily supplies.*—These you must get direct from head-quarters, out of the fulness that is in Christ. "Grace upon grace," &c. (John i.)

4th.—*Your Teacher.*—Remember you are a disciple, which means a learner. Let the Holy Ghost alone teach you how to speak, and enable you to set forth Christ with power and demonstration of the Holy Ghost.

5th.—*Your daily journal.*—Let it all be written first in the Lamb's Book of Life, &c., and then write it for the good of the Church, by whose instrumentality you were sent forth.

I must now bid you and yours farewell. May the Shepherd of Israel guide, support, and direct you! May the pillar of cloud and fire accompany you to your journey's end! and may He bless you in your going out and coming in, from this time forth, even for evermore!

Accept these feeble expressions, written upon a sick bed, as a token of love and sympathy, from your friend and brother in the Lord Jesus Christ,

RIDLEY H. HERSCHELL.

Mr. YONGE added:—It is well, perhaps, for you, my friend, that you have such a message from such a man, and in such circumstances. Once more just let me commit our dear friend to the sympathy and prayers of this congregation. His wife and daughters share fully in his own Christian zeal. They have given up many advantageous prospects, and if circumstances should prove favourable, his daughters are perfectly qualified to undertake the instruction of Jewesses, even in the most respectable position. It is an interesting mission. We have ventured upon it in very depressed circumstances as to our finances, but depending upon Christian feeling, and reckoning that where prayer has taken the lead, all will be well. We leave him in your hands, or rather in the hands of God.

The Secretary then placed in Mr. Gellert's hands, a copy of Instructions to Missionaries, drawn up by the late venerated Dr. Henderson, and an Address prepared on behalf of the Committee.

Mr. GELLERT, in acknowledging these, expressed his gratitude, and dwelt upon the spiritual and temporal comfort derived from that friend, who was as dear to them as he was to himself. He expressed his disappointment that he could not more fully express his feelings, but that the Lord knew he spoke

the truth, when he said, his heart was too full to give utterance when he thought of so much mercy.

Rev. JOHN GRAHAM explained that their brother laboured under a great disadvantage in speaking, as he had been brought up, from childhood, to speak another language. The Reverend Gentleman then stated, that in consecrating their brother to the work, although there was no efficacy in the laying on of hands, yet as Paul and Silas, when they were going far away with the Gospel in their hands, were set apart by fasting and prayer and the laying on of hands, we shall, therefore, in the name of our Lord and Saviour Jesus Christ, imploring the blessing of God, and the sympathy of the people of God, set him apart by the laying on of hands, our brethren in the ministry uniting with me in this proceeding. (Mr. A. Gellert then kneeling, the Rev. J. Graham offered the following prayer):—

Our gracious Father in Heaven, let Thy blessing be upon our brother we beseech Thee. Grant that Thy own hand may consecrate him to his high Mission, and that Thine own hand may sustain him in it; and that the power of God may be upon him, and that it may be felt that it was God who set him apart, while this people have united in the act. Our Father in Heaven, sanctify his powers of body and soul to Thy service. Grant, we beseech Thee, that he may be a living temple, a temple filled with the Holy Ghost. May he be enabled to speak with power and unction, and as now, by laying on of the hands of the presbytery, he is consecrated to his work afar off, in that distant land be thou with him, his Rock to shelter him—his Shield to defend him—his God to grant him success, and his exceeding great and rich reward. In the name of the Father, and of the Son, and of the Holy Ghost, we commend him to his work; and may the blessing of the Triune Jehovah be with him. Amen.

The congregation then united in commending the Missionary to the Lord, by singing the Hymn commencing "With power, O Lord, descend," &c.

The Rev. J. BASLEY then offered prayer, after which the Rev. J. S. PEARSALL very ably and impressively addressed the congregation, entreating of them in particular, that henceforth the Jews should have a prominent place in all the devotions of the family altar, the public service, and the closet; reminding them that whatever might be said of the power of preaching, or the power of example, or the power of the press, there was no power with such vast results as earnest supplication to Heaven—enjoined in the Word of God in connexion with most precious promises of Israel's spiritual restoration. We regret that want of space prevents our doing justice to this part of the service.

The Rev. JOHN GRAHAM then said: I trust that from this night the charge will not be made with truth against us, that there is not prayer for the Jew. I trust that, from this night, some of our young friends will have a deep and holy impression on their hearts,—“On such a night I was at the solemn service, for ordaining and setting apart a Missionary to the Jews;” and that our dear children will be stirred up by the remembrance of it to pray for God's ancient people, and to collect and contribute in aid of Missions to the Jews.

After the singing of the Doxology, the Rev. Dr. Archer closed the proceeding of the evening by prayer.

The congregation was very numerous. The services were eminently devout and practical, and a spirit of sacred fervour seemed to pervade the assembly, casting a cheering ray of hope over the yet untrodden path of the Missionary family. We have been in hourly expectation of tidings that they have entered on their new abode. It is a source of gratification to us, that Mr. Gellert will be within an hour's sail of Galatz, the station of the Rev. Theo. Meyer, of the Free Church Mission, with whom, we trust, he will act in counsel and concert, as also with the Missionary of the London Society at Bucharest.

Among the terms of the Convention, agreed to in reference to the Danubian provinces, we are glad to find the following:—Art. 46, “Moldavians and Wallachians will be equal before the law; * * * and all Christian denominations shall equally enjoy political rights,” &c.

Notice of Books.

Light at Eventide.—A Narrative of Lydia M***, a converted Jewess. London, Wertheim, Macintosh, and Hunt.

WE have great pleasure in commending this little volume to the early and grateful perusal of our readers. To those who have become interested in the late L. M., through the pages of the *Jewish Herald*, it will form a valuable supplement. To all who watch the work of God among the seed of Abraham, it presents an unquestionable evidence of Divine love and mercy, and a beautiful instance of an immortal spirit coming forth from the hereditary bondage of years in advanced life into the liberty of the Gospel—made free by the grace of God—witnessing, by a holy and cheerful conversation, to the preciousness of a despised Saviour, and then closing its brief Christian course in the calmness of a departure to the land of rest.

The authoress has well performed her part, which was simply to place before us the grace of God in the faith, and love, and hope of her beloved relative. We trust our readers will see the desirableness of circulating the narrative among Christians who are anxious to trace the accomplishment of the Divine purposes concerning Israel, and among Jews who are willing to hear what Christianity is and whither it leads.

The profits of the publication are to be consecrated to the cause of Israel.

The Vaudois, &c—By. E. HENDERSON, D.D.—Second thousand, with Map and Portrait, 262 pp. London, Snow.

MR. SNOW has done well to republish this interesting and valuable work by our late honoured Secretary. To the friends of this Society it will have peculiar and permanent interest, as a memorial of one to whom the Society owes much of its scriptural character, and of its adhesion to its original constitution, and of its useful publications. Dr. Henderson has rendered good service in keeping up, by his introductory narrative, the beacon light against the unchanged spirit of Romanism. He has wisely, too, interested his readers in the tenants of the rocks and mountains, the heroes of this Thermopylæ, before he describes the country itself. As we follow the traveller, we almost tread on classic ground, and while enjoying many of his striking descriptions of magnificent scenery, we think of those valiant soldiers of the cross, who, in defence of all that was dear to them, stood for Christ, and left us an example of holy fortitude and meek endurance, honourable alike to themselves and to their religion. If our limits allowed, we should be glad to extract passages descriptive and historical, which would fully justify our highest commendation of the volume. Especially should we love to linger with our readers at Ambrogna, during the Sabbath so delightfully spent there—or amid other scenes of simple piety so graphically depicted—and we are not sure that we should not ask for more than a passing attention to some of the religious views of these persecuted ones. The volume casts a broad beam of light upon the crucifix and upon the cross, and well deserves to be in the hands of all who would, by the grace of God, conduct the sinner, whether Jew or Gentile, to Him who alone can save, and in the simple faith of whom alone peace and purity are to be found.

Our Missions.

BORDEAUX.

Mr. FRANKEL gives the following interesting account of his recent visit to Bayonne:—

I am thankful to be able to report favourably with regard to my visit to Bayonne. The few Christian friends have shown me a great deal of kindness and sympathy since the death of the Rev. T. M'Dormuth, the devoted clergyman of Biarritz. The Committee des Amis d'Israel have not been able to find another member to supply his place. It was nevertheless delightful to unite in prayer on behalf of Israel, though only two or three assembled together in the name of Christ.

Amongst the Jews my present visit has been attended with more success than that of last year. Besides the few acquaintances I had already formed on former visits, I had this time the assistance of two agents, both hostile to the Gospel, yet instrumental in rendering me good service. I met one morning a Jew from Bordeaux, who was in the habit of receiving me with great reluctance into his own house; but meeting me in a strange place, he saluted me very cordially, invited me to his lodging, and introduced me to a large circle of his friends. Another service was rendered me by my landlord, by birth a Roman Catholic, but by education a thorough infidel. He took me once to show me what was most interesting in and about Bayonne. Amongst the things worth seeing, he wished me to visit some of the most beautiful country seats occupied by the rich Jews of Bayonne, who (he informed me), not quite a century ago, could never walk the streets of Bayonne without being insulted, and were only allowed to live in a certain part of the town at St. Esprit, but now they are the wealthiest bankers, and occupy princely mansions. As he transacts business with them and is well known, we at once gained admittance, and became introduced to a class of people to whom I could never have gained access by any effort of my own. Feeling assured that in the presence of a Roman Catholic, no Jew would speak out his mind freely, I confined my first visit to general conversation, but took the liberty of soon calling again. At —'s I met several Jews. I saluted

them in Hebrew, which at once procured me a hearty welcome. After some conversation, — said that he would be very happy to accommodate me with a seat in the Synagogue during the festival, and buy me the privilege of being called up for the reading of the law. I replied, that I could not join in the Synagogue service, as I do not acknowledge the authority of the oral law, which is explicitly confessed in the Prayer-book; nor could I pray for the coming of the Messiah, inasmuch as I was warranted by Scripture in believing that the Messiah had actually appeared at the predicted period. He remarked, that as one of his nation, he supposed I agreed with him in the one fundamental article of the Jewish faith, "I believe in the coming of the Messiah," &c. I replied, that I was daily looking for the glorious appearance of Messiah the son of David; but the same prophets that announce his second coming in glory, most explicitly predict his first appearance in great humility, and that I could only look forward with terror to his second coming, had I not the firm belief that He has already accomplished the work of redemption for me. They listened with great attention whilst I spoke to them of Christ as the sinner's only hope. When I concluded, — remarked that they were bound to respect a belief which I was persuaded to be right and scriptural; on the other hand, I ought likewise to be charitable, and allow them to go to heaven in the way they believed to be the right one. I assured them that it was a painful duty I had to discharge in warning them to forsake a path which appears straight and wide, but leads to destruction; it was at the same time a duty of the utmost importance, inasmuch as it was a question of eternal life and death, and that nothing but love for their immortal souls could have moved me to announce to them those solemn truths. Before parting, several of the party invited me to call on them, and I had another opportunity of exhorting them individually to flee from the wrath to come, and turn to the Lord with full purpose of heart.*

With feelings of grateful satisfaction the Committee have to acknow-

* Want of space compels us to defer the remainder of Mr. Frankel's communication, and other interesting intelligence.

ledge the receipt of 500 francs, from the Committee of Friends of Israel in Bordeaux, accompanied by the following letter :—

DEAR SIR,

Bordeaux, 13, Rue du Convent,
12th October, 1858.

By order of the Committee of the Society of the Friends of Israel in Bordeaux, I beg to hand you enclosed a cheque for 500 francs, on the Bank of France, which please to accept from this part as a gift to the Society for the Propagation of the Gospel among the Jews, of which you are the Secretary. This is to be a token of sympathy to the work your Committee is doing in favour of the Jews in Bordeaux, and a proof of our gratitude.

Mr. Frankel, your Missionary amongst the Jews in this city, communicated to us your present urgent wants, occasioned by the establishment of a new station in Wallachia, and we felt pressed to help you in a small degree.

The Bordeaux Committee would feel obliged to your Society if you could send to them occasionally your publications, particularly your Annual Reports.

I beg, dear sir, you will accept my kind and Christian regards.

Yours very truly in Christ,

To Mr. GEORGE YONGE, &c, &c

R. LORTSCH, *Treasurer.*

Memoranda.

THE Committee are about by deputation to lay the object and operations of the Society before some of the Churches in IRELAND, and they have also agreed to address the following to

THE FRIENDS OF ISRAEL IN WALES.

During a part of the last month, the Rev. John Williams, of Newcastle Emlyn, kindly accompanied our Travelling Secretary, (the Rev. John Reynolds), on a visit to the Welsh-speaking districts of Cardiganshire and Carmarthenshire, to preach in aid of our Society. In most of the places which they have visited, we regret to find that the conversion of the Jews is quite a new subject; and, hitherto, little or nothing has consequently been done to aid the cause of their evangelisation, by the Welsh Churches. We are, however, very glad to find that the visit of our brethren has tended, in some degree, to awaken the attention of pastors and people to the special importance and pressing nature of the claims of Israel; and in many instances the Welsh Churches, for the first time, have had an opportunity of giving their contributions in aid of our Society. We return our sincere thanks to those kind friends who have thus assisted us; and we earnestly hope that many others also, who have as yet contributed nothing to the cause of Jewish evangelisation, will likewise come forward to help us. It would greatly relieve us of anxiety with regard to expenses, if the ministers of the Welsh Churches would themselves engage to preach for the Society, and make annual collections in its behalf, rather than require us to send them a deputation every year from London for this purpose. The *Jewish Herald*, price 1d., monthly, and the Society's Annual Reports, would supply ample materials and facts respecting the progress of our work among the Jews. We plead also for special prayer that our operations may be crowned with yet greater success. Our friend, the Rev. John Williams, has kindly promised to visit several others of the Cardiganshire Churches in behalf of the Society, and the Committee, while thanking him for his past and promised services, would gladly accept of similar help from ministers in each of the other Welsh counties.

The following services have been already held :—

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMEN AND OTHERS TAKING PART. |
|------------|---------------------------------------|-------------------------|---|
| October 4 | <i>Bridgend</i> —Town Hall | Lecture | Revs. Messrs. Cole and Osborn. |
| October 5 | <i>Neath</i> —Wesleyan Chapel | Lecture | Rev. T. Taubot. |
| October 6 | <i>Morriston</i> —Libanus Chapel | Sermon | Rev. T. Davies. |
| October 7 | <i>Llanelli</i> —English Wes. Cha. | Lecture | B. Jones, Esq.; Revs. E. Addison, D. Rees, and Mr. Buckley. |
| October 8 | <i>Haverfordwest</i> —Town Hall | Lecture | Rev. Mr. Stamper. |
| October 10 | <i>Carmarthen</i> —Zion Chapel | Sermon | Rev. T. Nicholas. |
| October 11 | <i>Treodyskeru</i> —Independent Ch. | Lecture | Revs. J. Owen and J. Williams. |
| October 12 | <i>Pencader</i> —Independent Cha. | Sermon | Revs. J. Owen and J. Williams. |
| " | <i>Capel Nonni</i> —Independent Cha. | Sermon | Revs. H. Jones and J. Williams. |
| " | <i>Rapilydion</i> —Independent Cha. | Sermon | Revs. H. Jones and J. Williams. |
| October 13 | <i>Clemins</i> —Independent Cha. | Sermon | Revs. T. Jones and J. Williams. |
| " | <i>Nebu</i> —Independent Chapel | Sermon | Revs. T. Jones and J. Williams. |
| " | <i>Aberystwith</i> —Independent Cha. | Sermon | Revs. Mr. Saunders and J. Williams. |
| October 14 | <i>Clerach</i> —Independent Chapel | Sermon | Revs. R. W. Roberts and J. Williams. |
| " | <i>Salem</i> —Independent Chapel | Sermon | Revs. R. W. Roberts and J. Williams. |
| " | <i>Talysant</i> —Independent Chapel | Sermon | Revs. U. Thomas and J. Williams. |
| October 15 | <i>Newyddwyllyd</i> —Independent Cha. | Sermon | Revs. W. Evans and J. Williams. |

LIST OF SERVICES, *continued.*

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMEN AND OTHERS TAKING PART. |
|------------|--------------------------------------|-------------------------|---|
| October 15 | <i>Aberdeen</i> —Independent Cha. | Sermon | Rev. W. Evans and J. Williams. |
| October 16 | <i>Liverpool</i> —Independ. Cha. | Sermon | Rev. J. Williams. |
| October 17 | <i>Newcastle Ewlyn</i> —Bethel Cha. | Sermon | Rev. Mr. Jones, Calvinist Methodist. |
| " | <i>Cardigan</i> —Hope Chapel | Sermon | |
| " | " Welsh Indep. Cha. | Sermon | |

*• We would not for a moment divert attention from any effort which may, unknown to us, be in progress for this cause. Our appeal is to those who, cordially loving the Saviour, and desiring the extension of His kingdom, have not yet given hand and heart to this object.

We take leave to remind our Friends, especially those in connexion with Associations, that the year is drawing towards its close, and that much yet remains to be done. The Committee have not been enabled to visit by deputation so extensively as desired. Our Friends will not, we trust, suffer the interests of the Society to decline on this account. The Committee of the Manchester and Salford Auxiliary have resolved to save the expense and inconvenience of a deputation, and will themselves hold the anniversary. Will others whom we have not been able to reach, for once do the same?

Can an extra effort be made by New Year's Gift Cards? They shall be forwarded instantly on application.

Might not Saturday Morning Prayer for the Jews be more fervent, and more widely extended?

And should we not review the past, realise the present, and anticipate the future with deeper humiliation, adoring gratitude, and believing anticipation?

CONTRIBUTIONS IN AID OF THE SOCIETY.

From August 1st, to September 30th, 1858.

| SUBSCRIPTIONS & DONATIONS. | | £ s. d. | | £ s. d. | |
|---|--------|---|---------|---|----------|
| A Friend, by Rev. T. Cluvel | 1 0 0 | Chapel-en-le-Frith, Lecture, Townhall..... | 1 4 6 | Mansfield, Lect., Ind. Cha. | 2 5 0 |
| Coster, Mrs. | 5 0 0 | Duffield, Address, Wes. Cha. | 0 2 6 | Manningtree, Sermon, Independent Chapel, &c. | 3 3 0 |
| Child, Mr. J. | 0 10 0 | Fitchingfield, Lect. Ind. Cha. | 1 7 9 | Melbourne (Derbyshire), Lecture, Baptist Chapel | 0 17 0 |
| Ehrenseller, Mr. | 1 1 0 | Fritchler, Lect. Ind. Cha. | 0 15 6 | Newbury | 5 14 7 |
| Isaacs, Rev. A. A. | 0 10 6 | Hammer-smith | 2 15 11 | Newport Pagnell | 3 3 0 |
| Law, Miss | 1 0 0 | Herne Bay, Public Meeting, Union Chapel | 2 2 6 | Norwich | 10 0 0 |
| Lomax, Mrs. | 1 0 0 | Holloway (Derbyshire), Lecture, Mr. Smadley's Cha. | 0 7 7½ | Pinston Wharf, Ser. Wes. Cha. | 0 15 10 |
| Preston, Mrs. | 1 0 0 | Honiton, collected by Mrs. Sellers | 0 10 0 | Bidding, subscriptions per Rev. John Reynolds | 3 15 0 |
| Roske, Mr. John | 1 0 0 | Ipswich, Friar St. chapel | 3 16 0 | St. Maw's | 1 0 0 |
| Smith, Mrs. | 0 10 0 | Islington, Juvenile Assn. .. | 8 13 8 | Stanstead, Lect., Ind. Cha. | 1 10 6 |
| W. B. | 2 10 0 | Kingston, Canada West, per London Jews' Society .. | 2 8 0 | Staveley, Lect., Wes. Cha. | 0 12 0½ |
| Wollaston, F. L., Esq. | 10 0 0 | Lee Mills, Derbyshire, Address, Mr. Smadley's Tent .. | 0 5 0 | Sunderland | 3 0 0 |
| AUXILIARIES & ASSOCIATIONS. | | Lichfield, Lecture, Ind. Cha. | 1 7 0 | Towcester | 3 11 8 |
| Altrich | 1 15 0 | Lymington | 2 15 2 | Uxbridge | 0 4 6 |
| Barnstaple | 1 3 8 | Machynlleth, collected by Mrs. Lloyd | 1 0 0 | Wainfleet | 7 12 4 |
| Baulow (Derbyshire), Address, Wesleyan Chapel | 0 6 10 | Mallock Bank, Ser. Hyd. Est. | 0 9 0 | Weathersfield, Lect. Ind. Cha. | 12 10 10 |
| Beverley | 6 9 0 | | | Wirksworth, Lect. Ind. Cha. | 3 3 0 |
| Brentwood, Address, Ind. Cha. | 0 18 0 | | | | |
| Bridport | 3 3 1 | | | | |
| Castle Hedingham | 13 3 6 | | | | |

LEAST.

J. Viney, Esq. (less duty) .. 45 0 0

Notices.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, November 17th, at 7 o'clock. The Meeting is open to all friends of Israel.

Boards, 12mo, One Shilling.

LIGHT AT EVENTIDE;
A NARRATIVE OF LYDIA M***, A CONVERTED JEWESS.
WERTHEIM and Co., Paternoster-row, and 23, Holles-street.

London: Published by JOHN SNOW, 35, Paternoster Row.

The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, 'SAVE THY PEOPLE, THE REMNANT
OF ISRAEL.'"

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE | | PAGE |
|-------------------------|------|---------------------------|------|---------------|------|
| To Bring to Remembrance | 177 | Bordeaux | 185 | Poetry | 188 |
| Our Missions:— | | Marseilles | 186 | Contributions | 189 |
| Wurtemberg | 179 | Manchester | 187 | Meetings | 189 |
| Mr. Davidson's Report | 182 | To the Friends of the So- | | Notices, &c. | 190 |
| Paris | 184 | ciety | 188 | | |

TITLE AND CONTENTS.

"To Bring to Remembrance,"

Or, with Gesenius, "*To bring oneself into remembrance with God.*"

Two of the Psalms of David have this title,—the one the 38th Psalm,—so deeply suffering and penitential, specially applicable to the period of David's deepest grief, which was not his family woe, though so heavy, but *the sin* which brought a sword upon his house: our greatest evil is sin! And his sin was dire, but mercy abounded—merit had no place in his salvation. The other psalm is the 70th, which reiterates the close of the 40th Psalm; so used apart from that which was prophetic in the 40th Psalm, and teaching us that we should use God's word in its application to the circumstances in which His Providence may place us.

To bring ourselves into remembrance with God is good at all times: and the close of our most extended division of time may well lead us to do so. But this division is, of course, with us arbitrary. It was otherwise with the Jewish people, for they believed their *civil* year to have for its commencement the time of the creation. Then the heavens and the earth contrasted with chaos, and the lesson taught seemed to be,—let past confusion and darkness be no more; now, light shine into the mind and illuminate the path, and let order and beauty prevail. The *sacred* year contrasts with bondage, and bespeaks liberty and deliverance by means of the pascal lamb; and thenceforth, with loins girt and staff in hand, the redeemed should hold on their way. Canaan did not give the rest for which the children of Abraham looked, for it was in David's day yet to be entered (Psalm xcvi.) Is it not the rest of the Messiah, for His rest shall be glorious?

Are there not, in the year now closing, events connected with the Jewish race that will be chronicled by them, and events to be chronicled by those who love them and pray for them?

POLITICAL EVENTS are of a rare and marked character. The long-contested question of their sharing in our legislature has closed favourably to them. As Daniel helped, and Ezra and Nehemiah, in the laws and rule of Babylon and Persia, so the seed of Israel in Britain. How changes in Russia have affected them to their good they know: and how now in Prussia, and throughout the East? China and Japan open their doors to a people that seize their opportunity. The Southern Seas have been traversed by them, and the wandering foot and scheming head are sure to aid in turning to beneficial account such directions in the providence of God.

Domestic interest was, early in the year, excited by nuptials in a princely family amongst the Jews, whose jewels might rival the regalia, and whose munificence, on the occasion, was princely; indeed, the neighbourhood, especially of that family, testifies how, apart from religious views, ignorance, affliction, and want, cease not to find relief. The foundation-stone of an institution for Bible education, laid by a member of the family; a like establishment, in a neighbourhood close by, aided in a projected building with hundreds of pounds, while the children and teachers are continually stimulated by direct encouragement and bestowment. The Ragged School also!

RELIGIOUS MOVEMENT.—How changed the sentiments when at Berlin, during the meetings of the Evangelical Alliance there, Jews crowded to a religious service, where the Rev. Ridley Herschell addressed the auditory upon the claims of the Messiah; and who afterwards, on attending the Synagogue service, and taking a promiscuous seat, was challenged to go up higher—and, after the devotions, was regaled with the Rabbi's address upon the law that should be written upon the heart, and the approaching day of light and union in regard to religion—the last days!—the day when the mountain of the Lord's house should be established on the top of the mountain, and all nations should flow to it—the day of Messiah—the righteous Branch!

But already there are, as there have been, first-fruits, the earnest of the world's harvest. What a cheering fruit was gathered in France, in the person of that nonagenarian who had been strong in her feeling of repugnance to Christianity; but she had judged Christianity by the doings of those who have but the name of Christian, and had never read the New Testament. When she did so, she could not but see how the one Testament was the substance—the crown of the other. The reference in the *Herald*, of October, very simply and effectively presents this sheaf of first-fruit, and more fully by her own letters, in the Memoir by a Niece.*

The Crimean war served to bring attention to bear upon spheres of intense interest in early centuries in the Christian era, as well as before that period. And in regard to *the most recent movement*, the mission of the Hungarian Jew, Mr. Gellert, to that quarter, as that of others also, it is believed will be the means of great good. While the visits of the Christian Jew and lexicographer, Mr. Davidson, to the stations of the British Society on the Continent, enable him to bear personal testimony to the highly promising aspect of Christian interests with the Jew.

To refer back to the particular of domestic interest, a metrical version of the 45th Psalm was read to a Jew, who advised its being

* See the Society's Tract, "Light at Evening Time," and the volume with the same title, noticed in "Jewish Herald," for November.

printed, and remarked that the 45th Psalm forms part of the service of marriage solemnisation amongst his people.

We are induced to lay aside for this month the metrical version above alluded to, as well as other interesting articles, in order to secure space for the insertion of a communication from our Missionary at Manchester, which we are sure will awaken prayerful praises and joyful hopes among those who look for good to Israel.

Our Missions.

WURTEMBERG.

We have frequently taken occasion to notice, in Mr. GOTTHEIL's journals, the occurrence of conversations with intelligent Jews, indicating an ingenuous mind on their part, and much Christian wisdom and patience in the missionary. We expect much from such intercourse, as it elicits truth, inspires mutual confidence, and encourages hope that impressions thus made will prove the germ of saving results.

Thus, in August, Mr. Gotthiel writes:—

I believe I mentioned to you, in one of my last letters, that I had received (or was expecting to receive) the visit of two Jewish gentlemen, who were desirous of entering with me upon the consideration of the verity of Christianity. I have since had the pleasure of meeting these two brethren, and was delighted and gratified to find that their object was not empty cavilling or showy controversy, but serious inquiry as to "What is truth?" They have both received a very fair education, but have been nurtured in great prejudices with regard to Christianity, and it will require much labour and prayer to eradicate that long-standing prejudice, and to clear the way for an unbiassed judgment. On visiting one of these gentlemen, the other day, I found the Gospel of Matthew open on his study table, which he told me he was daily studying, with the aid of Gerlach's Commentary, a faithful exposition of the Divine volume. He also told me that he was reading the Psalms, with the aid of a Christian friend, in his place. We had a very pleasing conversation, of some hours' duration, from which I was able to gather, that the day-spring from on high is beginning to rise in this brother's heart, as an earnest that, by God's grace, the Sun of Righteousness will eventually cheer and enlighten his heart, and bless his soul. His friend, living in another place, but closely united with him, is daily engaged in hard work, but yet is able to find spare time

for the study of the Word of God. I trust that he also will have strength and light enough eventually to confess his Saviour.

He then refers to another instance, and, in a subsequent letter, recurs to the former:—

During a short journey I undertook since I last wrote, I had several very interesting conversations with Jews, and with Christians also. One conversation I had with a Jew, showed me that the words we are privileged to speak for the sake of the truth, do take hold on the Jewish mind, though we may not, in the first instance, discover that our labour has brought forth fruit.

About this time last year, I was travelling with brother H—, visiting the Jews as we went on. At —, amongst others, we visited a Jewish banker, with whom we had a conversation on Christianity. We eventually left him, not knowing what result would come of it. On my last journey I met a Jew, who shortly after my saluting him, told me that he was just coming from —, where he had had occasion to call on the above-mentioned banker, and who, in the course of their conversation, had related to him that last year he had been visited by two missionaries, also Jews, with whom he had such and such an argument, giving a pretty fair account of what had occurred between us. It was remarkable to find thus, one Jew

telling the other of these things, and thus unwittingly acting on behalf of the truth. The Jew who related this to me was not a little astonished, when, at the close of his narrative, I told him that he had one of the two missionaries now before him, and that his narrative was, as I could testify, substantially correct. I had feared that this announcement would change the friendly attitude he had assumed towards me, but this was not the case; and I was thus able to put before him the whole counsel of God, for the salvation of man.

Mr. G.'s last monthly letter makes the following allusion to the visit of Mr Davidson:—

In the outset of this month's letter, I feel it to be a duty, as well as a pleasure, to express my acknowledgment to the Committee for the pleasure and advantage they have afforded to the missionaries abroad, in engaging our dear brother, Mr. Davidson, in order, by his visits, to afford them his affectionate counsel and kindly sympathy and advice. At least, I can speak so from my own experience (and am almost sure that, in doing so, I express the feelings of the rest of the brethren). I deem it of the highest importance that such visits by so experienced a friend, be periodically renewed, not only for the strengthening of the brethren in the field, but also with a view of affording the brethren at home a clearer insight into the state and workings of the missions, and the desiderata which may occur in each case. As for myself, I may add, that I look back upon the time that Mr. Davidson was with us, with emotions of gratitude, being sure that our intercourse has been profitable, both to myself and to those Jews and Gentiles with whom he came into contact. By either of them his visits and conversations will not so easily be forgotten.

I wish I were able to give you a really complete statement of the interesting conversations Mr. Davidson had with those Jews to whom I was able to introduce him. But it is exceedingly difficult to do justice to a conversation of this nature, especially when, as it did in several instances, it lasted for hours in succession. Thus, for instance, our visit to Mr. — (the Chasan at S—) lasted from two o'clock till nearly six in the evening. We sat in his room, surrounded by him, his wife, and a portion of his family, being treated like friends, and constantly conversing on the subject near-

est our heart; and my only regret is that it is impossible to convey to you, who would have such pleasure in it, an adequate impression of that conversation.

Mr. Gottheil then gives the substance of the very interesting conversation, and adds:—

At parting, he protested against the idea of intrusion on our part, and expressed his best thanks for our honest intention of trying to communicate to others that which we ourselves believe to be the truth; and with evident pleasure, he accepted an invitation to my house.

On this day appointed, Mr. — was at my house, to the minute. I had some scriptural conversation with him, when Mr. D. joined us. After awhile, Mr. D. read the eleventh of Romans, to correct the erroneous idea which Mr. — had maintained, that the Apostles were of a different spirit, and had taught a different doctrine from that of Christ, proving that the same love which constrained the Saviour to pray for Israel on the cross was fully maintained by his Apostles, and that had the Christian church studied more carefully the writings of these Apostles, the treatment the Jews received at their hands would ever have been that of kindness and affection, instead of persecution. Not only Israel, but also the *whole* of the world became guilty, through the crucifixion of Christ; the former as the instigators, the latter as the executors of the evil design. With the Saviour's prayer on the cross, which doubtless was *heard* by the Father, God's judgment, then already ripe, was suspended, that grace might have free course, which through the intercession of Him, who then had become the High Priest of the Most Holy, should extend upon all, beginning at Jerusalem. The conversation then turned upon the history of the Jews, which Mr. Davidson very aptly and forcibly illustrated by a reference to the history of Joseph and his brethren; as how he, the righteous, was persecuted by the unjust, his apparent loss and deliverance up to the Gentiles, his sovereignty acknowledged by those who were *not* his people, though *all the time* the *sustainer* of his people; how, ultimately, he brought them to a true state of repentance, and then, and only then, revealed himself as the one whom they thought dead and lost for ever. Mr. —'s attention seemed riveted by what fell from Mr. D.'s lips,

and he admitted that he had learnt much in that hour, and that he would make use of the novel method of exposition he had just listened to, whenever he spoke to his pupils on the history of Joseph. At the same time he added, addressing Mr. D., "You are a dangerous man," meaning, of course, not the man, but the power of the truth propounded by him.

Yet, withal, Mr. — came for a *third* conversation, when the subject of the resurrection of the body was discussed—a truth which, strange to say, was perfectly new to him, though it is incorporated in the creed of the thirteen articles, and is referred to in the daily prayer of the Synagogue. Mr. — was much surprised to find Christians believing it. We then read Dan. xii. and 1 Cor. xv. Mr. — acknowledged the sublimity of the idea, and the comfort it would be to him to be sure of that great truth in the dying hour. He was again deeply moved when he left. He still continues, with his family, his visits to my house.

One day Mr. Davidson and myself went to —, where I had made an appointment with the Jewish teacher of —, Mr. —, to meet him. He prefers this kind of meeting, in order not to be exposed to the vigilance of the Jews. His readiness to meet us, according to my wish, attended as it was with a walk of four miles distance, in itself proves the interest he feels in Christian intercourse; but the joy and gratitude expressed for affording him this opportunity heightened the gratification we experienced in meeting him. He spoke, in Mr. D.'s presence, with his usual candour and openness, deploring his untoward condition in the midst of a congregation who have nothing in common with himself—who, indeed, are devoid of all sympathy with truth, beyond the merest outward ceremonial. There are, in fact, but few points in Christian doctrine which are not feasible; and were these difficulties removed, he would at once give up his present connexion and follow the dictates of his conscience. Our conversation was carried on in a most cordial manner; and as was our meeting, so was our separation distinguished by the greatest cordiality.*

The same day (afternoon and evening) we met Mr. — at B —, a young inquiring Israelite. Having apprized

him of our intended visit, he was good enough, at the expense of much of his valuable time, to expect us at the station. He invited us to his house, where we sat for above three hours in close converse. His amiability of character, and the attention he paid to all that fell from Mr. D., made a favourable impression upon us. There can be no doubt but that inquiry into the Christian verity is a subject of vital importance to him. We trust that if the moment of decision comes for him, it will be for the Gospel of Christ. He himself read divers portions of Isaiah, and listened to the explanations given upon them, adding that there could be no doubt but that the fifty-third chapter of that prophet was a true portraiture of gospel history. I am led to hope well from that young friend, in consequence of his intimacy with Mr. — the gentleman whom I mentioned to you in my last as an inquiring Jew.

On the Monday following I received a visit from Mr. —, a teacher of a village in the neighbourhood. He spent a good part of that day in my room, in conversation with Mr. D. It is too lengthened to be repeated here. I may only remark that Daniel ix. was especially commented on. Mr. — paid close attention; it was not so much a disputation, as a commentation on divers texts, since Mr. — offered very little objection to what was propounded as truth by Mr. D.

The evening of the following day afforded us another pleasurable opportunity of preaching truth. Our two Jewish friends, Mr. T., of E., and Mr. W., of S., had, on my invitation, come to spend the evening in my house, and we were thus privileged to devote the whole of that time to edification. Mr. D. expounded the thirteenth chapter of Matthew, which gave him ample scope to press many Gospel truths home to the consciences of our friends. It was indeed an unusual scene, and a sight worth seeing—two *believing* Israelites, together with two *inquiring* Israelites and some Christian friends, drinking at the same fountain, fed by the same spiritual food, asking together for the way of life!

On a future day Mr. D. again spent some time with Mr. —, concerning which he will perhaps report himself, as I was not present, having gone to S —, to meet Mr. —. On Friday

* I have since had letters from the same Jewish brother, proving that Mr. D.'s words, spoken at that meeting, have not been lost upon him.

Mr. D. and myself met Dr. S——, formerly a Rabbi. At his request we walked with him towards S——. He has been formerly a rationalist; now, having resigned his Rabbinate, he says he is a strict traditionalist, though in truth he is a *rationalist*. We had a highly interesting conversation with him, and were glad to find him entering upon the subject at all, since, on a former occasion, when visiting him with another friend, he almost refused us a hearing. Dr. S—— is a logician, but he places his logic *above* God's word, and thence arrives at the strangest conclusions, remote, in every respect, from God's truth.

During this month I have also daily continued my intercourse with the inquirer whom I mentioned in my last. In this also Mr. D. has taken

part, and greatly assisted me by his advice and counsel. After anxiously watching the man, his disposition, his desires and wishes, Mr. D. and myself, on very careful consideration of all the circumstances of the case, have come to the conclusion not at present to entertain the subject any further, and to discontinue the connexion with Mr. L——, especially as that inquirer has heard the truth for above nine months at Basle, and cannot be ignorant of it. Mr. L—— has, accordingly, left for the present, and we follow him with our prayers, that the good seed, which he carries about him, may find an acceptable ground in which to strike root. I was, indeed, most thankful to have Mr. Davidson's advice and experience to assist me in this matter.

Mr. DAVIDSON'S Report will form a grateful appendix and confirmation of the above:—

You are aware of the dispersed state of the Jews all over the kingdom of Wurtemberg, residing as they do, both in towns and villages, in small communities. It is on this account that I, from the first, doubted any practical result to be obtained from my visit to Cannstadt or Stuttgart, which constitutes but the smallest portion of Mr. Gottheil's sphere of labour. During my stay, however, of about four weeks in that part, Mr. G., my visits to Stuttgart, and occasional excursions into the neighbouring towns and villages, afforded me some opportunity for intercourse with his Jewish acquaintance, so as to enable me, in some measure, to employ my time usefully, and obtain some insight into the state of the mission, which I leave you to judge from the following facts.

It is an encouraging circumstance, that, in the kingdoms of Bavaria and Wurtemberg, the Jewish teachers of schools appointed by government manifest both a tolerant and inquiring spirit. Since their education is required to be of a superior kind, to qualify them for their station, and being placed under the immediate superintendence of the Christian clergy, it follows that they are better able to judge of the low spiritual state of their communities. They are therefore, in general, not merely easy of access, but there are even many among them who in their hearts believe in the verity of the Messiahship of Jesus of Nazareth, and hail every opportunity of cultivating friendly intercourse with

the missionaries. In F——, many valuable documents have been read to me by a friend and fellow-labourer, proving the like facts in other parts of Germany. Also Mr. —, at —, was anxious to introduce me to a teacher in his neighbourhood, who is in a very hopeful state of mind, only that I lacked opportunity. But it must be observed, from the position of these teachers, they too much resemble Nicodemus in his fear of the Jews. Would to God that Christians, who wait for the salvation of Israel, would lay this to heart, and support these feeble sheep of the house of Israel, by their unceasing intercessions before the Throne of Grace, that energy and boldness might be ministered to them from on high, to confess openly the name of Jesus, in the presence of their brethren and the world at large!

Thus, in order to obtain an interview with Mr. —, the teacher of —, Mr. Gottheil apprised him of our presence in —, and the good man punctually and joyously made his appearance at the latter place, after a long hour's walk. What else but true interest in his spiritual welfare could induce him to take all this trouble? He has pretty clear views of Christianity, deprecates the low estate and spiritual blindness of his co-religionists among whom he lives, and gladly would be separate from a communion so opposed to his feelings and faith, to confess Jesus Christ, were he able to take a position independent of either Jews or Christians, that there

might be no occasion to impugn the sincerity of his profession. He embraced us as beloved brethren, and unobserved returned to his place.

Another of this class is a Mr. —, teacher and reader at —, of the degree of whose Christian faith I cannot speak with as much confidence; there is, however, no doubt about his being favourably inclined towards Christianity, which he indicated by his undivided attention to the truths we brought before him; and he regretted at parting, that, after all, he would that evening have to lead the prayers in the synagogue, while his heart was far from them.

Mr. Gottheil afforded me the opportunity of having three lengthened conversations with Mr. —, the Chazan of —. He tried his best to gainsay the truth; but in every instance he could not help acknowledging the fallacy of his position, as we had frequently to convince him of holding rationalistic principles, perhaps unconsciously to himself. He went at last so far as to say, that he would be sorry to allow his wife to listen to my exposition, for fear of her being led away by it. I cannot say much in favour of either himself or his wife, beyond their politeness and readiness to converse on religious topics; but better hopes are entertained of their three children, who are constant visitors at Mr. G.'s house.

A conversation with —, an *ex-rabbi*, was perhaps more instructive to myself than to him, as it brought evidently before me the real state of mind of the modern shepherds of the lost sheep of the house of Israel. He, like the church of Rome, professes to hold fast all the doctrines contained in holy writ, and tradition besides, but perverting them in turns. The intelligent believer, he maintains, moves freely without let or hindrance. This paradox could only become plain from the tenor of his conversation: "God, doubtless, spoke to Moses upon Mount Sinai, but not in the common acceptation of the term *to speak*, as God is not a man, who requires *speech*, in order to express his thoughts or will." According to his opinion, every man should be left to his own notions, as the only way in which peace and concord can be maintained. He does not even object to leaving the heathen to his idolatry. Many of the like principles are held by this master in Israel!

In — I was introduced to a Mr.

—, manufacturer, as to a hopeful son of Abraham. After some conversation, I turned to the 53rd chapter of Isaiah, and requested him to read it aloud. At the conclusion he observed, with much emphasis, that a man must be truly blind not to see in this chapter a vicariously suffering Messiah, which can only be Jesus of Nazareth! The openness of his character is such, that it cannot fail of itself to impress one with the brightest hope of his ultimate attainment to the full blessing of the Gospel. According to his account, he has seen much of the world, and he abhors it much, desiring nothing more than peace of mind in the knowledge of the truth. He is a constant attendant at Christian worship. He often came by rail to Cannstadt to visit us, and I had the privilege of becoming his confidential friend. The day previous to my intended departure he came to bid me good-bye; but as there was some doubt about my departure to take place on the following day, he offered to take his chance, and come again. I did not depart that day, and, to our mutual joy, we met again. And should I never see him again in this life, sure I feel to meet him again in heavenly bliss.

Mr. —'s intimate friend and companion is Mr. —, famous for his musical science, and highly respected and beloved in Christian society. He cannot be said to be a mere inquirer into the truth, as it is in Jesus: he professes Christ openly, and has even intimated to his father in — his intention of joining the Christian church by the rite of baptism. I have been introduced to him, and several opportunities were afforded for lengthened conversations with him. He exercises much influence upon the mind of Mr. —, as a man of more Christian experience. I am assured that, in consequence of his conversion, the Jews of Stuttgart begin to look upon the missionary with more shyness than hitherto. As Mr. — has ever maintained the character of integrity among his brethren, and since he never flinches from declaring the truth to others, it is to be hoped that his influence may, through divine grace, be blessed to many others of this fraternity.

I cannot conclude without acknowledging the kind attention paid me by Mr. Gottheil, during my stay in Wurttemberg, and the exertion he used to facilitate my intercourse with the Israelites of his acquaintance.

PARIS.

The Rev. J. BRUNNER writes:—

I have, as usual, much reason to be thankful for the tokens of divine favour, with which the Lord is continuing to accept my feeble instrumentality. The progress is, indeed, tardy; yet I am permitted to see the scattered seed take root, and the first budding shoot forth; I have, therefore, reason to hope for the harvest which the Lord will, in His own time, grant to our labour.

Rabbi N—, a Russian Jew, of considerable talmudical learning, was habitually polite and gentle in his conversation with me, although, at the same time, hostile to Christian truth. A few months ago, I prevailed upon him to accept from me a Hebrew New Testament, to read at his leisure.

I remember him snatching it, at that time, from my hand, with a mien of sublime contempt, opening it hastily, gliding over the contents of a page, and putting it down upon the table, with this observation, "that it would not do to substitute this *water* for the *wine of Judaism*" (a figure of speech very familiar with the talmudical Jews); "and that, above all, nothing but what was acute and subtle, like the More Nebochim, or Zohar, could chain his attention." However, he promised, at last, to read it, that he might be able, as he said, to beat me with my own weapons. On my return from England I visited him, and you may judge my pleasure to hear him confess, that the reading of the New Testament had considerably modified his former notions of Christianity and its Founder; that he was touched by several instances in the narrative of Jesus's life, and that he would even admit that Jesus was the prophet preached by Moses, if he did not stumble at the main point of His doctrine—His divinity.

Now, I welcome this partial concession, small though it be, as the forerunner of precious fruit; for it is impossible for us to clear, with one bound, all the obstacles which education and prejudices have heaped before us.

Equally do I salute the circuitous, though, in a certain respect, perhaps, greater progress, of one of my inquirers, Mr. —, who, as I mentioned to you lately, had written some meditations on the first few verses of the Gospel of St. John. His earnest and unbiassed mind, in search of truth, presented a combat between light and

darkness, each element alternately, but not absolutely, prevailing. In this state he has continued for some time, betraying, however, always, a secret predilection for Christian truth. Lately, it seems, he was peculiarly impressed by the definition, in the beginning of the Gospel of St. John, of the divine essence of Christ, the Logos, as co-existing with and proceeding from the Father, &c. &c.; but, relying too much on his own conclusions, without taking into account other parts of Scripture, he was, unconsciously to himself, carried (I trust not irrecoverably) towards the notions of some ancient heretical sects, in his appreciation of the divine Logos and the incarnation. Serious and cardinal as these errors are, I place them, for the moment, in the background, and measure the enormous space he has gained towards the way of light and truth.

An ignorant and well-meaning Jew of my acquaintance, hearing me, the other day, rebuke, in his house, one of his friends who boasted of entire indifference in matters of religion, took me warmly by the hand, and said, that if he knew all Missionaries to do that, he, as a Jew, would be the first to contribute towards their support. This circumstance permitted me to enter into a lengthened conversation, during which I preached Christ boldly, and, I trust, with benefit.

A Jewish parent, whose child is attending a Protestant school, is listening to my preaching with marked attention. Lately, when I read to him some parts of the New Testament, he observed, that nothing speaks to his heart so much of the merit of Christian truth, as the salutary influence of its teaching and example upon his child; and that he was thus peculiarly struck with the truth of the Scripture, which said, that "out of the mouth of babes and sucklings He has perfected praise."

My inquirer, —, whom I often mentioned before, is continuing, and, I believe, sincerely, in her search after truth. Her husband, however, who is Protestant, thinks that her remaining near her family will always be an obstacle in her way; he, therefore, contemplates to remove with his wife to England, where he hopes she will come under the unobstructed influence of Christianity.

BORDEAUX.

Conclusion of Mr. FRANKEL's account of his recent visit to Bayonne.

At —'s I was likewise kindly received. He assured me that he appreciated too highly the blessings of religious liberty to find fault with any one on account of his religious opinions; if he had not adopted the whole of the Christian religion, he tried, nevertheless, to act out one of its sublimest principles, "Whatsoever ye would that men should do to you, do ye even so to them." This remark led us at once to speak of the New Testament and its Divine Author. His reply was what almost every intelligent and liberal-minded of the present day would give, viz. that Christ was a great reformer, who by His extraordinary talents succeeded in forming a religious sect, of which he was the head. He confessed that he had read the New Testament with great interest, and found its precepts most excellent; that self-denial, goodness, and love were the characteristic traits in the Saviour's character; and even went so far as to say, that Christ did not undertake the work of reformation on his own accord, but was destined by God to save the heathen world from idolatry and wickedness; that He was to the Gentile world what Moses was to the Jews, a teacher and a leader. I proved to him that since, according to his own confession, Christ was not an impostor, but a man sent of God, all His declarations ought to be believed and received in the same manner as Moses and the prophets, and pointed out to him passages in the New Testament where Jesus asserts His own divinity, and that there was no other way of being saved but by believing and accepting Him as the Saviour.

Mr. — was very indignant when he learned the object of my visit. He thought it most impertinent on my part to introduce myself to him for the express purpose of telling him that he was in the wrong, and to force my religious opinions on him. If I wished to know his ideas about religion, he would tell me his whole creed in a few words, viz. that religion was all an imposture, invented by the priests, and to show me that he was a man of no prejudice (he added), he would include the Jewish High Priest in the bargain. I asked him whether he had ever read or examined the claims of the Old or New Testament? He replied, that not only he had never read, but never remembers

to have seen, a copy of either, but he could see through the matter without much examination. Should there, however, be such a being as a God, and a state of existence after death, as a Jew he had nothing to fear, inasmuch as the Jewish religion is acknowledged both by Christians and Mohammedans to be the oldest in existence; besides, he had nothing on his conscience to reproach him, as he has always dealt uprightly, and was always charitable to his fellow-creatures.

Mr. —, a German Jew (whom I mentioned in a former journal), was glad to see me again. He has kept his promise faithfully, and read through the New Testament, and has lately bought a German Bible to study the Old Testament Scriptures. He is favourably disposed towards Christianity, but the great obstacle in the way of his advancing in the truth is, his early education and philosophical mode of thinking. He is endeavouring to fathom the all-mysterious doctrine of a Trinity in Unity, in the same way as he would account for any fact in the natural sciences, and puts human wisdom in the place of faith. I trust, however, that the same Spirit that has begun the good work, will remove every obstacle, and finish the work of grace in his soul.

After a great deal of trouble, I succeeded in procuring an interview with Mr. —. Since his parents have discovered his bias towards Christianity, they are closely watching his movements; he is in a very distressed state of mind—he feels, that as a sinner, he has no peace with God, and Judaism can do nothing to ease his conscience. But I regret to say, that instead of seeking salvation by grace through the sole merit of Christ, he has been captivated with the pomp and splendour of the Church of Rome, and I have reason to fear that he is secretly attending the instructions of a Jesuit priest. I once more expounded to him the doctrine of justification by faith, and exhorted him to turn to the Lord with singleness of heart.

Visited the Jewish cemetery, it dates back as far as 1668, and is striking for its extreme simplicity. With the exception of a row of poplar trees, there is neither shrub nor flower to be seen, and the same plain flat tombstones that is laid on the grave of the beggar, likewise marks the last resting-place of the millionaire.

Entering the porter's lodge, I was greeted with the short but beautiful salutation of "The Lord be with you." As I replied in Hebrew, he at once showed me every possible attention. I asked him whether he had thought much about eternity and the judgment to come, being surrounded by the dead, and having death always before him; but the poor old man had no thought beyond the grave. He had been told in his infancy that there was a hell for the Gentiles, but a heaven for Israel, of which he, as a Jew, ought to partake. I asked him whether he had ever read the curse that was pronounced against every one that breaketh even one of God's commandments, or the declaration, "The soul that sinneth, it shall die;" to which he

simply replied, that he had never read either the Talmud or the Bible, and knew nothing beyond what he had learned from hearsay. I promised him a French Bible, and he assured me that he would read it, and endeavour to learn in his old age what he had neglected in his youth.

I have had several opportunities of addressing groups of Jews from six to ten. As their minds were occupied with the fast of the day of atonement, I expounded to them Isa. liii., and presented to them Christ as the only sacrifice for sin.

I have visited between 60 and 70 families, and distributed nearly 200 tracts among them.

MARSEILLES.

Mr. COHEN thus notices the influence of Jewish services on an intelligent mind.

This morning I met Mr. —, who, after a long conversation about sin and the sinner, said: "Although the day of atonement is passed, yet I feel that I am not a new creature; I have not obtained pardon of all my sins committed during the past year, the day of Atonement has not blotted them out." He said: "When in the synagogue on that great day, and when I saw the Jews crying, I remembered your words, which you have told me so often: 'And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood. My people have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' We want something better than we have; all is cold in the Jewish religion, your religion is much warmer, your conversation this morning has done me more good than the whole day of Atonement."

I am thankful to say that Mr. — is still with me, and that he is daily becoming more interesting; he is one of those who say but very little, but when he speaks it seems to come from his heart. One evening I asked him to tell me how he felt. He said: "I feel that I am lost, but that Christ is able and willing to save me. He died for

me; I wish to serve Him all the days of my life."

Mr. — left during my absence, on account of not having been able to procure employment. Let us pray that the seed which has been sown in him may not be choked, but may it "bear fruit a hundred-fold."

I cannot tell you how much we miss our dear old friend, Miss —. We have spent many happy hours with her, in sweet converse about the things pertaining to our eternal happiness. But, notwithstanding we miss her so much, we would not wish her back, for we know she is with the great "I am," who redeemed her, and whom, having not seen, she loved. It was, indeed, a sacred pleasure to be with her; her faith was simple, but firm, and, although young in Christ, she was enabled more than once to cheer me onward in my work, which was of no small value to me.

She left to the British Society 300 fr.: but as a small annuity had, after her avowal of Christianity, been withdrawn, and her expenses during a long illness were considerable, when the funeral charges were paid there were but 50 fr., which, but small, will, I am sure, be thankfully accepted, as coming from her.

MANCHESTER.

The first narrative is introduced to us by the Rev. WILLIAM McCaw, Minister of Trinity Presbyterian Church, Manchester :—

It is now many months since Mr. —, a Polish Jew, was introduced to me, one evening, at my prayer-meeting, by Mr. Arnold, city missionary. He professed to be a convert to the Christian faith, and expressed his desire to be baptised. I found, at a subsequent interview with him, that he has been residing many years in this country, had been married to a member of the Church of England, and had for a length of time been an inquirer as to the truths of Christianity; he had a tolerably correct knowledge of the fundamental doctrines of our holy religion, and seemed to be a sincere disciple. I was well aware, however, of the evils that result from a mere nominal profession, and so resolved on putting him on probation, and making all possible inquiries as to his character and history, in order to ascertain the genuineness of his faith. I introduced him to Mr. Naphtali, who has visited him at least twice a week since, and given him much Christian counsel and valuable instruction.

All, on inquiry, resulted in the conviction that he was what he professed to be, a sincere convert to the faith of Christ. My session agreed that he be admitted to the fellowship of the Church, and in token thereof, that he be publicly baptised on Sabbath the 30th of October. On that day, accordingly, the solemn ordinance was dispensed; in the presence of the Church, he professed his faith in Christ, was baptised "in the name of the adorable Trinity, and as the promise is not only to us but also to our children." Then after, his little child was also baptised, and so recognised as a lamb in the flock. On the next Lord's day he sat down with the church at the Lord's table, to commemorate his Saviour's death. I trust he may prove "an Israelite indeed, in whom is no guile." He is frank and earnest, has an inquisitive mind, and is anxious to avail himself of every means to promote his mental and spiritual improvement. He has a great veneration for Mr. Naphtali as a Christian father, from whose instruction he has derived much benefit. May he "grow in grace and in the

knowledge of our Lord and Saviour Jesus Christ."

Mr. NAPHTALI adds :—

I am also grateful to send you another copy of the result of the Lord's doing, with which you will be no less thankful.

Mr. — a countryman of mine, was baptised on the 8th of November, 1858. The simple narrative of this young Israelite is as follows :—

Mr. — was recommended to me by Mr. —, a converted Israelite, saying that the said Mr. — is a sincere inquirer; yet at the same time he advised me to use my own discretion. Accordingly I first examined him, and then I had with him many conversations, in which I found that the Spirit of the Lord is with him; I have, therefore, pointed out to him more fully the Gospel Scriptures in the Old Testament, and directed him by all means to attend a Christian place of worship. However, I left to him the choice of a Christian place, where he can benefit most for the spiritualisation of his soul; thus he attended several places of worship. At last he met with a section of the Church of Christ, who are called the Christian Brethren, and meet for worship in —, where he was kindly treated, as well as improved his mind by spiritual conversation. In the meantime I watched his movements, and was very glad, yea, and thankful, that the Lord has been so mindful of him, and secured a place of safety for him, both as it regards the welfare of his soul and body. Finally, after several months of trial, he was found faithful, and counted fit for fellowship with the people of God; he was, therefore, admitted to unite with the said church, first by the ordinance of baptism, on the 8th instant, and thereby the ordinance of the Lord's supper; thus, once more, hath the Lord been pleased to add to the fold of Christ another lost sheep of the house of Israel, and encouraged us to go on our way rejoicing, yea, and trust in Him, that He will do for us greater things than this, wherewith we shall have yet more cause to bless Him.

We regret that we have not space for Mr. NAPHTALI's grateful and judicious remarks on these proofs of the Divine blessing on his ministry.

Poetry.

JACOB WRESTLING WITH THE ANGEL.

By Jabbok's rippling waters,
On Peniel's lovely spot,
The weary Patriarch rested,
Where human eye saw not;
He sent across the streamlet
His wives and little ones,
While he stayed behind to wrestle,
With sighs, and tears, and groans.

There came to him an angel,
Glorious, surpassing far
The bright and gorgeous sunlight,
Or the sweet morning star.
The angel was Jehovah,
Whom highest heaven adore,
To whom the harps of angels
Their liquid music pour.

Canterbury.

Oh, had we heard the blessing
The Covenant-Angel gave!
Oh, had we been with Jacob
By Jabbok's murmuring wave!
Oh, might the streaming glory
That fell on Jacob's brow,
When the Angel called him Israel,
Rest on his children now.

Israel, we look to meet thee
In our Redeemer's home,
With all thy sons to greet thee,
Where death can never come.
Israel we love thy memory,
We reap thy blessing still,
As well of Him who wrestled
With thee by Jabbok's rill.

SARAH ANN RYMER.

To the Friends of the Society.

PRAYER MEETINGS.—It is matter of regret that the monthly meetings at the Office are so feebly attended, and very much to be desired that occasions for prayer should be multiplied. It is now proposed that meetings for this purpose should be held every month in school-rooms and places of worship, where short addresses will be delivered, and prayer offered on behalf of the one object of the Society. It is hoped that this plan will be adopted in the country as well as in London.

THE JEWISH HERALD, in closing another year of its existence, asks its readers whether they will assist its onward course. It is, at present, a record of facts, rather than a compendium of sentiment and argument. It might be both more advantageous and attractive, would but a few gifted individuals, alive to the cause of Israel, accord the influence of occasional contributions. We plead also for an increase in its circulation,—and that it may be used at social gatherings, and meetings for prayer; thus identifying the spiritual interest of the Jews with our holiest associations, and awakening a deeper interest in the progress of the cause before the Mercy-seat, realising our dependance, and giving all the glory to God.

Cards for New Year's Gifts may be had on application at the Office.

Early remittances of funds in hand are earnestly solicited.

The aspect of the Society, and the position of the cause of Israel's conversion, at the close of this year, are favourable and encouraging; and the more earnest is our plea for fervent prayer and cordial support. "God will perform the truth to Jacob and the mercy to Abraham, which He hath sworn unto the fathers, from the days of old."

Meetings of Associations, &c.

Deputations:—Revs. John Reynolds, J. Wilkinson, James Smith, J. S. Pearsall, W. Barker, and Messrs. Yonge and Ginsburg.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMAN AND OTHERS TAKING PART. |
|------------|--|-------------------------|---|
| Sept. 5 | Stokeley—Wesleyan Chapel | Ser. & Add. to Yg. | Rev. J. Sykes |
| Sept. 6 | " Wesleyan Chapel | Public Meeting | Rev. J. Mann. |
| Sept. 7 | Bedeale—Wesleyan Chapel | Sermon | Revs. Stokes, Sutton, and Oakley. |
| Sept. 8 | Nichmond—Wesleyan Chapel | Sermon | Revs. Lucas and Darwent; Messrs. Steeland Wimpeany. |
| Sept. 9 | Barnard Castle—Public Room | Public Meeting | |
| Sept. 12 | Darlington—Bap. & Wes. Cha. | Ser. & Add. to Yg. | Revs. Denison, Faulkner, Lawton, and Young. |
| Sept. 13 | " Wesleyan Chapel | Public Meeting | Revs. Garbutt and Howson. |
| Sept. 14 | Hertford—Wesleyan Chapel | Lecture | Alderman Thwaites, Esq.; Rev. J. Stohoe. |
| Sept. 14 | Durham—New Con. Meth. Ch. | Lecture | |
| Sept. 14 | Sunderland—Wesleyan Chapel | Sermon | |
| Sept. 19 | " Independent Ch. | Adds. to Young | |
| Sept. 20 | Bethesda Ch. | Public Meeting | Revs. Rees, Maitland, Dr. Paterson, and J. Halers, Esq. |
| Sept. 21 | South Shields—St. John's Pres. C. | Lecture | |
| Sept. 22 | North Shields—United Pres. C. | Public Meeting | Revs. Jack and Mackenzie. |
| Sept. 26 | Newcastle—United Methodist Chapel | Sermon | |
| " | Clayton-st. Indep. Cha. | Adds. to Young | |
| " | Brunswick Wes. Chapel | Sermon | |
| Sept. 27 | Berwick-st. Baptist Cha. | Public Meeting | J. L. Angus, Esq.; Revs. Cloke, Stevens, Reed, & Slater, |
| Sept. 28 | Gateshead—Independent Ch. | Public Meeting | J. Southern, Esq.; Revs. Woodcock and Bell. |
| Sept. 29 | Morpeth—Independent Chapel | Lecture | Rev. Mr. Ayre. |
| Sept. 30 | Alnwick—Ston. Independent Ch. | Lecture | Rev. R. Greener. |
| October 3 | Hull—George-yard Wes. Cha. | Sermon | |
| " | Fish-street Indep. Cha. | Adds. to Young | |
| " | Bingston Wes. Chapel | Sermon | |
| October 4 | Beverly—Independent Chapel | Public Meeting | Revs. Dr. Ryan, R. Bell, and Ezell. |
| October 5 | Hull—Hope-street Ind. Cha. | Public Meeting | Robt. Hardy, Esq.; Revs. Messrs. Ollershaw, E. Jakes, A. Jones, R. Bell, J. Silbree, A. T. James, and R. Redford. |
| October 6 | Graveyard—Town Hall | Public Meeting | Revs. B. H. Klugh, W. Barker, and Mr. Yonge. |
| October 10 | Cambridge—Independent Cha. | Sermons | Revs. J. S. Pearsall and James Smith. |
| October 11 | Baptist Chapel | Public Meeting | |
| October 11 | Newark | Sermons | |
| October 11 | Public Meeting | Public Meeting | |
| October 18 | Lichfield—Independent Cha. | Lecture | Revs. D. Bateman, Mayer, and Rowlands (Rector). |
| October 19 | Fishguard—Independent Cha. | Lecture | Revs. R. Roberts, G. Williams, and Morris. |
| October 20 | St. David's—Independent Ch. | Lecture | Rev. George Jones. |
| October 20 | Salcey—Independent Ch. | Lecture | Rev. Mr. Evans. |
| October 21 | Trefgarne—Independent Cha. | Lecture | |
| October 22 | Fembreke—Ind. & Calv. Met. Ch. | Sermons | |
| October 23 | Fembreke Dock—Bethel Cha. | Public Meeting | Revs. J. Williams and Bliss. |
| October 25 | Narberth—Independent Cha. | Lecture | Rev. Joseph Morris |
| October 26 | Tenby—Independent Chapel | Lecture | Revs. E. Griffiths and Jones. |
| October 27 | Callington—Bible Christian Cha. and Assn. Meth. Cha. | | |
| October 31 | Boston—Salem Chapel | Sermons | |
| " | Grove-street | Sermon | |
| " | Wesleyan Chapel | Adds. to Young | |
| Nov. 1 | Assembly Room | Sermon | Revs. Messrs. Rogers, Keynes, Mathews, Raff, Shaw, Sugden, and Handley; J. F. Smyth, Esq. |
| Nov. 1 | Public Meeting | Public Meeting | Revs. Messrs. Treshaw, Kenner, and Dingles. |
| Nov. 2 | Callington—Wesleyan Chapel | Lecture | Revs. Betty and Jones. |
| Nov. 3 | Lisheard—Independent Cha. | Lecture | Rev. J. Whitehead. |
| Nov. 3 | Spilby—Wesleyan Chapel | Lecture | Rev. Mr. Harris. |
| Nov. 4 | Lanwithiel—Assn. Meth. Cha. | Lecture | Rev. E. Locker. |
| Nov. 4 | Wainfleet—Wesleyan Chapel | Lecture | Rev. Mr. Cape. |
| Nov. 5 | St. Austel—Wesleyan Chapel | Sermon | Rev. Messrs. Snell, Butler, and Prescott. |
| Nov. 6 | Mevagisney—Independent Cha. | Lecture | Revs. Cocking and Smith. |
| Nov. 7 | Alford—Wesleyan Chapel | Lecture | |
| Nov. 7 | Louth—Wesleyan Chapel | Sermons | |
| Nov. 7 | Baptist Chapel | Sermon | |
| Nov. 8 | Redruth—Baptist Chapel | Sermons | Rev. S. B. Brown and Mr. Fuller. |
| Nov. 8 | Louth—Council Chamber | Public Meeting | Revs. Messrs. Barker, Orton, Kirkland, & W. Newman, Esq. |
| Nov. 9 | Hayle—Copperhouse Wes. Ch. | Lecture | Rev. Mr. Watson. |
| Nov. 9 | Carharrack—Wesleyan Cha. | Lecture | Rev. Mr. Jones. |
| Nov. 10 | Barton-on-Humber—Wes. Ch. | Lecture | Revs. Philip and Featherstone. |
| Nov. 10 | Brigg—Town Hall | Lecture | Revs. Denham and Hawker, and Thos. Frear, Esq. |
| Nov. 10 | Ferryng—Town Hall | Public Meeting | Revs. Allen and Law; Messrs. Janion, Corfield, and Freeman. |
| Nov. 11 | Falmouth—Independent Cha. | Lecture | Revs. Allen and Walcott. |
| Nov. 12 | Gainsboro—Independent Cha. | Lecture | Rev. Mr. Hardy. |
| Nov. 14 | Grimsby—Wesleyan Chapel | Sermon | |
| " | Wesleyan Chapel | Adds. to Young | |
| " | Laceby—Wesleyan Chapel | Sermon | |
| " | Helston—Wesleyan Chapel | Sermon | |
| " | Wesleyan Chapel | Sermon | |
| Nov. 15 | St. Joes—Wesleyan Chapel | Lecture | Rev. Messrs. Smedley and Gover. |
| Nov. 16 | Penzance—Independent Cha. | Lecture | Rev. G. T. Allen. |
| Nov. 17 | Waltham—Temperance Hall | Lecture | Mr. H. Wray. |
| Nov. 17 | Grimsby—Wesleyan Chapel | Lecture | Rev. W. H. Clarkson. |
| Nov. 18 | St. Just—Wesleyan Chapel | Sermon | Rev. J. Sharman. |
| Nov. 18 | Marsazion—Wesleyan Chapel | Lecture | Rev. Mr. Daniells. |
| Nov. 21 | Tintny—Wesleyan Chapel | Lecture | |
| Nov. 21 | Normanby-by-Spital—Free Methodist Chapel | Sermons | |
| Nov. 22 | " | Lecture | |
| Nov. 23 | St. Columba—Independent Cha. | Lecture | Revs. Messrs. Oke and Pearce. |
| Nov. 23 | Wadebridge—Wesleyan Chapel | Lecture | Rev. J. A. B. Barry. |

MEETINGS OF ASSOCIATIONS, &c., *continued.*

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | NAMES OF CHAIRMEN AND OTHERS TAKING PART. |
|---------|--------------------------------------|-------------------------|---|
| Nov. 23 | Market Rasen—Wesleyan Cha. | Lecture | Rev. Mr. Peppersell. |
| Nov. 24 | Exeter—Wesleyan Chapel | Lecture | |
| Nov. 25 | St. Germans—Wesleyan Cha. | Lecture | |
| Nov. 26 | Saltash—Wesleyan Chapel | Lecture | Rev. T. Wynn. |

The following places have been visited by the Rev. James Smith, of Wisbeach, but no particulars of the services have been received:—Biggleswade, Baldock, Duxford, Thetford, Melbourn, and Foulmire.

Also the following places by Mr. C. D. Ginsburg:—Rotherham, Sheffield, Doncaster, and Blackburn.

CONTRIBUTIONS IN AID OF THE SOCIETY.

From October 1st to November 26th, 1858.

| SUBSCRIPTIONS & DONATIONS. | | £ s. d. | | £ s. d. | |
|----------------------------------|---------|--|---------|------------------------------------|---------|
| Adams, Mrs. Mary, Exeter... | 1 0 0 | Blackburn | 10 10 0 | Narsetles | 4 13 2 |
| A Friend in the Country... | 0 16 4 | Bordeaux | 20 0 0 | Melbourn, Cambridgeshire .. | 4 13 2 |
| A Friend, per Mr. E. Gill, for | 0 10 0 | Bradford, College Chapel .. | 4 0 0 | Morpeth, Lec. Ind. Cha. .. | 1 9 6 |
| Abraham Mission | 1 0 0 | Bright | 6 2 0 | Newcastle-on-Tyne, Serms. | |
| Bicker, John Esq. | 1 10 0 | Burnham, Bucks. | 0 9 7½ | Pub. Meet. | 16 0 0 |
| Felshof, Mr., Munich | 0 12 8 | Cambridge | 17 9 4 | Newark | 24 11 1 |
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| Ditto (don.) | 0 10 0 | Ditto, Joseph Love, Esq. ... | 1 0 0 | Osage | 5 14 6 |
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| Marlborough | 30 0 0 | Exeter | 2 17 3 | Wes. Chap. | 1 14 5½ |
| Newsome, Mr. | 0 10 0 | Foulmire, by Rev. J. Smith .. | 1 1 0 | Sheffield | 30 0 0 |
| Purnell, Mrs. | 1 0 0 | Gateshead, Pub. Meet. | 3 4 6 | Shipton | 1 17 6 |
| Vani, Mrs. (box) | 0 8 3½ | Gosport | 3 7 0 | Souza Shields, Lec. Pres. Ch. .. | 1 1 0 |
| AUXILIARIES & ASSOCIATIONS. | | Guernsey | 6 13 6 | Sudbury | 2 0 0 |
| Alnwick, Lec. and Sub. | 7 0 6 | Guildford | 6 5 0 | Stockton | 1 16 0 |
| Atherton | 3 0 8 | Hartlepool, Lec. Wes. Cha. .. | 1 16 2½ | Stokesley, Pub. Meet. | 2 0 0 |
| Barnard Castle, Pub. Meet. ... | 1 14 8 | Ditto, by Mrs. Dobing | 2 6 6 | Sunderland, Pub. Meet. &c. ... | 10 2 0 |
| Ditto, by Miss Procter | 4 1 6 | Hammersmith | 7 11 0 | Ditto, by Mrs. Halero | 3 16 0 |
| Barton-on-Humber | 2 8 6 | Haverfordwest | 3 15 6 | Stroud | 5 6 0 |
| Bath | 5 0 0 | Holywell | 7 17 0 | Swansea | 2 6 0 |
| Barnstaple | 1 17 6 | Hull, Serms., Pub. Meet., &c. 27 11 1½ | | Thetford, by Rev. J. Smith .. | 1 5 3 |
| Bedale, Ser. Wes. Cha. | 1 7 6 | Ingatestone | 1 13 8 | Therton, by F. S. Gervis, Esq. .. | 1 4 6 |
| Beverley, Pub. Meet. and Sub. .. | 6 1 6 | Kettering | 0 10 0 | Tenbridge Wells, J. Finch, Esq. .. | 1 1 0 |
| Biggleswade | 1 18 7½ | Leeds | 11 10 0 | Uzbridge | 1 13 4 |
| Birmingham | 13 0 0 | Liverpool | 15 0 0 | Wardour Chapel | 2 6 0 |
| | | Manchester | 100 0 0 | Westminster Chapel | 2 3 0 |
| | | | | Worcester | 6 3 6 |
| | | | | York, Ch. by Mrs. Robinson .. | 1 1 0 |
| | | | | Ditto, by Mrs. Havill | 0 6 2 |

Notices.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, December 16th, at 7 o'clock. The Meeting is open to all friends of Israel.

Boards, 12mo, One Shilling.

LIGHT AT EVENTIDE;
A NARRATIVE OF LYDIA M***, A CONVERTED JEWESS.
WERTHEIM and Co., Paternoster-row, and 28, Holles-street.

London: Published by JOHN SNOW, 35, Paternoster Row.

THE
JEWISH HERALD;

AND
RECORD OF CHRISTIAN EFFORT

FOR THE
Spiritual Good of God's Ancient People.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF
ISRAEL."

VOL. XIV.—NEW SERIES, VOL. V.

L O N D O N:

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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OFFICE: No. 1, CRESCENT PLACE, BLACKFRIARS,

BY

JOHN SNOW, 35, PATERNOSTER ROW.

1859.

INDEX.

| | | | |
|--|----------------------|---|--------------|
| A Comforting Thought for the Closing Year... .. | 185 | Ibraila... .. | 178 |
| A Leaf from an Old Book | 17 | Konigsberg 26, 52, 108, 141, 150, 172 | |
| Abraham, Notes on the Life of 22, 58 | | London | 8, 56, 153 |
| Annual Report, Abstract of | 69 | Manchester | 154 |
| Annual Meeting, &c. | 82 | Marseilles | 43, 167 |
| Associations, &c., Meetings of, 16, 48, 63, 78, 111, 144, 160, 176 | | North Africa | 45, 132, 173 |
| Baptism of a Jewish Convert | 29 | Oran | 183 |
| Baptism of a Young Israelite | 86 | Paris | 13, 76, 93 |
| Birmingham, Meeting at | 110 | Stuttgart | 180 |
| "City Press," Extract from | 115 | Wallachia 42, 49, 90, 106, 135, 159 | |
| Conversion of Jews, Why should Christians seek, &c. ? | 38 | Wurtemberg | 30, 50 |
| Contributions, 16, 32, 47, 64, 79, 96, 112, 144, 159, 175, 190 | | Missions to Jews, Modern | 65 |
| Correspondence | 60, 184 | Moses, Training and Calling of | 101 |
| Daily Bible Teachings | 188 | Notices, 14, 15, 46, 50, 57, 62, 80, 96, 128, 160, 175, 189 | |
| David and the Poet Burns | 88 | Palestine and the Jews | 113 |
| Daily Prayer for Salvation of the World | 33 | Pentecost, Feast of | 98 |
| "Hosanna !" &c. | 1 | Prince of Wales at Rome | 24 |
| Income of the Society, how to raise 156 | | | |
| "Is the Spirit of the Lord straitened?" | 104 | POETRY :— | |
| Jesus and Jerusalem | 2, 35 | Death of Aaron | 78 |
| Jews at Marazion | 23 | Watchword of Israel | 31 |
| Jews, Appeal to | 74 | Reply to the Incredulous | 129 |
| Jews, New Year of | 145 | Rod of Moses | 145 |
| Jews seeking and evading Truth | 174 | REVIEWS :— | |
| Jew, Confession of | 115 | Philosophy of Plan of Salvation, (Heb.) | 6, 40 |
| Jewish Months... .. | 188 | "Can Jews as Jews be saved?" | 38 |
| Jewish Synagogue, Visit to | 94 | British Workman | 41 |
| Jewish Cemetery, Annual Ceremony at | 143 | Sunday School Question Book | 41 |
| Jewish Festivals | 162 | Grandpapa's Missionary Stories | 62 |
| Missionaries, on the Training of 105 | | Sketches and Lessons from Daily Life | 62 |
| | | Joseph, a Sacred Drama... .. | 62 |
| | | Life through His Name | 75 |
| | | Memoir of Dr. Henderson 89, 117 | |
| | | Azuba, or the Forsaken Land | 90 |
| | | Pictorial Model of the Tabernacle, &c. | 119 |
| MISSIONS :— | | Elijah the Prophet | 163 |
| Bavaria | 6, 54, 107, 139, 170 | India and its Missions | 163 |
| Birmingham | 14, 57, 154 | The Ladies' Tamil Book, &c. | 164 |
| Bordeaux | 30, 151 | Spring Meetings, the | 81 |
| Breslau | 125, 169, 178 | Valedictory Services | 132, 155 |
| Cologne | 80, 91 | Watchman's Daily Prayer for Jews 128 | |
| France | 28, 164, 182 | Wilkinson, Rev. J. (report) | 8 |
| Frankfort-on-Maine | 120 | "Wilt Thou not Revive us again?" 129 | |
| Hull | 109 | | |

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

—♦—
"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."
—♦—

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|--|------|---------------------------------------|------|--|------|
| "Hosanna! Blessed is He that cometh in the name of the Lord" | 1 | OUR MISSIONS:— | | Birmingham | 14 |
| Jesus and Jerusalem | 2 | Mr. Davidson's Report | 6 | To the Friends of the Jews in London and its vicinity | 14 |
| Notice of Books | 6 | Rev. J. Wilkinson's Re- port | 8 | Notices, &c. | 15 |
| | | Paris | 13 | Contributions & Meetings | 16 |

"Hosanna! Blessed is He that cometh in the name of the Lord!"

POETRY is a primal element in man's nature, of which Song is the plaintive or joyous expression. The morning stars would not have sung together at a finished creation, unless there had been a responsive chord in Eden—and songs would not await the newly-arrived spirit of the just in heaven were not that spirit attuned to their melodies. Creation, Grace, and Glory* are celebrated by song. Poetry first attracts the infant listener to the story of the Bible, to the love of Christ, and to the calm and tranquil joys of heaven. It cheers the weary pilgrim on his way, soothes the bed of sorrow when no argument of prose can go down to the depths, or rise to the heights of Christian experience. It whispers when no other voice can be borne; the traveller bears the harp in his hand when his mortal vestments are dropping from him, nor ceases to listen to its broken string until, "on the other side," he receives the lyre, "strung and tuned by love divine," to sound in God the Father's ear no other name but that which has been his joy and confidence all the journey through. There are no songs like those of the Bible, no melody, perhaps, like that of Hebrew voices; and when those voices shall be everywhere consecrated to Him who died on Calvary, and reigns amid the harmonies of heaven, prophecy shall have received its full accomplishment.

"One song employ all nations, and all cry,
'Worthy the Lamb, for He was slain for us.'
The dwellers in the vales and in the rocks
Shout to each other, and the mountain tops

* Job xxxviii. 7; Luke ii. 14; Rev. v. 9.

From distant mountains catch the flying joy,
 'Till nation, after nation, taught the strain,
 Earth rolls the rapturous Hosanna sound!"

At this season of annual congratulation and festive joy let our souls dwell on the exciting prospect. Let the poetry of the Bible entwine around our hearts its sacred truths, and wake up our imaginations to survey the joys prepared for all who love the Lord; and let us not be satisfied till one after another of the sweet singers of Israel have joined our song, and are prepared to circulate throughout the world their own Hallelujah to God and the Lamb. "Thou meetest him that *rejoiceth* and worketh righteousness; those that remember thee in thy ways;" and "the redeemed of the Lord shall return, and come to Zion, with songs, and everlasting joy shall be upon their heads." Let the joy of the Lord, then, be our strength, and, as we enter on another year of privileged service, while we cherish the spirit of deepest humility, let praise mingle with our prayer, and our hearts rejoice in the hope that Christ is, and will be, magnified in the gathering of lost sheep to His fold.

Jesus and Jerusalem.

THE WEeping PROPHEt.

In the whole of the wondrous history of the Lord Jesus, as associated with Jerusalem, there is not (excepting always His most wondrous passion) a more touching scene than that which is portrayed by the evangelist Luke, in xix. 41-44. "And when He was come near, He beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the dust, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." In these words the tender and the terrible are strikingly blended. Three things at once stand forth requiring our most earnest attention:—Mercy rejected; Judgment impending; the Saviour weeping.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ," had been rejected in and round Jerusalem; the Saviour had delivered discourses full of sublime truths set forth in most simple language; He had held conversations displaying the most loving condescension, and conducted controversies in a spirit of combined faithfulness and meekness hitherto unknown. But all was in vain, though in connexion with these loving words stupendous miracles had been wrought. Jerusalem "knew not the time of her visitation;" "knew not the things which belonged to her peace." She put from her, with suicidal hand, a cup brimming over with happiness. The tidings brought to her were full of blessing. The Gospel which Jesus preached, and which is still before our eyes, might well be called the "glad tidings of peace." Herein is revealed the character of God as "the very God of peace," "gracious, merciful, and ready to forgive;" in Christ reconciling, through Christ blessing. When received in the love thereof it reconciles to God, lays the

enmity of the heart, and brings it into a state of friendship and fellowship with the Father of Glory. It calms the storms of passion in the soul, and satisfies all its vast desires. It employs the renewed heart in a new and delightful service, and begets in it hopes of a glorious inheritance—a peaceful rest in the full realisation of all that God hath promised.

All this was rejected by Israel. After all His loving invitations to come to Him, and receive from Him; after He had lifted up His voice and cried, "If any man thirst let him come unto me and drink;" after all His yearnings to become the fountain of happiness and purity to sin-parched, sin-loving, sin-degraded souls,—He had to record against them, "Ye would not." He had to report to Him that sent Him, "O! righteous Father, the world hath not known thee." Sad thought, "they knew not the time of their visitation!" They might have known, they ought to have known; their ignorance was wilful because willing, and willing ignorance is wilful rejection. Let these solemn sentences, which Jesus spake concerning the men of Jerusalem, be well pondered, as a justification of God in His after-dealings with them, and as a warning to all to whom words of peace are yet spoken, and whose day of visitation yet lasts. "And ye will not come unto me that ye might have life" (John v. 40).

Jesus said unto them, "If ye were blind ye should have no sin, but now ye say, We see; therefore your sin remaineth" (John ix. 41). "If I had not done among them the works which none other man did, they had not had sin, but now have they both seen and hated both me and my Father" (John xv. 24).

Mercy being spurned, judgment sore and overwhelming impends over the rejectors. They mocked the hand which held forth the olive-branch of peace; but how will they escape that red right hand which wields the rod of judgment? Alas! *this* they feared not. They did not think they had done anything so very bad, or even at all bad in rejecting the loving words of Jesus. The deceitfulness of sin and a prayerless familiarity with truth had hardened their hearts, and, as a nation, judicial blindness was fast settling down upon them. In them was fulfilled the awful and oft-quoted words of their sublime prophet (Isaiah, vi. 9, 10). They had "closed their ears, shut their eyes, and made gross their hearts;" and now God said, "be it so," "take your own choice!" Then the things which were for their peace became "hid from their eyes." This was true of them *nationally*, and in this respect is true still. There were individuals *then* who received Christ, there have been some in all ages since, and thanks be to God there are still even in our times a considerable number of Jews who, enlightened from above, have welcomed the good news of peace with God through the blood of the Cross. And we cannot say at any time of any single individual "it is hid from thine eyes;" and therefore "to every creature," whether Jew or Gentile, we may still say, "be ye reconciled to God."

What fearful carnal security bound the blinded nation of whom the Lord spake! Though wrath was impending, they still said, "The temple of the Lord are we," "we shall have peace." Those who, of all others, have most reason to fear are often most secure. They have a false refuge which serves to shut out the view of the danger; but affords no real protection from it. How many everywhere are in this sad condition! Some sheltering themselves in general views of God's mercy—some under their own services and doings—some in purposes of repentance—some in a sound creed or busy profession—some in past feelings; but nothing short of being

"found in Christ" will be of any avail. Oh! that all felt the need of a present Saviour, and earnestly desired a consciously realised nearness to Him, resting simply on God's testimony concerning him! In this God-provided refuge there is complete safety. As of old, so now, the holy and the just One saith, "When I see the blood I will pass over you."

The truth-rejecting, Saviour-hating people of Jerusalem saw not this storm coming; but He whom they treated with such scorn and contempt, and whose loving words they trifled with, He saw all.

"He saw the vengeance fall: the chain,
The long, long age of guilt and pain!
The exiles thousand desperate years,
The more than groans, the more than tears:
Jerusalem, a vanished name,
Her tribes earth's warning, scoff, and shame."

He saw and He sorrowed. He beheld the city, and he wept over it. Oh! how lovely was the scene around Him, as He stood on the green slopes of Olivet! The air also rung with acclamations, and Himself the subject of them. His own name was sung to prophetic music. And then below Him, embosomed, amidst her strong hills, sat the queenly Jerusalem, and Jesus, who knew it so well, and loved it so truly and tenderly, "beheld the city and wept over it."

"Why does my Saviour weep
At sight of Salem's bowers?
Shews she not far from yonder steep,
Her gorgeous crown of towers!

O, mark His holy pains,
'Tis not in pride or scorn;
That Israel's King with sorrow stains
His own triumphant morn."

Why does He weep amidst such beauty, and with these shouts of joy around him? Ah! He judges not according to appearances; but judged righteous judgment. Why did he weep? Because he saw their real condition and coming doom. Because he had a perfect knowledge and apprehension of all things; the worth of the tidings of peace and love which had been rejected; the value of the souls lost by that rejection. The weight of divine wrath incurred by the rejectors. For the city He wept, when He thought of its desolation. For the people He wept, when He thought of their destruction, their scathing, and their blindness. For sinners He wept, as He thought of them as lost: eternally, irremediably lost.

There can be little doubt that the Man of Sorrows wept much and often during His days in the flesh; but there are two especial occasions recorded. Once over the grave in which lay the dead body of a friend, and then, as we have just seen, over a city in which lived thousands of His bitter foes. Ah! what was that city, with all its bustle, splendour and beauty, but a grave of dead souls, and soon to be a silent and dreary sepulchre prostrate in the dust "with its children in it." May we not conclude that on both occasions, the powerful reason for the tears of Jesus was the same? True, over the grave of Lazarus He wept tears of sympathy with those that wept; but were they not tears of sorrow also over the ravages of sin and death, and over the fearful unbelief which He knew would triumph in some hearts then around Him?

How this weeping shows the exquisite kindness of His heart!

Every tear is a tongue to testify to the fathomless well of love in that sinless soul, proclaiming what an inexhaustible fountain of compassion dwells in the God-Man, Christ Jesus. These are awful tears, yet full of kindness. And should they not be most eloquent and persuasive? We have full proof that true greatness is tender and sympathetic. And how encouraging is the thought that this tender Saviour is *our* Saviour still! He who wept on Olivet lives in heaven; lives, not indeed to weep, for He dwells in the fulness of joy, but He still lives to save. And if such are the compassions of Christ, if He wept thus over those who rejected His salvation, what full confidence may we cherish that He will assuredly save all that come to Him, and who love God's salvation? (Ps. xl. 16.) If we have proved this, let us seek to manifest more and more of His spirit, weeping over sinners and longing after saints "in the bowels of Jesus Christ."

We may now make a special application of this subject to Israel of our day, and thus learn our duty toward them. What is there in Israel now, in relation to the Gospel, that should call forth the sorrows of God's people? That for many ages and in many places they have only had a rough and hideous character of the Gospel presented unto them may well be for a lamentation. Is it any wonder that, with the foolish mummeries of the Greek Church, or the idolatrous superstitions of the persecuting Papist Church around them, they should still cleave to their own religion and reject such evil systems? Then how bitterly have they been persecuted for not sacrificing conscience and sanctioning idolatry! In this they claim our pity, and may even in some cases excite our admiration. But how slow have real Christians been to send them the pure Gospel; neglecting them for ages altogether, and even now not doing anything for them in proportion to their necessities, or even in proportion to what is done for the heathen! Over this remissness we have need to mourn. It might well also call for sorrow that most of the Jews, to whom the Gospel is presented with faithfulness and affection, still imitate their fathers in putting from them "the things which belong to their peace," "and judging themselves unworthy of everlasting life." Believing, as we do, the words of Him who said "he that believeth not shall be damned," we may well have "continued heaviness and sorrow of heart" on their account.

But, again, if we have mourned over Israel—over their sins, sorrows, pride and prejudices—what else should we do? "If we have?" But is not this a question which should be pondered and prayed over? We should do so. We must do so if we would be like Jeremiah (ix. 1, 2), Daniel (ix.), Peter (Acts iii. 20, 26), Paul (Romans, ix. 1, 3), and other worthies, in whom God took pleasure on account of their regard for Israel. Surely there are many blessings for those saints who thus feel (Isa. lvii. 18; Isa. lxvi. 10; Ps. cii. 13-17; Ps. cxxii. 6.) We must do so if we would be like Him who wept over Jerusalem. Some Christians think that they may safely neglect the Jews, because they are under the censure of God; or because of certain moral features in some of them that appear repulsive; but did not Jesus know the former, and did He not experience and feel the latter? Yet He laboured, wept, prayed, died "*for that nation*," then arose to send them the Gospel; and went to heaven to "give repentance to Israel and remission of sins," even to all among them who received from His apostles, after all they had done to Himself, the tidings of pardon through His blood.

Let us seek to realise the sad condition of Israel as a people. We should ascend the heights of Scripture, and *thence* look at them. Oh, how

different are they from the people whom Balaam saw and blessed! Ezekiel's vision is now before us, "a valley full of dry bones." For them let us earnestly pray. God only knows what Christians do in their closets; but certainly from pulpit and prayer-meetings few prayers are offered for desolate Israel. To them let us proclaim the saving truth of God. He is still blessing it to a remnant of Israel. Christians do not labour in vain on behalf of the Jews, neither shall they. The precious words of the Apostle are not limited to time, or place, or people; "the Gospel of Christ is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek."

And, oh! dear reader, let us see to it that we "obey the Gospel from the heart," and realise its precious salvation. Surely it will be more tolerable for the Jews of Russia or Poland, in the day of judgment, than for those who live amidst Gospel light and still remain in darkness, or who "hold (confine) the truth in unrighteousness." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." What seal does this new year's morning find from us appended to this testimony? Is it the "no" of unbelief, or the "yea" of faith? Is it "I pray thee have me excused," or "thanks be unto God for His unspeakable gift?" "THE DAY will declare it!" J. C.

Notice of Books.

The Philosophy of the Plan of Salvation. By an AMERICAN CITIZEN.
Translated into Hebrew.

THIS very valuable Manual, which has had an extensive circulation in England and America, has been recently translated into the Hebrew language by Mr. Isaac Salkinson, formerly a student in this Society's Jewish Mission College, and now (as we believe) a Professor in the United Presbyterian Seminary in Edinburgh. He has kindly forwarded us a copy, accompanied by a note, in which he says:—

"Those who have read the original will concur, I dare say, that there is no book better adapted than this to impress the Jewish mind with the claims of our Lord Jesus. Several Rabbis of authority, who have read the translation, expressed their admiration for the work. Dr. Jost, of Frankfort-on-the-Main, to whom I sent a Hebrew copy, wrote to me that he read it throughout with the greatest interest and without any prejudice, the subject of the book, he said, being treated *philosophically* and *in a spirit of humanity*." "Would," he added, "that the whole world should become such Christians as the book would have them to be!"

We hope to take further notice of the work at an early opportunity; it is dedicated "to the People of Jeshurun, in the Empire of Russia; and, as an inheritance, to the Congregation of Jacob, in the land of Poland, by Two Hundred Theological Students of the United Presbyterian Seminary in Edinburgh, as a memorial and token of love between Gentile brethren and the children of Israel."

Our Missions.

BAVARIA.

AN extract from Mr. DAVENSON'S report on his mission at Parth, &c.,

confirms Mr. Jaffé's statement, and commends him to our prayerful remembrance.

Agreeably to my last, I send you this as the result of my experience in the Society's station of Nurnberg and Furth (or rather the latter, the former having a few inaccessible families) which I have visited in company with Mr. Jaffé, the missionary appointed to that station.

According to the various conflicting accounts, (conflicting on account of a kind of emigration mania for America of late years,) Furth seems to contain a Jewish population of, at least, no less than 3,000 souls, out of the total Jewish population in Bavaria of about 60,000. They are unequally divided into the orthodox and the reformed Jews; having two different Synagogues. The latter form by far the majority, and to this party belongs strictly and professedly Dr. Levy, the Rabbi, presiding over both. I do not know of any instance where the rapid decay of Rabbinitism is more strongly marked than in this place. Till about the last 20 years, Furth has been the stronghold of Rabbinitism in Bavaria, having a famous talmudical academy and two Hebrew printing offices. Since that time the former has literally dwindled away to nothing, so that its place knows it no more; one of the latter still exists, but is evidently of little importance. With the disappearance of the academy, a forced and, in itself, inconsistent reunion has been established, not without its struggles, under one reformed Rabbi, the tendency of which is unmistakeably the leavening of the whole body with the (so-called) reformed principles. These principles, however latitudinarian and revolting against scriptural truth, are here, as also elsewhere in Germany, accompanied with that spirit of tolerance which, at least, opens an entrance to the Christian missionary. In confirmation of this we need only instance the fact, that some years ago, Dr. Levy saved Mr. Jaffé from expulsion by his testimony before the authorities, that the latter's presence at Furth, as missionary, was no annoyance to the Jewish community. I regret that several attempts at an interview with him have failed, in consequence of his absence from home, or altogether from town.

With reference to Mr. J.'s position or efficacious attempts, it should be observed that, at my arrival here, he had only occupied the station somewhat better than two months previously, and

so far it may be considered a *new station*. But still five years ago, he had resided in Furth for about a twelvemonth, during which time he formed his acquaintance among the Jewish inhabitants, and he may be said to have only now returned to his former sphere of labour. It would be difficult for me to speak decidedly as to the chief cause of his large circle of acquaintances in this station: whether it is to be ascribed to the Jewish spirit of tolerance specially in this place, their civility, or their indifference and apathy to all religion, or to Mr. Jaffé's indefatigable exertions, or to all combined.

In all our visits I could not fail to observe that Mr. J. was received as Missionary, with the object of his visit well defined, and yet well and very graciously received in most cases. Among others, he introduced me to about twenty families of the most respectable and wealthy of the community, and some officials. I give here the *respectable* and *wealthy* no further prominence than to show the more extended sphere which, in some places, is of necessity more confined to the lower classes.

Here we had to combat unscriptural notions about God, will-worship, infidelity and deism; and but rarely Jewish orthodoxy, even with professedly orthodox parties, their tenets being held very loosely and giving way by the slightest pressure from without. And where even Judaism fails, the subject of a crucified Saviour is still a stumbling block, and is nowhere a welcome topic; and it was, therefore, frequently, politely, but very adroitly evaded. I am not warranted to say that, in our visits, all attempts on our part at producing a salutary impression have been fruitless; there were some instances which encourage us to think otherwise. And had we even no immediate tokens for good, it would be as unreasonable as it is a want of confidence in the power of the Gospel to suppose that His word would return void without accomplishing that for which it is sent, especially as the conversations or discussions were unreservedly conducted in the presence of the women and the children, according as the families happened to be constituted. I can do no better than exemplify this by the following fact:—We had a long conversation with a Mr. R., the governor of the Jewish hospital, a man of known strict integrity, who reads

the Scriptures; but he was quite alone. The next time we called, his wife met me and shook me cordially by the hand, and told me that her husband had acquainted her with the interesting conversation we had had. She stayed, with her daughter, when a long religious conversation ensued. And both Old and New Testament scriptures were examined. Among others, Mr. J. read the whole of the Sermon on the Mount, when Mrs. R. could not suppress her feelings, exclaiming now and then, "how beautiful!" I could not help admiring the acquaintance and familiar friendship which Mr. J. cultivates, especially with the young; who, on all occasions of our visits and more frequently in the street, accosted him in the most friendly terms. These require the missionary's special attention, as their Jewish religious education is utterly neglected, even among those who profess strict Judaism. A Mr. —, a merchant, professing to be so faithful in his creed as to love the Lord his God with all his heart and with all his soul, &c., pointing to his son, said: "this young man really knows nothing of religion?"

We are all aware of the importance, in the mission, of convincing those to whom we preach, that we ourselves are in right good earnest, and as "husbandmen that labour do first partake of the fruits" (2 Tim. ii.) The effect of this has strikingly evinced itself in the Mr. — just alluded to. In his argu-

ments he generally evinced much boldness and self-confidence, and although, at the close of our second visit at his house, he faithfully promised to examine certain portions of Scripture pointed out for his serious consideration, yet at parting, and in the presence of his family, he told Mr. Jaffé that he would sooner convert him to Judaism than that he (Mr. Jaffé) should convert him to Christianity. Calling a few days after at Mr. J.'s house I found him in deep conversation with Mr. —, which had already lasted several hours. The fact of his coming to Nurnberg on business, and yet availing himself of the opportunity to visit Mr. J.—, made a very agreeable impression upon me. I joined in the conversation, and his argument was evidently with more subduedness of mind. On his leaving, I accompanied him some distance, and as we walked along he confessed that hitherto he had considered a Jewish convert to Christianity as a heartless pretender, and such a conversion as utterly impossible; but Mr. Jaffé had amazed him by his earnestness and anxiety to defend his faith, and the zeal he manifested in promulgating it among others.

My sincere prayer to God is that He may grant Mr. Jaffé grace and wisdom both to appreciate his opportunities and fully to understand the responsibility thereby imposed upon him in sight of his divine Master to glorify His name.

REV. JOHN WILKINSON'S REPORT.

The following communication from Mr. WILKINSON, presents a cheering and interesting view of his twofold labour in the cause of the Society. It is given in his own words:—

During the last three months, in the capacity of deputation for the Society, I have visited and held meetings at Alnwick, Morpeth, Gateshead, Newcastle, North Shields, South Shields, Sunderland, Durham, Hartlepool, Darlington, Barnard Castle, Richmond, Bedale, Stokesley, Beverley, Hull, Newark, Boston, Horncastle, Spilsby, Wainfleet, Alford, Louth, Barton-on-Humber, Brigg, Kirtton, Lindsey, Gainsboro', Grimsby, Laceby, Waltham, Tetney, Normanby, Market Rasen, Caistor and Grantham; and, for the work's sake, have been received in every town with the greatest respect and kindness. Most of the above towns are places I had visited about two years

ago, when, to several of them, I found difficulty in gaining access, but this time I was much gratified and cheered, on witnessing the increasing interest in the salvation of Israel. During the above tour, I gave between seventy and eighty Sermons, Lectures, and Addresses, was welcomed alike both in public, and private, by Independents, Baptists, Wesleyans, and by other smaller branches of the Church of Christ. In many places the number of persons present at the meetings, was twice or three times as large as before, and the amount of collections in the same proportion. At one town the printer of the bills had his heart interested so much, that, on my calling to pay for the bills, he would

not take a penny, and said he should be happy to print at the same price, for the same object, on the occasion of my future visits; besides, his daughter also became a collector. In other towns, after the meeting, gentlemen have come to the vestry to have their names put down as subscribers. Encouraging as these facts must be, still, the multitude of hearty shakes of the hand, by Christians of various denominations, accompanied by "God bless you in your work, we'll pray for you when you are gone!" I regard as more hopeful and cheering. In some towns, our friends have quarterly prayer meetings on behalf of Israel, accompanied by an address from one of the Ministers. In several other towns, similar meetings have recently been instituted. I do sincerely wish the friends of our cause would everywhere seek to institute such meetings.

The local advantage of these meetings by bringing together in prayer Christians of different communions, would not be small; while, at the same time, this course would tend to keep alive prayerful interest in Israel all the year round. You are aware that in many of our large towns, prayer meetings are held daily, to plead with God for the outpouring of His Holy Spirit upon the Church, and upon the world. It has been my privilege to attend some of such morning and midday meetings, and my spirit has been much refreshed, specially whilst hearing earnest prayers on behalf of God's ancient people, and on behalf of those who labour to bring the Jew to Christ. A Christian Minister, writing to me a few days since, says, "by God's blessing on your labours here, many hearts have been opened, and many tongues loosened in prayer for Israel; I have not heard a prayer offered since you were here, in which the Jew was not remembered." The rising generation continue to receive a good share of attention, and results show that our labour amongst them is not in vain, for they manifest their interest by contributing liberally of their pennies, to send the Gospel to the Jews. One instance will illustrate this statement. In one of the Lincolnshire towns referred to, among other services, we had a large gathering of children on the Sunday afternoon, but no collection; apparently, considerable interest was awakened, so I requested all those children who wished to please the Lord Jesus, by sending His Gospel to His brethren according to the flesh, to bring

their halfpennies and pennies on the Monday, to the house at which I was entertained, and the cheering result was that from 250 to 300 pence came in during the day. In another town, some young gentlemen from a boarding-school brought their fourpences, their sixpences, and shillings, for the same object.

Thus, the manifest increased attention given by Christian ministers to those parts of Scripture bearing on the Jewish future; the increasing number of those who, in public and in private, pray for the peace of Jerusalem; the removal on every hand, of unscriptural and unreasonable prejudice superseded, in many instances, by a feeling of shame in those who had formerly cherished such prejudice; the increasing attendance at our Annual Meetings; the rise in the amount of collections; the establishment in many towns of quarterly Prayer Meetings; together with the interest the rising generation is taking in our work—are full of interest to the thoughtful Christian—signs of the times pregnant with blessing for Israel, the church, and the world. I do not hesitate to say that, in my deputation work, my labours have been abundant, yet I can and do gratefully say, that my mental and physical energies have not been consecrated to this work in vain.

As to my interest in the great work of directly preaching the Gospel to the Jew, that interest only strengthens with the lapse of time. I have to deplore many infirmities and imperfections in the prosecution of my work—but my heart is in the work, and God does not leave me without tokens of His smile in this unostentatious department of service. I feel very much the drawbacks to the success of my Mission work in the interruptions I experience by services required in the deputation work, so that in several instances, on my return to mission work, some Jews have removed to other parts of London, some to other parts of the world, and others have been called into eternity; so that, to a considerable extent, the work must be re-commenced.

Yet notwithstanding these necessary interruptions, I still meet with much to encourage the heart and to strengthen faith.

During my last month's mission work I visited 23 families, addressed in doors and out of doors about 110 individuals, distributed about 150 Tracts, and 9 New Testaments, besides having many conversations at my own house.

The Testaments were accepted in every instance under the following interesting circumstances. "I have in my possession a number of New Testaments purchased by Sunday-school children, who have heard addresses about the Jews; and wishing to manifest their love to Israel, have put their coppers together to send that blessed Gospel to you whose fathers first gave it to the Gentiles." The Jew who would not accept one before has replied,—“Yes, I will have that New Testament, and I will read it, too.”

Some who at first received me with looks of suspicion coupled with fear, now receive me with the confidence and kindness of friends, and listen attentively to the preaching of the Gospel. One of such cases may be regarded already as a believer in the Messiahship of Jesus, and waiting only for a favourable opportunity to embrace Him, and confess Him. May God bestow the needful grace!

Another says, “Let every man die in the religion in which he was born; I was born a Jew, you were born a Christian, let us remain as we are.” The simple reply I gave was ‘Abraham, your father did not die in the religion in which he was born, but left his father’s house, his father’s gods, and became an eminent believer in another God. We do not ask you to believe in another God; we ask you to believe in Jehovah, to believe your own Scriptures, and you will find that Christianity is not a new religion, but a continuation and perpetuation of all the essential principles of Judaism; everything that was saving in Judaism is lost to modern Judaism, but forms the basis of pure Christianity; and in this sense was Christianity understood by the thousands of Jews who first believed in Jesus, and who handed over to the Gentile world those precious blessings.” “Well, well, there can be no harm in reading your tracts and the New Testament, let me have them.”

Another Jew, an intelligent and kind-hearted man, entered very freely into conversation with me on the subject of religion. He belongs to the reform synagogue, appeared to be extensively acquainted, not only with the history of his own people, but also with that of the Christian Church; manifested a considerable acquaintance with the leading doctrines and discipline of the principal sections of the Christian Church; denounced the Roman Church, as essentially persecuting and idolatrous; condemned, in unmeasured terms, the Puseyite and Tractarian movements in

the Established Church; wondered how those friends of Rome had the conscience to take large sums of money paid to them for supporting a Church which they were most effectually pulling down; and regarded the pure principles of Protestantism as scriptural, and likely to command the respect of every enlightened Jew. May the light of the Holy Spirit be afforded him, to guide him into “the truth which maketh free!” He accepted a new Testament, and promised to read it, though he had read portions of it a long time since. In another family, composed of a father and mother of advanced years, and one son and daughter about thirty years of age, I had formerly spoken earnestly, and left tracts. The daughter alone was frivolous, and avowed her preference for the theatre and the dance; but on my last call frivolity on religious matters was gone, her mother had been called into eternity, and the brother and sister both said they should be glad to see me any Saturday afternoon, as they were entirely free at that time.

On calling at another house, I found it closed. A Jew of seventy years of age once occupied it, and his maiden daughter kept his house. Many conversations have been held with them at their fireside, where I was always welcome after the first or second visit. On making inquiry in the neighbourhood, I found the old man had passed away, having lost his reason some short time before he died. I made inquiry for the daughter, and found her in another part of London, living in one of the houses of her late father, and conducting a small shop on her own account. My sympathy was gratefully accepted, and most gladly did I embrace the opportunity of directing her to the never-failing source of comfort and blessing. She promised to read carefully the New Testament, and expressed the pleasure it would afford her to see me again. May this bereavement be sanctified to the salvation of her soul! This case impressed the Saviour’s words on my heart more deeply than ever, “work while it is day.”

Another is the case of one of the most bigoted, hardened blasphemers, Jew or Gentile, I have ever met with. He stormed almost to rage, the first interview we had; since then his prejudices have been greatly softened, and he now speaks to me and of me in terms of the greatest respect, and welcomes me to his house. On the occasion of my last visit his wife and children—the eldest son about twenty—received me

as an old friend. The eldest son and his mother appeared deeply affected, as I endeavoured to bring home to the conscience the absolute necessity of an atonement for sin, assuring them, that though the sacrifices under the Levitical economy furnished them with that atonement, yet those sacrifices typified another victim, "the Lamb of God that taketh away the sin of the world;" and that "Christ is the end of the law (the ceremonial law) for righteousness, to every one that believeth." After expounding the 53rd of Isaiah, to which they paid the most earnest attention, I urged them, as they valued their souls, to embrace that Saviour who loved them so much as to die for them, and through whose merits salvation in all its freeness and fulness is offered to them in the inspired word. May God bless the word thus spoken in His name!

At another shop, the husband with whom I have usually conversed was not within, so his wife freely conversed with me. She said, in the course of conversation, "I am honest, I don't lie, I don't steal, I say my prayers, what need I more?" "What!" asked I, "do you expect eternal life on these grounds? To go no farther, how is it you keep open shop on the Saturday?" "Ah!" said she, "that the landlord of the house must account for, as he would not allow us to remain if we kept his shop closed on the Saturday." "But then you don't close on Sunday either, and depend upon it God will not allow us to excuse ourselves after that fashion on the great reckoning day." "Oh!" she continued, "my husband says his prayers in shop on shabbath, here is his book (producing from a drawer a well-worn Hebrew Prayer book) and we have the Mezuzah on every door in the house." I entreated her to seek, in earnest prayer, the clean heart and the right Spirit for which David so earnestly prayed, then would she be able to exclaim with David, "blessed be God who hath not turned away my prayer nor His mercy from me."

Another said, "I don't approve of your conduct at all in talking to Jews as you do. You disturb the minds of many Jews not well grounded in their faith, by telling them that they cannot now practice the Jewish religion, that they are neither Jews nor Christians; so that many weak-minded Jews say 'well, it is true, we have not our temple, we have not our priesthood,' and thus you persuade him away from his re-

ligion. I have no respect for you whatever."

I replied, "my dear sir, if you cannot approve my work, my conscience and the Bible do; and I would much rather lose the approbation of the whole world, than lose an approving conscience and the smile of God." The real question is—Is that which we tell the Jew true in the main? and, if so, why may the Jew not embrace it, because it is true, and not simply because Christians persuaded him? We tell you what your conscience confirms, when we say—you are without the comfort of true religion in this world, and you have no well-founded hope of happiness in the next. We shall still labour and pray that you may be brought to enjoy those rich spiritual blessings we ourselves enjoy." Another Jew, who was much excited on my first entering his shop, soon calmed down and entered freely into conversation. He invited me into the house, and fetched down stairs a large family Bible, composed of Old and New Testaments, and said, as he took it out of its cover, "you see I am not a bigoted Jew." I observed, "I like to see God's word used with care, but *used*; this does not appear to have been used at all; now let me present you with a New Testament, such as you can carry in your pocket and read at any time when you have a few minutes to spare." He readily accepted one and promised to read it, assuring me, at the same time, I must not dream of making him a Christian; and he looked considerably relieved when I told him I professed to possess no power whatever to do so, I left that work entirely to the Holy Spirit.

Another Jew, in good circumstances, with whom I had before conversed, said, "I must say I like your straightforwardness, and I admire your zeal; I believe you to be prompted by the best motives, but it is a mistake altogether,—you will never convert Jews to Christianity; those whom you do convert are all foreigners and starving, and then when they come to die they send for the Rabbi say the "shema," and die Jews." I related some cases of undoubted conversion, to whom such motives, as those he had imputed to all, could not apply; and he said, "well, God forbid that I should judge falsely, perhaps some may have been sincere cases." He accepted tracts, and said he should be glad to see me at any time.

Besides visiting from house to house and shop to shop, during the week, on

Saturdays, I have visited the neighbourhood of Whitechapel, between the time of leaving the morning synagogue service and dinner time, taking with me a large number of tracts, and was very quickly surrounded by Jews and Jewesses anxious to get a tract. On the following Saturday I took a larger number, and was soon again besieged by a crowd. I requested the crowd to move out of the thoroughfare, lest I should be amenable to law; they did so, and I gave tracts only to those who, according to my judgment, were likely to appreciate them. During the distribution of the tracts, I heard a voice asking "what are they you are giving away?" On looking round I saw a policeman standing near, who had, no doubt, been trying to make it all out without inquiry: but as many of the tracts were in German and Hebrew, he was obliged to inquire. I replied, "Policeman, they are religious tracts, the object and tendency of which are to make bad men good, and just in proportion as the people observe what I say to them and the tracts teach, we shall break up your profession." The officer appeared pleased with the remark, and the English manner in which it was made, and only interfered by rendering me assistance in the distribution of my tracts. A medical student followed me from that crowd to have a conversation alone, and I thus had the opportunity of faithfully preaching the Gospel to him. He has since written to me and visited me.

Wending my way round other streets I came in contact with a bigoted, worldly-minded Jew, who imputed the most unworthy motives to all who seek to convert the Jews, asking, "How much do you get for every tract you give away? it is your business, your profession." "How unkind, and unjust, to make such a remark, taking the ground from under a man's feet by unwarrantable assertions. Our comfort is, that our record is on high, and that truth is not less truth because people will not believe. Suppose you were starving to death, and I was to bring you half-a-crown, wherewith to get bread, would it not be unkind in you to insinuate that I got five shillings for myself for every half-a-crown I gave to another? And suppose I did, would that make the half-crown of less value to you on that account?" "Oh, no," he said; "not at all." "Well, then, the salvation of the Gospel, I offer to you is not affected in the slightest degree, either in its importance, or absolute necessity, by

the motive or circumstances under which it may be presented to you. You are a sinner, you know it, and God knows it; and God says, 'the soul that sinneth it shall die.'"

He softened down considerably, but appeared to wish to avoid the point of my remarks; so, on seeing another Jew coming along the street, he said to me, "Now here is a clever fellow coming, I will introduce you to him—he is a wicked fellow, if you can do him any good it will be well." On his approach I offered him a tract, and kindly asked his acceptance of it; he took it, held it in his hand, and looking steadily at me, asked "what does it mean?" I replied, "I am a man whose heart God has touched with a feeling of love to my fellow-men, and I have left my home to come into the streets to speak solemnly and affectionately on matters which relate to God, the soul, and eternity." He said, "I must say I admire your zeal, but I am an infidel."

I drew a little closer to him, and said "I am very grieved to hear you make such a statement," and entered into a close and earnest conversation with him, during which I contrasted the state of heart and future prospects of the professed infidel, though in some respects a learned man, with the state of heart and future prospects of the poor carman who possesses a knowledge of salvation by the remission of sins, and a scriptural hope of everlasting life in heaven, though an unlettered man. He said, "you have read me my history for years past. My father was a Jew, my mother a Christian; I was brought up partly Jew, partly Gentile, but am neither Jew nor Christian, and am spiritually wretched." Finding him possessed of some knowledge of Hebrew, I quoted and expounded the 53rd of Isaiah. He looked at me in amazement; the language itself appeared to produce a magical effect, and the truth seemed to take hold of his heart. He asked, "who are you? where do you come from? If Christian ministers would come out and seek us like this, there would be fewer infidels than there are." I gave him my name and address, and he gave me his own, promising if I would write to him, or visit him, he would go to any part of London to hear me preach. On parting, he said with emotion, "Sir, I regard my meeting with you as an era in my existence, and thank God, and you for this conversation." May God bless the effort to his salvation!

Other equally interesting cases I

have to mention, but have not time, and must reserve them for my next. Sufficient, I think, has already been given to show that our work, though arduous, is not the uninteresting, unpromising sphere of labour asserted of

it by some. Oh, that Christians of every name would but give to the winds their unscriptural prejudices and unbelieving heart, and unite heart and hand in this great work!

PARIS.

Mr. BRUNNER writes:—

I had the pleasure of making the other day the acquaintance of a Hungarian Jew, named O——, who came lately from London, where, he said, he used to visit his old friend and countryman, Mr. Gellert. In my conversation with him I was pleased to find that he was familiar with the sublime subject of Christian truth, and that it had been an object of his long and earnest inquiry.

I shall cultivate my acquaintance with him, and hope, by the Lord's help, to be able to advance his spiritual welfare. He is anxious to find here some employment, for which, unfortunately, I see very little chance; however, I shall try to be useful to him.

I had several long and interesting conversations with a Jewish mechanic, in his workshop, in which two of his journeymen took an active part. Their prejudice against Christianity was strong and inveterate, yet I could, at each opportunity, elicit their partial assent to my applications of prophetic writ, which I proved to have been literally fulfilled in Christ, the Lord. A circumstance which renders this instance peculiarly interesting is this:—that in the little room which serves as a sleeping-place for the poor mechanic, your eyes will meet on the table a Hebrew Bible, a Hebrew New Testament, and a Hebrew copy of Dr. M'Caul's "Old Paths," all of which, by their certain marks of long and continued use, seem to vie with the rest of the furniture. And if you approach a step nearer and take up either of these books, you will find in them many pages folded inwards—in the way of marks or reference.

It is therefore gratifying to see that, although hostile to Christian truth, this man is applying to those means by which alone, through Divine grace, light may shine upon him. He brought these books from Varsovie, where he had received them some long time ago, from a Missionary.

One of my inquirers, Mr. E——, who had been a long time under my instruction, travelling at present on the

continent as commercial-agent for a house of business, wrote lately to one of my friends a letter, in which, among other things, he observes, that in the midst of business he delights to revert to those pleasant hours he had spent with me in discussing interests of far higher value and importance than those which occupy his present attention; and that he hopes, at his return to Paris, to be able to resume these interviews with me.

I had, during this month, several interesting interviews with Jews, on their Sabbath-days, when I generally meet several of them in the house of one of them. At each of these occasions I was permitted to enter largely into my subject, expounding to them Scripture, and proving from the same, of course not without opposition, that Jesus was the Christ. I invariably find that the illiterate amongst them confound Protestantism with Catholicism, and not only ascribe to us the errors of these latter, but also their past and present conduct. The affair Mortara, in Italy, is their favourite topic of the day; and without stopping to single out the aggressor they accuse all Christendom.

Madame —— manifests a growing interest in the Gospel of Christ. She reads the New Testament, and occasionally attends Christian worship, and I feel justified in the hope that the Lord will finally dissipate her lingering clouds, and bring her to a saving knowledge of the truth.

Several questions in your kind letter of the 2nd inst. require a more copious reply than I can give at present. You kindly ask whether more could be done, and whether other modes of action could be suggested? For reply to this I can only say, that I don't know of anything more to be done than to preach Christ, not only when an opportunity is offered, but to seek this opportunity. With reference to modes of action, there exist, indeed, beyond its direct one I have just mentioned, others, which are determined by place and circumstances, or resorted to in absence of the above

simple and direct one. Nay, I believe that our work among the Jews must as yet resemble the still rivulet, which pursues its course gently and unosten-

tationally—which, however, after a long-continued run, accumulates its power, and swells its volume so as to carry every obstacle before it.

BIRMINGHAM.

In reference to Birmingham and Hull, Mr. KESSLER observes :—

Birmingham is in some respects not a very congenial place for a Missionary station. Central in its situation, thither all the Jews, having traversed the land throughout its length and breadth, bend their steps, (I, of course, mean poor Jews). Arrived in Hull, they go to London; finding London not answering their purposes, onward they move, until, by some means or other, they manage to come penniless to Birmingham. This being the case, the richer Jews have to support them, and to their honour be it said, they do support their poorer brethren, better here than in any other town in the kingdom. Thus, partly provided for, the door is almost shut against the missionary, for if the latter be seen among them, it is immediately reported to those in authority, and if the Missionary is not prevented visiting such families, support is usually withdrawn from them. During the summer months, this is not so strictly carried out, but since the late festivals, I found by experience that some who received me gladly before, would rather dispense with my visits. Lastly, I may mention that it is impossible to compete with their schools, not so much on account of the superior instruction which is imparted, as the privileges connected with attending this school,

for whilst the parents are provided with blankets and coals, bread and rice, and money, the children are furnished with new clothing twice a year; and other wants are equally attended to.

On the other hand, the central situation of Birmingham is advantageous for easily gaining access to other towns, where Jews are to be met, and not generally looked after,—as, for instance, Cheltenham, Bath, Bristol, Plymouth, so also Exeter and Portsmouth.

After this general statement of the case, allow me to say, more particularly, what I have been permitted to do in this town. Among the poorer class I have been able to make my way pretty well, and to them I have been privileged to deliver my message of love. Particular cases I have mentioned now and then, in my monthly reports, which I need not repeat now; nor have I lost any acquaintances; on the contrary, I have met with several more, who are always glad to see me, and like to converse with me on the all-important subject of the redemption of their souls. During the last six months, I have distributed 473 tracts in different languages; a part of which I have sent, from time to time, by post to those families, access to whom I could not otherwise gain.

To the Friends of the Jews in London and its Vicinity.

THE cause of the Society is indebted to several Churches in London for their early and steady support of its interest. A glance, however, at the Annual Reports will show that the measure of active and liberal co-operation is exceedingly limited—and that in some instances it has, from various causes, diminished.

Probably one of the causes is that, while expensive efforts have been made to strengthen the efficiency of associations in the country; and to enlarge their number, very little has been attempted in the Metropolis and its suburbs. The Committee have been glad, therefore, to engage the services of the Rev. John Gill, formerly acceptably and efficiently occupied as a travelling Agent of this Society, to devote himself, during the current year, to this section of the field. His object is to awaken a deep and prayerful interest in the spiritual condition of the Jews, and to obtain such an amount of pecuniary support as shall enable the Committee to

invigorate the missions already existing, and to meet some of the urgent demands addressed to them from various Jewish localities. Mr. Gill's plan will be, in connexion with his brethren in the ministry, to deliver lectures, attend public meetings, form and periodically visit local or congregational committees, and everywhere to present the most interesting information as to the people of Israel, and to supply the most recent and striking facts elicited by the labours of this and of every kindred institution.

Mr. Gill looks for success, in dependence on the influences of the Holy Spirit, to the encouragement afforded by the Pastors and Officers of Christian Churches, and to the readiness, (of which he has had many proofs,) of private Christians to respond to a plea on behalf of Israel. He is well aware of the multitudinous claims which press on Christians of every name, but he does not ask great things, and what he does ask is for the rescue from mental and spiritual bondage of a people distinguished in the annals of the past, and in the predictions of the future. We are their debtors, and when they become, by converting grace, more intimately our brethren, the Church universal will revive, the Gospel will wing its joyful way to "the islands afar off, and to those who have not known Jehovah's name;" for the promise yet waits its fulfilment—"Israel shall blossom and bud, and fill the face of the earth with his fruit."

We earnestly ask the co-operation of all our metropolitan friends, that we may secure the best arrangements for Mr. Gill's lectures. It will facilitate our plans if early applications for his services are addressed to his residence, 5, Russell Terrace, Holland Road, Brixton, S.

Arrangements are in progress for Mr. Gill to deliver Lectures on *Missionary Life among the Jews*, in several Metropolitan Chapels, during the month of January, among which, the following are fixed:—

| DATE. | | PLACE. | CHAIRMAN. |
|------------|--------|-----------------------------|------------------------------|
| Monday, | Jan. 3 | John-street, Bedford-row .. | Hon. & Rev. B. W. Noel, M.A. |
| Tuesday, | " 4 | Eccleston Chapel, Pimlico.. | Rev. J. S. Pearsall. |
| Wednesday, | " 5 | Poultry Chapel | Rev. J. Spence, D.D. |
| Thursday, | " 6 | Upper Clapton | Rev. H. Gamble. |
| Friday, | " 7 | Camberwell-green Chapel.. | Rev. J. Burnet |
| Monday, | " 10 | Middleton-road, Dalston .. | Rev. C. Dukes, M.A. |
| Wednesday, | " 19 | Craven Chapel | Rev. J. Graham. |
| Thursday, | " 20 | Kingland | Rev. T. W. Aveling. |
| Thursday, | " 27 | Devonshire-square | Rev. J. H. Hinton, M.A. |

At each place, the Lecture will commence at the usual hour of Week-evening Service.

Notices.

TO OFFICERS OF ASSOCIATIONS, COLLECTORS, AND OTHER FRIENDS OF THE SOCIETY.

The Accounts for the current year closes on Thursday, the 31st of March. It is earnestly solicited that all remittances may be made before that day, with lists of Contributions, as they should be inserted in the Annual Report. All Orders to be made payable to Mr. GEORGE YONGE—those on the Post Office, to be at the Chief Office.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, January 19th, at 7 o'clock. The Meeting is open to all friends of Israel.

CONTRIBUTIONS IN AID OF THE SOCIETY.

From November 27th to December 22nd, 1858.

SUBSCRIPTIONS & DONATIONS.

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|---|----|----|----|--|---|----|----|---|----|----|----|
| A Thank Offering for mercies received | 1 | 0 | 0 | Grantham, Mrs. Lord's Box .. | 1 | 8 | 0 | Pembroke Dock, Lecture, .. | 0 | 13 | 0 |
| A Friend, by Rev. D. A. Herschell | 1 | 1 | 0 | " Mrs. H. N. Smith's Box .. | 1 | 6 | 4 | " Bethel Chapel .. | 1 | 0 | 0 |
| C. M. M. | 40 | 0 | 0 | Grimaby, Lec. Wes. Cha. .. | 6 | 10 | 0 | " Subscriptions .. | 0 | 6 | 0 |
| Sparrow, Lady O. | 8 | 0 | 0 | " Children's Peace, for Testaments .. | 0 | 19 | 0 | Pencader, Ser., Ind. Cha. .. | 0 | 14 | 4 |
| AUXILIARIES & ASSOCIATIONS. | | | | " Subscriptions .. | 4 | 11 | 6 | Penryn, Public Meet., Town Hall .. | 3 | 6 | 6 |
| Alford, Lec. Wes. Chapel .. | 2 | 0 | 0 | " Master Mellor .. | 0 | 1 | 0 | Penzance, Lecture, Ind. Cha. .. | 5 | 4 | 0 |
| Aberystwith, Ser. Ind. Cha. .. | 1 | 12 | 7 | Guernsey, (Carmichael) Lec., Gwennap .. | 6 | 3 | 0 | Redruth, Ser., Bap. Cha. .. | 2 | 1 | 2 |
| Aberaeron, Ser. Ind. Cha. .. | 2 | 15 | 0 | " Wesleyan Chapel .. | 0 | 16 | 0 | Rhydbont, Ser., Ind. Cha. .. | 20 | 13 | 1 |
| Bodmin, Lecture Town Hall .. | 7 | 8 | 0 | Hayle, Lecture, Wes. Cha. .. | 2 | 15 | 0 | Salem, Sermons, Ind. Cha. .. | 0 | 10 | 0 |
| Boston, Ser. Salem Chapel .. | 0 | 17 | 6 | Helston, Ser., Baptist and Wesleyan Chapels .. | 5 | 0 | 0 | St. Austle, Ser., Wes. Cha. .. | 4 | 2 | 6 |
| " Address to Young, Grove-street | 1 | 8 | 0 | Holyhead | 5 | 5 | 6 | St. Columb, Lec., Ind. Cha. .. | 3 | 15 | 11 |
| " Sermon, Wes. Cha. .. | 7 | 8 | 1 | Horncastle, Lec., Wes. Cha. .. | 3 | 9 | 0 | St. David's, Lec., Ind. Cha. .. | 0 | 19 | 7 |
| " Public Meeting and Tea Meeting | 5 | 8 | 4 | " Subscriptions .. | 8 | 14 | 4 | St. Ives, Lecture, Wes. Cha. .. | 1 | 10 | 0 |
| " Subscriptions | 1 | 13 | 9 | Huddersfield, by Mrs. Ralstead and Miss Harrison | 1 | 11 | 10 | St. Marys, Lecture, Wes. Cha. .. | 2 | 3 | 1 |
| Barton-on-Humber, Lecture Wesleyan Chapel | 7 | 13 | 9 | Hull, by Mrs. Oldham | 6 | 1 | 1 | St. Just, Lec., Wes. Cha. .. | 0 | 14 | 7 |
| Bridgend, Lec. Town Hall .. | 1 | 0 | 0 | Kenington | 2 | 9 | 2 | South Molton, Subs., &c., by Rev. J. Reynolds | 0 | 12 | 0 |
| Brigg, Lecture Town Hall .. | 2 | 7 | 0 | Kirton-in-Lindsey, Mr. Cope- man | 0 | 5 | 0 | Spilsby, Lecture, Wes. Cha. .. | 1 | 6 | 10 |
| A Friend, after Lec. .. | 1 | 0 | 0 | Laceby, Sermon, Wes. Cha. .. | 3 | 14 | 0 | " Subscriptions .. | 0 | 12 | 0 |
| Caistor, Lecture Wes. Cha. .. | 2 | 10 | 0 | Louth, Public Meeting .. | 6 | 16 | 8 | " by Miss Parish .. | 0 | 10 | 0 |
| Callington, Ser. and Meet. Wes. Chapel .. | 4 | 19 | 9 | Liskeard, Lec. Ind. Cha. &c. .. | 4 | 8 | 0 | Stafford, by Mr. W. Silvester Sunday Schools, by Mr. T. Taylor .. | 2 | 5 | 6 |
| Capel Nonni, Ser. Ind. Cha. .. | 0 | 7 | 7 | Llanelli, Lecture, English Wesleyan Chapel .. | 2 | 11 | 2 | " Bible Christians, Waterloo-road .. | 0 | 3 | 3 |
| " T. Morgan, Esq. .. | 0 | 10 | 0 | Llewellyn, Ser., Ind. Cha. .. | 0 | 17 | 3 | " Arthur-st. Cha. .. | 0 | 11 | 1 |
| Cardigan, Ser. Hope Chapel .. | 0 | 9 | 7 | Lostwithiel, Lec. Ind. Cha. .. | 3 | 14 | 2 | Talybont, Sermon, Ind. Cha. .. | 2 | 1 | 0 |
| " Sermon Welsh Independent Chapel .. | 1 | 0 | 0 | Marazion, Lec., Wes. Cha. .. | 0 | 15 | 3 | Taunton, Lecture, Wes. Cha. .. | 2 | 14 | 6 |
| Chorley | 3 | 16 | 0 | Market-Rasen, Lec. Wes. Cha. .. | 1 | 9 | 0 | Tenby, Lecture, Ind. Cha. .. | 1 | 5 | 1 |
| Chulmleigh, Coll. by Mr. J. Hawkins .. | 0 | 10 | 0 | " Subscriptions .. | 0 | 6 | 6 | " Mr. W. Davis .. | 0 | 10 | 0 |
| " Miss Pring (don) .. | 0 | 5 | 0 | Mevagissey, Add. Ind. Cha. .. | 0 | 10 | 0 | " Mr. Jas. Davis .. | 0 | 10 | 0 |
| Cilcennin, Sermon, Ind. Cha. .. | 6 | 18 | 1 | Morrison, Ser., Libanus Cha. .. | 0 | 17 | 0 | " Thos. Thomas, Esq. .. | 0 | 10 | 0 |
| Clareach, Sermon, Ind. Cha. .. | 0 | 10 | 0 | Narberth, Lecture, Ind. Cha. .. | 1 | 8 | 4 | Thertown, Miss Gervie's Card .. | 0 | 1 | 7 |
| Crediton, Mr. Bickford .. | 0 | 10 | 0 | Neath, Lecture, Wes. Cha. .. | 1 | 5 | 6 | Topham, Miss Fletcher .. | 0 | 5 | 0 |
| " Dona. per Rev. J. Reynolds .. | 0 | 3 | 0 | Nebo, Sermon, Ind. Cha. .. | 0 | 13 | 0 | Trerig, by Rev. J. M. Tregeant .. | 2 | 0 | 0 |
| Doncaster | 5 | 0 | 0 | Newcastle Emlyn, Miss Walter's donation .. | 3 | 0 | 0 | Troedyrhew, Lec. Ind. Cha. .. | 0 | 12 | 6 |
| Falmouth, Lec., Ind. Cha. .. | 6 | 14 | 1 | Newcastle-on-Tyne | 5 | 0 | 0 | Truro, Ser., Wes. & Ind. Chas. .. | 13 | 14 | 0 |
| Falmouth-sq. Cha., Mrs. Clare .. | 1 | 1 | 0 | Normanby-by-Spital, Ser., Free Meth. Cha. .. | 1 | 12 | 9 | Upper Solva, Lec., Ind. Cha. .. | 0 | 10 | 10 |
| Fishguard, Lec., Ind. Cha. .. | 1 | 10 | 0 | " Pub. Meet. .. | 1 | 12 | 9 | Wadebridge, Lec., Wes. Cha. .. | 1 | 4 | 7 |
| Gainsboro', Lec. Ind. Cha. .. | 1 | 10 | 0 | Pembroke, Sermon, Ind. Cha. .. | 1 | 10 | 0 | Wainfleet, Lec., Wes. Cha. .. | 1 | 16 | 6 |
| " Subscriptions .. | 1 | 15 | 0 | " Ser., Calv. Meth. .. | 1 | 0 | 6 | Waltham, Lec., Temp. Hall .. | 1 | 13 | 6 |

Error in "Herald" for December—Stroud, £5, should be—Stroud, £18 &c. 4d.

MEETINGS OF ASSOCIATIONS, &c.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS. | NETT COLLECTION. |
|---------|---|-------------------------|--------------------|--|------------------|
| Oct. 10 | Newark—Independ. Chapel | Sermon | Rev. J. Wilkinson | | |
| " | " " Wes. Chapel | Add. to Young Sermon | " | | |
| Oct. 11 | " " " | Pub. Meet. | " | Rev. Messrs. Rosell, Exley, Attenboro, and Bailey | |
| Oct. 31 | Bristol—Corn Hall, and Berry-st. Free. Chu. | Sermons | Mr. C. D. Ginsburg | | 3 0 0 |
| Nov. 1 | " Berry-st. Free. Chu. | Pub. Meet. | " | D. Taylor, Esq., Rev. Messrs. Bagley, Graham, Guard, Henry, and Hanna. | 3 3 4 |
| Nov. 7 | Kingstown—Independ. Cha. | Sermon | " | Rev. J. D. Smith | 0 15 0 |
| Nov. 9 | " " " | Pub. Meet. | " | | 6 10 0 |
| Nov. 11 | Kirton-in-Lindsey—Wesleyan Chapel | Lecture | Rev. J. Wilkinson | Rev. E. Shepherd | 6 10 0 |
| Nov. 14 | Sligo—Independent Cha. | Sermons | Mr. C. D. Ginsburg | | 6 1 0 |
| Nov. 15 | " " " | Pub. Meet. | " | Hon. Somerset Maxwell, Berds. Dr. Ureick, J. D. Smith, and J. Manley | 4 11 6 |
| Nov. 21 | Dublin—Zion Chapel | Sermon | " | Revds. E. Crisp and B. Shack | 0 7 9 |
| Nov. 22 | " " " | Pub. Meet. | " | Revds. Messrs. Cross & Saunders | 0 9 3 |
| Nov. 28 | Grantham—Independ. Cha. | Sermon | Rev. J. Wilkinson | Rev. C. Clumance | 1 0 4 |
| Nov. 29 | " Wesleyan Chapel | Sermon | " | Rev. R. Fletcher | 0 18 9 |
| Dec. 1 | Exchange Hall | Pub. Meet. | " | Mr. Bickford, Rev. Mr. Pope | 0 11 7 |
| Dec. 2 | Brickham—Public Room | Lecture | Rev. J. Reynolds | Rev. J. Fernald, & Bib. Chas. Min. | 2 14 0 |
| Dec. 3 | Tewkesbury—Wesleyan Chapel | Address | " | Rev. J. P. Bonyay | 1 3 5 |
| Dec. 3 | Tisbury—Abbey-road | Lecture | " | Rev. J. Bounnell | 1 0 0 |
| Dec. 7 | Tisbury—School Room | Lecture | " | | |
| Dec. 8 | Tisbury—School Room | Lecture | " | | |
| Dec. 8 | Tisbury—School Room | Lecture | " | | |
| Dec. 10 | Tisbury—School Room | Lecture | " | | |
| Dec. 12 | Tisbury—School Room | Lecture | " | | |
| Dec. 12 | Tisbury—School Room | Lecture | " | | |
| Dec. 12 | Tisbury—School Room | Lecture | " | | |
| Dec. 12 | Tisbury—School Room | Lecture | " | | |
| Dec. 14 | Tisbury—School Room | Lecture | " | | |

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
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Contents.

| | PAGE | | PAGE | | PAGE |
|--|------|---|------|---|------|
| A Leaf from an Old Book for Jews and Christians ... | 17 | The Prince of Wales at Rome..... | 24 | Württemberg | 30 |
| Brief Notes on the Life of Abraham | 22 | Our Missions:— | | Bordeaux | 30 |
| The Jews at Marazion, Cornwall | 23 | Königsberg | 26 | POETRY:—The Watchword of Israel..... | 31 |
| | | France | 28 | Contributions..... | 32 |
| | | Baptism of a Jewish Con- vert at Derby | 29 | Notices, &c. | 32 |

A Leaf from an Old Book, for Jews and Christians.

"THE religion that I am to look after must be such a one wherein I may be sure to please God, and to be made happy with him; and, by consequence, such a one wherein all the cause of his displeasure and my misery may be removed, and that is sin.

"Now, though there be as many kinds of religions as nations,—yea almost as particular persons in the world,—yet may they all be reduced to these four: the Paganish, Mahometan, Jewish, and Christian religions."

Passing over the remarks on the first two, we follow our author in his treatment of the Jewish religion:—

"A religion not established by any human laws, nor, indeed, generally professed in any nation, but only by a company of despicable people, scattered up and down the world, which, as the prophet expresses it, 'are become a proverb of reproach, and a by-word among all nations whither they are driven.' The principles of this religion are contained in a book written in the Hebrew tongue, which they call the Torah, or law, composed of several precepts, promises, and threatenings, together with histories of things past, and prophecies of things to come: this book, they say, was written by men inspired by God himself; and therefore they avouch it not to be of human invention, but merely of divine institution.

"This book, also, I have diligently read and examined into, and most ingenuously confess that, at the very first glance, methought I read divinity in it, and could not but conclude, from the majesty of its style, the purity of its precepts, the harmony of its parts, the certainty of its promises, and the excellency of its rewards, that it could be derived from no other author but God himself. It is here only that I find my Maker worshipped under the proper notion of a Deity, as he is Jehovah, and that is the right manner.

for we are here commanded 'to love and serve him with all our hearts, with all our souls, our might and mind,' (Deut. iv. 5; x. 12,) which is, indeed, the perfection of all true worship whatsoever. And as God is here worshipped aright, so is the happiness which is here entailed upon this true worship the highest that it is possible a creature should be made capable of, being nothing less than the enjoyment of Him we worship, so as to have Him 'to be a God to us, and ourselves to be a people to Him,' (Jer. xxxi. 33)."

Then, noticing some of those objections which prevent his finally resting in the Jewish religion, he proceeds:—

"Well, there is but one religion more generally professed in the world, that I am to search into, which, if upon good grounds, I cannot fix upon, I shall be the most miserable of all creatures; and that is, the Christian religion, so named from Jesus Christ, whose doctrine, life, and death, are recorded by four several persons, in a book which they call the Gospel. And this book appears to me to be of undoubted authority, as to the truth and certainty of those things that are therein recorded. For, if they had been false, both the persons that wrote them, and He of whom they wrote, had so many malicious enemies ready upon all occasions to accuse them, that they had long ago been condemned for lies and forgeries. But now, these writings have been extant for above sixteen hundred years, and never so much as suspected, but even by the worst of enemies acknowledged to be a true relation of what passed in the world about that time.

"This book, therefore, I have also diligently perused, and find it expressly asserts that Jesus Christ, whose life and death it records, was indeed that person, who was long promised by God, and expected by the Jews: and that all the prophecies under the old law, concerning that Messiah, God-man, were actually fulfilled in this person; which if, upon diligent search, I can find to be true, I shall presently subscribe, both with hand and heart, to this religion. It is a comfort to me that it acknowledgeth the Jewish law to be sent from God: for, truly, if it did not, my conscience would scarcely permit me to give any credit to it: being so fully convinced that that book is indeed of a higher extract than human invention, and of greater authority than human institution. And therefore it is that I cannot, I dare not believe, but that every particular prophecy contained in it, either is, or shall be, certainly fulfilled, according to every circumstance of time and place mentioned therein; and, by consequence, that this prophecy, in particular, concerning the Messiah's coming, is already past; the time wherein it was foretold he should come being so long ago expired. So that I do not now doubt whether the Messiah be come or no, but whether this Jesus Christ, whom this book of the Gospel speaks of, was indeed the person. And this I shall best find out by comparing the Christian's Gospel with the Jewish law; or the histories of Christ, under the one, with the prophecies of the Messiah, under the other,—still concluding, that, if whatsoever was foretold concerning the Messiah was fulfilled in this Jesus Christ, then he was indeed the Messiah that was to come into the world. And, to make this comparison the more exact, I shall run through the several circumstances that attended his birth, life, death, resurrection, and ascension, and show how punctually the prophecies were fulfilled in every particular.

"And first, for the birth of the Messiah, the law saith, he was to be 'born of the seed of Abraham, and David,' 'and of the stem of Jesse,' from

whence he is frequently called by the Jews 'Bar-David, the son of David.' The Gospel saith, 'Jesus Christ was the son of David, the son of Abraham.' The law, 'that he was to be born of a virgin.' The gospel, that 'Mary, a virgin, brought forth this Jesus.' The law, 'that he was to be born at Bethlehem Ephratah.' The gospel, that this Jesus was born there.

"The law says, that he was to be 'brought out of Egypt.' The gospel, that Jesus was called thence. The law saith, that 'one should go before the Messiah,' and should 'cry in the wilderness.' The gospel, that John Baptist did so before Christ. The law, that 'the Messiah should preach the doctrine of salvation in Galilee,' which sitting before in darkness should see great light. The gospel, that Jesus did so. The law, that, in the Messiah's days, 'the eyes of the blind should be opened, and the ears of the deaf should be unstopped, and the lame leap, and the tongue of the dumb sing.' The gospel, that it was so in the days of Jesus Christ. But for all these wonders and miracles, the law saith, they 'should hear, but not understand; and see, yet not perceive.' And the gospel, that 'seeing, they did not see; and hearing, they did not hear; neither did they understand.' The law, that he should be 'despised and rejected of men, a man of sorrows, and acquainted with grief.' The gospel, that 'Jesus Christ had not where to lay his head;' 'his soul was exceeding sorrowful, even unto death;' yea, 'he was in an agony, and his sweat was as drops of blood:' so well was he acquainted with grief. The law says, that 'he should ride into Jerusalem upon an ass, and upon a colt, the foal of an ass.' And the gospel, that 'Jesus Christ, as he was going to Jerusalem, having found an ass, sat thereon.' At which time, the law saith the people should cry, 'Hosannah, blessed is he that cometh in the name of the Lord.' The gospel, that the multitude did so to Christ. The law, that 'one of his own familiar friends, in whom he trusted, which did eat of his bread, should lift up his heel against him.' The gospel, that Judas, who was one of Christ's disciples, and so ate of his bread, did betray him into the hands of the Jews. The law, that he should be prized at, and sold for thirty pieces of silver, with which should be bought the potter's field. The gospel, that they covenanted with Judas to betray Jesus for thirty pieces of silver, with which they afterwards bought the potter's field. The law, that 'he should be numbered amongst transgressors.' The gospel, that Jesus was 'crucified betwixt two thieves.' The law, that he 'should be wounded and bruised.' The gospel, that 'they scourged Jesus,' and 'smote him.' The law saith, 'they should pierce his hands and feet.' The gospel, that 'they crucified Jesus;' which was a death wherein they used to pierce the hands and feet of those that were put to death, and nailed them to the cross. But though they should pierce his flesh, yet the law saith that they should not 'break his bones, no not one of them.' The gospel, that they 'brake not the legs of Christ.' The law, that they who should 'see him, should laugh him to scorn, shoot out their lips, and shake their heads, saying, he trusted in the Lord that he would deliver him, let him deliver him, seeing he delighted in him.' The gospel, that the scribes and elders did so to Christ. The law saith they should 'give him gall for meat, and vinegar to drink.' And the gospel, that they gave Christ 'vinegar to drink, mingled with gall.' The law, that they should 'part his garments amongst them, and cast lots upon his vesture.' The gospel, that they 'parted Jesus garments, casting lots.'

"And as for the time of this Jesus coming into the world, it is certain

that this Jesus came before the 'second temple was demolished;' for it is said, that He 'went into it;' yea, Himself, 'taught daily in it;' by which means the 'glory of the second temple was greater than the glory of the first,' according to the prophecy. And as for Jacob's prophecy, that 'the sceptre should not depart from Judah, nor the lawgiver, till Shiloh,' or the Messiah, 'came,' it is certain that it did not depart from Judah till Herod, by the senate of Rome, was made king of Judea, in whose days this Jesus was born. And so did Daniel's seventy weeks, or four hundred and ninety years, exactly reach unto, and were determined in, the days of this Jesus, as might easily be demonstrated. So that all the old prophecies concerning the time of the Messiah's coming are perfectly fulfilled in this Jesus of Nazareth.

"But further, the law saith that though the Messiah should be crucified, 'yet God will not leave His soul in hell, nor suffer His Holy One to see corruption;' and that 'when God should make his soul an offering for sin, he should see his seed, and prolong his days;' which plainly implies, that though the Messiah should die, yet he should rise again, and that within few days, too, otherwise he would have seen corruption. Now, the Gospel saith, that this Jesus 'rose from the dead,' and that He was seen of several 'after His resurrection, as of Mary Magdalen,' 'of the eleven disciples,' 'of the two that were going to Emmaus,' 'of Peter,' 'and of the disciples that were gathered together, the door being shut.' And, to be sure it was Himself and not an apparition, Thomas, one of the twelve, 'thrust his hands into his side and found it flesh and blood,' indeed, as before. 'And He ate before them,' which it is impossible for a spirit to do; yea, 'He was seen of above five hundred at one time,' and 'of Paul himself.' Neither did He lie so long as to see corruption, for He was buried but 'the day before the Sabbath,' and rose the day after.

"Lastly. He was not only to rise again, but the law saith, 'He was to ascend on high, to lead captivity captive, and to give gifts to men.' Now, this cannot but be an undoubted character of the Messiah, not only to rise from the dead, but to ascend up to heaven, and thence to disperse His gifts among the children of men; and that Jesus did so, is likewise evident from the Gospel; for, 'after He had spoken with them, He was received up into Heaven, and there sat at the right hand of God.' And He gave such gifts to men, as that His disciples, of a sudden, were enabled to 'speak all manner of languages;' to 'work many signs and wonders,' to 'heal all manner of diseases,' yea, 'with a word speaking, to cure a man lame from his mother's womb.'

"Thus, the Gospel seems to me to be a perfect transcript of the law, and the histories of Jesus nothing else but the prophecies of Christ turned into a history. And, when to this I join the consideration of the piety of the life which this man led, the purity of the doctrine which he taught, and the miraculousness of the works he wrought, I cannot but be further confirmed in the truth of what is here related.

"Neither was the doctrine of the Gospel only established at the first, but likewise propagated by miracles afterwards, as it was necessary it should be; for, if it had been propagated without miracles, itself had been the greatest miracle of all. It was, no doubt, a great miracle that a doctrine so much contrary to flesh and blood should be propagated by any means whatsoever; but a far greater, that it should be propagated by a company of simple and illiterate men, who had neither power to force, nor

eloquence to persuade men, to the embracing of it. For who would have thought that such persons as these were should ever make any of the Jews, who expected a king for their Messiah to advance them to temporal dignities, believe that that Jesus, whom they themselves scourged and crucified at Jerusalem, was the person? Or, that they should be able to propagate the Gospel amongst the Gentiles also, who neither believed in the true God, nor expected anything of a Messiah to come and redeem them? But this they did, and brought over, not only many persons, but whole nations and countries to the profession of the Gospel; propagating this most holy doctrine among the most barbarous and sinful people in the world, maugre all the opposition that the world, the flesh, and the devil, could make against it. Now, can any man, that exerciseth his reason, think they did all this purely by their own strength? No sure, none of these wonderful effects could ever have been produced by anything less than the wisdom and power and faithfulness of their Lord and Master, whose service they were engaged in, and who promised to be with them 'to the end of the world.' Questionless, it was nothing else but the Spirit of the most high God, that went along with them, and accompanied the word they preached; otherwise, it never could have made such deep impression upon the hearts of them that heard it, as not only to command their attention, but to hinder them from resisting, when they strove and endeavoured to do it, the power and authority by which the disciples spake.

"And now, methinks, I begin to perceive this Divine Spirit is come upon me, too, and seems, by His powerful influence, to be working up my heart into a thorough persuasion that it is Christ, and Christ alone, I am to cast my soul upon; that it is He alone that is the way to life, and His word alone the word of life, which, 'whosoever believes and is baptized into shall be saved, and he that believeth not shall be damned.' Away, then, with your Pagan idolatries, your Mahometan superstitions and Jewish ceremonies; it is the Christian religion alone that I am resolved to live and die in, because it is this alone in which I am taught to worship God aright, to obtain the pardon and remission of my sins, and to be made eternally happy. And, since all His doctrines and precepts are contained in the Holy Scriptures, it is necessary that I should assent unto them as a standing revelation of God's will, and an eternal treasure of divine knowledge; whereby all that sincerely believe in Christ may be sufficiently instructed, as well as thoroughly furnished, unto every good word and work.

"Without any more ado, therefore, I believe, and am verily persuaded, that all the books of the ancient law—with all those that have been received into the canon of the Scripture by the church of God, since the coming of Christ, which we call the New Testament: I say, that all these books, from the beginning of Genesis to the end of Revelation, are indeed the word of the eternal God, dictated by His own Spirit unto such as Himself was pleased to employ in the writing of them; and that they contain in them a perfect and complete rule of faith and manners, upon the due observance of which, I cannot fail of worshipping and serving God in such a manner as will be acceptable to Him here, and of enjoying hereafter 'those exceeding great and precious promises' that He has reserved in Heaven for such as do so.

"Unto these books, therefore, of the law and Gospel I am resolved, by His grace that wrote them, to conform all the ensuing articles of my faith,

I find it hath pleased His Sacred Majesty herein to insert, I believe it is my duty to believe, and whatsoever He hath been pleased to command me, I believe it is my duty to perform."

Brief Notes on the Life of Abraham.

(BY REV. W. BARKER, BLACKFRIARS.)

No. I.

WHEN Abraham was called of God, the descendants of Noah were broadly distinguished from each other, and very far spread over the fair lands of earth. The pride and idolatry of the builders of Babel had dispersed them,—Shem and his sons possessing Persia, Thibet, and Tartary; Ham,—Africa, Canaan, and the borders of Arabia; and, subsequently, Japheth the whole continent of Europe and the Isles of the Gentiles. Noah seems to have spent the remainder of his days, after the deluge, amongst the sons of Shem, whose various descendants, to this day, pride themselves in those traditions which relate to him, and their own early settlements. The Chinese have also their tradition of the deluge, and the anger of the Great Spirit in scattering their fathers. Abraham was a descendant of Shem, in the ninth or tenth generation, and his family, like most of the tribes of that period, were fast losing the knowledge of the true God, and becoming corrupt and wicked. The Jews tell us that his father was a maker of the teraphim, and that the boy *Abram*, disgusted with these practices, sought to escape from them. And who shall say that he, as a youth, had no divine impulse which dimly pointed to his future lot? yea, who can account for his name but on some such ground,—for his parents called him *Abram* (father)?

Some of the men of *Abraham's* time, we hope, were good men. Noah himself had lived till within about three years of Abraham's birth, and Shem was in the early bloom of his days. We think it probable that he and Abraham knew something of each other,—and if so, what an important connecting link Shem would be between the old world and the new! Shem was contemporary with Abraham about 152 years, and only died 23 years before the patriarch himself. Shem had lived in the time of Methuselah and Lamech, being near 100 years old when Methuselah died. Methuselah had been contemporary with Seth, the son of Adam, for about 450 years; thus we need but five persons to connect the father of the race and the faithful together, as far as any traditional knowledge could be imparted from the one to the other. What an eventful life Shem's had been! He had talked with the third man from Adam; he had seen the awful wickedness of men, and the terrible deluge which swept them away; he also had heard their wicked taunts against his godly father; he had seen the impious builders of Babel scattered in confusion, their several empires rise to power, pride, and sin, and sat, a venerable patriarch, among his numerous sons, when God said to Abraham, "Get thee out of thy country, from thy *kindred*, from thy father's house, unto a land that I will show thee."

The life of Abraham and his destiny were of great importance to his own seed, and to all the nations, through One who was pre-eminently the Son of Abraham and the Son of God. The choice of Abraham was not an

arbitrary thing, but important ends were to be answered by it, which we shall briefly notice in our concluding observations.

1. The election of this man and his seed was of a twofold character—secular and spiritual,—the secular element being exclusively confined to themselves, the spiritual not so, else all his seed must of necessity have been the children of God, but they were not. The spiritual seed are formed in Christ, not in Isaac; and the link of connexion is not natural birth, but the birth of the spirit, the law of faith. He, then, that hath this faith is blessed with faithful Abraham,—is a child of Abraham.

2. They were set apart from the families of men for the safe deposit and full illustration of divine, saving truth. This would be more easily and surely accomplished by entrusting it to one people than to many,—by embodying it in one set of symbols and types than in many, in various hands,—so that they possessed advantage every way: "*Chiefly, because unto them were committed the oracles of God.*"

3. The restrictive laws which formed the basis of civil and religious life among the sons of Abraham, were intended, not for their good alone, but for the Gentiles who should comply with the conditions of the blessing, and whose then should be the grace, life, and glory of the coming Messiah: in Him, therefore, "all nations of the earth should be blessed."

4. The selection of this nation, and its seclusion from the rest of the families of the earth, was intended to give distinctness to the character and work of the Messiah, as a matter of vital importance to the whole world. Hence, first, he must be the Son of Adam; then, in succession, the Son of Abraham, of the tribe of Judah,—the Son of David, and the antetype of His kingdom. Then He was to be born in Bethlehem, in an appointed time: all which matters were secured and intended by the call of Abraham.

Thus, the election of Abraham had a threefold end: "*To make of him a great nation; to make his name great; and to make all the families of the earth blessed in him.*" So now, Christians, you, as the spiritual children of the patriarch, are a holy seed,—a nation of pilgrims and strangers,—a light to the darkened world in which you dwell,—and a blessing to all the families of men by your holy life and active Christian efforts;—yea, and to the natural sons of Abraham also, to whom you are to cause the light of life to come. Remember, there is a mysterious connexion between their dispersion and your election and gathering into the fold of Christ. Pray ye for the time when "*there shall be one fold and one Shepherd,*"—when, of the "*twain, there shall be one new man, and so peace,*" joy, and eternal blessing amongst the united sons of God and man, in Him who is the divine Redeemer and elder Brother.

The Jews at Marazion, Cornwall.

MARAZION is famous for its beautiful mount, which is rich in tin, in topaz, chalcedony, and garnet. It is separated from the main land by rocks, extending about a quarter of a mile, which at ebb-tide may be crossed on foot, like a rude bridge, but at half tide are impassable except in a boat.

The village is venerable for its high antiquity, and for the history universal tradition attaches to it, and which geological research, so far as it goes, seems to confirm.

Three thousand years ago, when the Phœnicians are said to have traded to Cornwall for tin, and the fleets of Hiram and Solomon visited our distant shores, this place was the spot they more particularly resorted to, as, indeed, it is peculiarly rich in metals.

Our own earlier historians tell us that then Mount's Bay was not, but that a forest, deep, and wild, and venerable, and the scene of many Druidic rites, occupied the whole of what is now its beautiful expanse; and St. Michael's Mount, called in Doomsday and all our ancient records "the hoar mount in the wood," is said then to have lifted up its venerable front as a beacon and a landmark, in the midst of dark forests, six miles distant from the sea; and accordingly, in the geological researches, since the establishment of the Cornish Geological Society in 1812, it has been found that roots and trees—in short, a complete submarine forest—exist about four feet beneath the sand of the bay.

In these remote times, then, long before the sea was there, it is said, that Solomon's and Hiram's fleets were once cast away amongst its wild rocks and caverns. Some few of the adventurous mariners are said to have escaped death, but their fleet, their friends, their means of return, were cut off, and after wandering about on these shores, where the Druidical superstitions forbade their mingling with the savage Britons, the friendless Israelites here raised a few huts which grew into a village, which they called from their distress *Mara Zion*, or the Affliction of Zion. Here, it is said, they raised an altar to the true God, first consecrating our shores, in the night of distant centuries of paganism; and the hills of Penzance, and the deep caverns and crags of St. Michael's Mount, whilst their tin-veins first afforded occupation to these outcasts of Israel, remain consecrated to every English and Christian heart, as having first heard the anthems of Zion, and awakened their echoes to the name and the praise of the One only true and eternal God, blessed for ever.

Frequently in this and other parts of Cornwall are found hollowed places containing scorise and slag, and many lumps of refined tin, which are called "Jews' houses," and "Jews' house tin," from a belief that these were the spots where the Jews were wont to smelt their tin ore. It is thought they smelted it by the simple process of blowing through tubes, which is a way similar to that practised by the North American Indians, who, even now, are in the habit of smelting metals by blowing flame upon them through bamboo tubes, which produces a fire as fierce as that of a furnace, though much smaller in extent; so we see that the blow-pipe, instead of being a new, is, in truth, a very ancient invention.

Such are the records tradition has handed down about Marazion.—
From the Life of Mrs. Schimmelpenninck, late of Clifton.

The Prince of Wales at Rome.

(By a Jewish Writer.)

THERE are a good many sincere Protestants who do not look without apprehension at the trip just now being taken by the Prince of Wales. They tremble for the religion of their future king, lest the pomp and pageantry of Catholic Rome should impress his youthful and susceptible mind, and captivate his imagination. The experiment, it must be admitted, is

not without danger. More than one weak-minded person has been carried away by Rome's tinsel and mummeries. They sometimes excite a kind of spiritual sensuality, if we may be allowed to make use of an expression which, although apparently contradictory, yet serves to convey a notion of the artfulness with which the grosser ideas of Catholic worship, forming the substratum, are covered and tinged by a thin layer of refinement. They create a kind of intoxication, often mistaken for mental exaltation and enthusiasm. Should, unfortunately, such impressions be produced in the mind of His Royal Highness, I, as a Jew, should deplore them as a real calamity to mankind; for considering, as I do, all forms of Christianity as erroneous, I can yet not shut my eyes to the fact that there are gradations in error; that Protestantism lies infinitely nearer the domain of truth than Catholicism, and that if not Judaism, at least Jews, owe the former a heavy debt of gratitude, were it only for the inestimable boon of religious liberty which it ushered into the world. I know of only one means for averting this calamity. Had I a voice in Her Majesty's family council, I should urge the application of a remedy which I am sure would, like a shower-bath after an over indulgence in copious potations, dispel at once all illusion, and destroy all excitement which Rome's splendour might produce in the Prince's mind. Let the Prince immediately after having attended the captivating worship at St. Peter's, feasted his eyes on the magnificence of its proportions, the sublimity of its paintings and sculptures, the imposing character of its service, the gorgeous attire of the priests, and intoxicated his ears with the swelling notes of the organ and the sublime tones of the trained singers—let him, immediately after having admired the marble palaces of the living, and the more marvellous ruins of the dead, and whilst the sense of their charms still glows on his soul—let him, without a moment's delay, pay a visit to a relic more wonderful than those of all the saints of the Catholic Church, more ancient than the most ancient fragment of the Eternal City, more original than the most characteristic remnant of the ancient world—let His Royal Highness pay a visit to the Ghetto. There he will see how Christ's pretended vicegerent treats Christ's kindred. In the narrow lanes and dingy abodes, in the haggard faces and woe-begone eyes of its tenants, he will read at once of the fruits of the heavenly charity enjoined by the system, and preached in the marble churches by the man with the triple crown and his councillors with the scarlet hats. The misery and squalor which he would thus witness, the work of those whose hypocrisy and tinsel-greatness imposed upon him, would soon undeceive him, would at once open his eyes to the horrors of Roman Christianity, and stripping it of its meretricious charms, place it before him in its hideous nakedness. The Prince, I feel sure, would then return to England with a stronger Protestant feeling than he cherished when he quitted her shores. The Ghetto in Rome, then, might ensure to England an inestimable boon. Should this be the case, how wonderfully would history avenge on Rome her cruelties against the Jews! A Prince of Wales cured of Popish tendencies by the sight of the wrongs perpetrated on Jews! Yet what is more likely than that His Royal Highness will visit the Ghetto at Rome?

(From the Jewish Chronicle)

Our Missions.

KONIGSBERG.

THE Rev. P. B. JACOBI has entered on his work, stimulated by the spiritual destitution of his brethren on the one hand, and on the other by a believing conviction that the Gospel, which has been to him the power of God and the theme of his ministry, will also be mighty, through God, to the pulling down of strongholds, and to the release of souls held in the bondage of prejudice and unbelief. We purpose giving extracts from his conversations, so far as this can be done without infringing the confidence essential to such intercourse.

The following instance of a restored backslider is peculiarly interesting:—

In one of my former reports I mentioned a Jew of the name of —, who, after he had been baptised in New York, fell from the faith, so as to have at first lived here as a Jew among the Jews. But the faithful Shepherd follows His lost sheep like a mother her only child which she has lost, that He might find it and carry it home upon His shoulders. This has been verified in the case of poor —. He has since been constant in his visits to Mr. Tarta Kover* and myself, and, through our joint instrumentality, the Lord has again vouchsafed strength and light to his soul. At my request he has drawn up a sketch of his history, which I humbly submit to you, with the letter addressed to myself.

It is as follows:—

A copy of the Hebrew Bible, published by the "London Society," was the means of my conversion. In 1861 (being then about eighteen years of age), when on the way home from Hanover, where I had attended for a short time the Jewish seminary, I observed in Hamburg, in a Jewish family, that Bible. My biblical knowledge did not then extend farther than the five books of Moses, a few of the Psalms, some chapters of Proverbs, and the prophet Jonah. I was then entirely ignorant of all prophecies concerning the Messiah, and not less so of the existence of a New Testament. Now, perceiving the Bible, I became anxious of getting a copy; but, to say the truth, not so much for the real value of that precious book as for its nice external. And on hearing that the price was one thaler only, I determined to buy a copy, and betook myself forthwith to the sales-room. I concluded that the agent of the sales-room was undoubtedly also a

Christian, and therefore made up my mind to enter with him into a dispute about religion, in order to show him, as I thought, the falsity of his belief. For I then considered the Christian religion as mere idolatry, and thought myself worshipping God when I blasphemed the name of the holy child, Jesus. But the agent, Mr. Oncken, replied to my objections with pure, Christian-like indulgence, and endeavoured, in the mildest manner, to convince me of my errors. Having much business to attend to, he was obliged to close our conversation, but mentioned the name of a Christian Jew who, he said, would willingly give me all information about Christianity. I went immediately, driven, as it were, by an invisible power, to Mr. Elwin, who received me very kindly, and devoted the whole evening to my information. At the first I paid but little credit to his words, and cherished much interior suspicion against what he said; but gradually, and by the aid of the Holy Spirit, his words found entrance into my heart, until I became really awakened. But I was yet far from being thoroughly converted. In order to be saved from darkness, and brought to the marvellous light that is in Christ, I was yet to cross the wide deep, and in a strange and distant land to be scourged by the Lord. I embarked on the 16th of August, 1851, and arrived in New York on the 23rd of October. There the Spirit of God strove with me full three years, when at last my heart was made subject to Christ, and on the first Sunday of July, 1854, I received, in a Methodist Episcopal church at New York, the ordinance of holy baptism. O that I had remained faithful to my Saviour ever since I made that covenant with Him! Alas! that has not been the case. Innumerable troubles

* Missionary of the London Society, whose brotherly kindness to our Missionary we are glad gratefully to acknowledge.

and trials have encompassed me and prevailed. I was then made aware that I had not yet attained to a perfect faith in Christ—to a faith that can rely upon God in all emergencies, and that is willing to sacrifice, for His sake, everything that life affords—yea, and even life itself.

It seemed as if my affectionate love towards my parents and other relations was irreconcilable with my being a Christian; in which conviction my innate feelings, as well as the ardent entreaties and threats of my parents, &c., greatly tended to confirm me. In this state of mind I resolved to yield to the wishes of my parents, and to return to Europe. I arrived in England on the 1st of June. After spending about three weeks in London, I continued my journey home. I did not stay longer than a month or two with my parents, during which time I was still faithless towards my Saviour, denying Him before my friends and the world. But behold the mercy and goodness of God in not cutting me off, but sparing me for repentance. Leaving my parents, I came to K—, with a view of securing here a livelihood, by teaching what little I knew of the English language. Here the Holy Spirit continued to operate upon my heart directly and indirectly. Among other means which the good Saviour used for the reclamation of my benighted soul, I must mention the acquaintance of Mr. B—, seemingly a matter of mere accident, but which, as I believe, was nothing less than the wonderful and wise guidance of Providence for my welfare. Having been favoured with a good deal of this gentleman's intercourse, I must pronounce him an eminent Christian, though, unhappily, I was almost always at variance with him regarding his idea of the Church of Christ. It is evident that Providence has directed me to this gentleman to find in him an aid, not only in spiritual need, but also during several months of material destitution. I *know* surely that Mr. B— has been the means, in the hand of God, of saving me from starvation; but I certainly do *not* know what would have become of me, both materially and spiritually, without the acquaintance of this truly Christian man. So far as it is in the power of any mortal to do anything for the soul, I may well call him my regenerator. I should be unworthy of any man's friendship were I ever to forget the many benefits with which this gentleman has literally overwhelmed me.

And now, thanks be to God, I can

place my hand on my heart and say I love my Saviour as much as ever before. And why should I not? He has forgiven me so much. By the help of God, I am now determined to live and die to Him. I will declare Him before the multitude, come what will; I will fear no man, but boldly confess my God and my Saviour, for He has again kindled His love within my heart. The Lord can give me strength to do any and everything for His sake—yea, if need be, even to deny my father, mother, brothers and sisters.

May the Lord preserve me in His love! May my end be a good one, and my death the death of the righteous! Amen.

Mr. Jacobi then gives a deeply interesting recital of his interview with an eminent Jewish Rabbi. For obvious reasons, we decline publishing it *in extenso*.

Having waited until the venerable man had finished his private devotions, he approached me with much mildness depicted in his oriental countenance, saluted me, and in a very courteous manner asked for the object of my visit. "Reverend sir," said I, "I have been apprised of the love you bore towards my deceased sister Maria, and that you had given it as your opinion that, though no baptised Jew shall ever enter heaven, yet would my sister be constituted as the happy exception who bore for Israel such warmth of love in her bosom." This expression being confirmed, I felt the more encouraged to direct the conversation to divine subjects.

Then ensued a serious and animated conversation on the Atonement, the Messiahship of Jesus, &c. Mr. Jacobi remarks:—

The Spirit of my God strengthened me to make, for the first time, an open confession before such a learned and orthodox Jew, mindful of Luke xii. 8. I lingered in nearness to this venerable old man with a hearty pleasure, in the remembrance that through the fall of such we have been enriched, and could wish him to be a member of that Messianic people who, in that glorious morning, are to carry the knowledge of the Lord to all the ends of the earth.

The recital closes thus:—

The Rabbi listened patiently to my rather lengthened discourse, evidently

struck with the earnestness and warmth with which the subject inspired me. At the close he recommended me the book "Cusri," the reading of which, he thought, might dispose me to love the religion of my fathers. But I assured him that "neither things present nor things to come, neither life nor death, shall separate me from the love of Him

who has loved us all unto death, and who even now calls unto Israel, 'Be ye reconciled unto God.'" We separated with a hearty shake of hands, when I took the liberty of offering the Rabbi, "the true Israelite," a tract written by Dr. M'Caul, which he accepted with much complacency.

FRANCE.

On his return from a journey in the south of France, Mr. COHEN writes:—

During the journey I undertook since I last wrote you, I have had many blessed opportunities to make known to my brethren the unsearchable riches of Christ's Gospel. Almost the first Jew I visited after my arrival at Nismes was Mr. —, whom I found ill in bed. His wife received me kindly, and, after a few words of sympathy, she asked me to be seated by the side of her sick husband, which I gladly did. He appeared to be very feeble, and not able to speak much. I asked him whether he was prepared to meet his God, should He be pleased to call him from hence: he said, "God is merciful, and of great goodness." I told him that was very true; God was merciful, but still He is also "a burning fire." I spoke to him of the necessity of a Redeemer, and told him that the Messiah came to seek and to save that which was lost, and if he believed in Him he would never die. He opened his eyes and asked, "Who is the Messiah, and where is He?" I told him that it was Jesus of Nazareth, who gave Himself for him; but he soon closed his eyes when he heard that it was Jesus, and shook his head, as though he would have said, "Not this man, but Barabbas."

I preached to him the way of salvation and remission of sin only in Jesus Christ, who, I told him, was now sitting on His mercy-seat. His wife paid very great attention, and I left him with a prayer for God to have mercy upon them. Two days after my first visit I called again, and remained with him about an hour. I reminded him that he might soon be called before the Judge of all mankind, and entreated him to believe in the Messiah, who came to redeem him and me from the power of sin and Satan. He listened diligently to all I said, and when I was about to leave him he begged me to call again, which I did several times; but whenever I called I was told I could not see him to-day, as there

were some Jews with him; but I have prayed more than once to the Father of all mercies to bring this soul to the knowledge of the truth as it is in Christ Jesus, our Lord.

Yesterday I was introduced to one of my brethren who seemed more indifferent than opposed to the truth. He said, "There are so many religions, that it is impossible to know which is the true one. You say yours is the true one; the Mahometans say theirs is the only true one. Whom am I to believe?" I told him that there was only one religion, and that was the religion of the Bible; and I endeavoured to show him the one thing needful, how a poor sinner can be saved, and invited him to search the Scriptures. I saw him several times, and each time I endeavoured to impress upon him the necessity of being born again. One morning he called upon me and said, "I hope you will not think that I am a Christian. I thought to tell you, before you left, that I hope from this time to search, and endeavour to find out whether Jesus was really the Saviour of the world."

This morning I called on Mr. —, who received my tracts last year with a promise to read them, and where I met an infidel Jew, who greatly opposed my mission when I last visited this place. On seeing me entering he said, "Are you here again? It is useless for you to come to this place, for you will never convert one Jew here to the crucified one." He was greatly surprised when I told him that it was not in my power to convert souls to the Saviour—this the Lord alone can effect by His Spirit; all I could do was to speak to him in His name, and pray Him to pour out His Spirit of grace and supplication upon him, so that he might look upon the pierced Messiah, and be healed by His wounds. And as he did not reply to this, I asked God to be with me, and He enabled me to speak to this unbelieving

Jew in plain terms of Christ, and the redemption He has purchased for us with His own blood. He listened with great attention; but all at once he said, "I cannot remain any longer; I have an engagement," and left us. Mr. — told me that he had read the tracts I had left him, and all was very good that I told him this morning, but he could not believe it yet. I told him, if he prayed sincerely to God to take away the stony heart and to give him a heart of flesh, and to put His Spirit within him, then he would also be able to believe in Jesus, and rejoice in Him as in the God of his salvation. He thanked me, and begged me to call again, but to come in the evening.

This afternoon I met the Jew whom I saw at Mr. —'s; he approached me with a smile, and after the usual salutation, he said, "Had I not left you, the other day, you would have made me a Christian; what you said went to my heart: but as I do not wish to believe in any religion, I thought the best way would be to leave you." I spoke to him very solemnly, and reminded him that this night he may be called before the

Judge of all mankind, and intimated him not to harden his heart, but hear the voice of God while it was called to-day. He took my hand, and said, "I must leave you—adieu!"

I cannot tell you how sorry I feel to tell you that Mr. — is very ill, and from the nature of his disease, which is a rapid consumption, there are but little hopes of his recovery; he is visited by several of my Christian friends, among whom is pastor Blanc, who takes a great deal of spiritual interest in this son of Abraham. It is delightful to see his Christian resignation in this trying hour. One day, as I was telling him to look to Jesus, he said, "He is my all; my pains are great, but the consolation of the gospel is greater." At another visit he told me, "I feel happy in believing in Jesus, and thank God that He did not send me this illness a year ago, for I should have died without hope, but now I have all my hopes in Christ, who died for me." God knows what He is doing in calling one after another, of those who have been led, through our feeble endeavours, to believe in Christ, to Himself.

BAPTISM OF A JEWISH CONVERT AT DERBY.

(From the Derbyshire Advertiser.)

The anniversary of the Derby auxiliary of the British Society for the Propagation of the Gospel amongst the Jews was celebrated on Tuesday last. A preparatory service was held in the Wesleyan Chapel, King-street, on Monday evening, when a sermon was preached by the Rev. J. Wilkinson, a Missionary to the Jews, from Romans, xi. 15th verse. There was a large audience. The service was rendered unusually interesting by the public confession of faith in the Messiah on the part of a Hebrew, named D. Coleman, who has for some time resided in this town, and his reception into the Wesleyan society by baptism. After the sermon, a paper was read by Mr. J. Ratcliff, containing an interesting account of the convert; how he was led to renounce Judaism, and rely on Jesus of Nazareth, the promised Messiah, for salvation. * Mr. Coleman says—"In Him I have found forgiveness of sin, and the hope of life everlasting; therefore I glory in the cross of Christ, and publicly declare my love

for Him." The usual questions were put to the convert by the Rev. J. Wilkinson, and he was baptised into the name of the Triune Jehovah.

On Tuesday afternoon a numerous attended tea-meeting was held in the Temperance Hall, after which the public meeting was opened. The Mayor (J. Gadsby, Esq.) occupied the chair. On the platform we noticed—the Rev. J. Wilkinson (the deputation), E. W. Walker, H. L. Church, W. Hussey, H. Tarrant, J. Walker, J. Merwood, J. Stevenson, and W. Jones; and Messrs. W. Turner, J. Ratcliff, J. Jackson, &c. After some introductory remarks by the Chairman, and the Rev. E. W. Walker (Wesleyan), the Rev. J. Wilkinson addressed the meeting in a long and elaborate speech, clearly and successfully establishing the claims of the Israelites upon the sympathies and prayers of all Christians, and viewing the present condition of the Jew in his relation to the Gospel.

* We hope to give a copy of this in our next number.

WURTEMBERG.

Mr. GOTTHIEL gives this encouraging notice of some over whose spiritual interests he has been bending in faith and prayer:

Since I wrote last a few things have occurred which it may be interesting to notice. I have before mentioned to you my pleasant intercourse with Mr. —, and how deeply and earnestly that Jewish brother has entered upon the inquiry into the truth as it is in Jesus. A short time ago he introduced me to a friend of his, also a Jew, an artist, who has, for a time, been in an inquiring state, but has eventually fallen into the snares of the infidel party, which has its work on the Continent, and thereby been misled into destructive errors. I am sure you would have been pleased at the nature of this interview, and at the boldness with which my friend Mr. — spoke out his convictions, and laid open to his friend the fatal errors into which he had fallen, by following and defying his own "reason," whilst neglecting and despising the teachings of the highest "Reason,"—the wisdom that is from above. It was pleasing to see the man, firmly planted on the word of truth, admitting of no prevarications, no subterfuges, but desiring implicit obedience and submission to the Divine teaching. The subtleties of unbelief, or rather infidelity, are of such a nature, that a man may easily persuade himself that he is giving all due honour to God's teaching, submitting to His dictates, whilst it only reserves to "reason" some portion of decisive influence, just to correct, as it were, that which is amiss in the Word of inspiration.

Mr. — is seriously and diligently preparing for a public profession of Christ. Already he has to taste something of the bitterness of that cross which he is about to take upon himself. Evil tongues are busy about him, and slander is rife. The world (be it in the Jewish or Gentile heart, it is all the same) is ever the most excited, ever hates most those who are about to decide for Christ. Fortunately, our friend has already found that cross an easy yoke, and a light burden, compared with that glory which is in store for him. All these things, therefore, do not

move him. The Jews, who have hitherto considered him an ornament, now hate him, but he, in return, has received grace to love them with an affection such as, he assured me, he had never felt towards them in his former state.

His friend, —, is following closely in his footsteps, and is affectionately attached to us. I trust he will not be long making his profession of Christ.

Mr. Davidson will be pleased to learn that Mr. — the shoemaker at E—, whom we wished to visit, but failed to find him at home, has been since at my house, and expressed his regret at not having been at home when we called. That Jewish brother is in a peculiar state of mind, much attached to truth, and delighted at hearing it preached to him. He has given up all hope of a revival of Judaism, and believes that only through the power of God's Word and truth can Israel be raised from its present fallen condition.

The family of —, whom I visited with Mr. Davidson, have of late much sought us out. There is no peace in their house, because the peace of God is not to be found there; and it is touching to see the different members of the household take their refuge in the missionary's house, that there they may find peace and advice. Through mercy, it has been in our power once more to unite the broken household, and to quiet the troubled hearts, having a good opportunity to preach peace to the troubled consciences, and pointing out to them the fountain of peace.

Another teacher, also, whom I intended to visit with Mr. Davidson, has kindly come to my house, and paid me a long visit. I am sure Mr. Davidson would have been pleased with this man.

Some stir has lately been created in —, by the baptism of a lady and her three children, the wife and family of the richest and most influential Jew in the place. All the sisters and relations of the lady are baptised already. The husband, it is said, will be baptised ere long.

BORDEAUX.

Mr. FRANKEL gives the following notes, in reference to the Russian seamen:—

The two Russian war-steamers have left again, and I trust that the twenty Jewish sailors on board have carried with them something of the truths of the Gospel. During their stay here I had frequent intercourse with them, and was very much struck with the contrast they presented to the French Jew in the same condition. The latter considers it a matter of course to throw off every religious duty as soon as he enters the army or the navy, his idea being that God could not possibly expect any service from him as long as he is engaged in the service of his country, whilst the Russian Jew imbibes religious feelings and sentiments from his very infancy, and is as assiduous in his religious duties on board a man-of-war as in the synagogue in his own country. If they are numerous enough they have a roll of the Law, and a reader who performs Divine service. I have seen them put on their phylacteries and repeat the prayers in the midst of their Gentile companions, and not only are they never mocked or sneered at, but, on the contrary, every respect is paid them. Whilst thus engaged they are exempted from saluting, even if the Czar himself were to appear, as he had given orders that the Jews are not to be disturbed whilst performing their religious duties, inasmuch as no attention should be paid to man whilst engaged in the service of the King of kings. This religious state of mind, as well as their firm belief in the Messiah

(for they consider themselves in a bondage to the Emperor of Russia, from which Messiah is to free them) greatly facilitates the introduction of the Gospel amongst them. If a passage is quoted from the Bible it is received with reverence, and the truth is listened to with attention. The great difficulty I experienced was to convince them that the passages they quoted to refute Christianity were not to be found in the Bible at all, but were taken either from the Talmud or from some of their writings of later date. For instance:—one insisted that the great battle of Gog and Magog was to be fought by the Messiah at His coming. Another declared that, according to the prophets, the coming of Messiah will be hastened or retarded by the Jewish people themselves, for "If Israel were to keep two Sabbath days according to the Law, they would be redeemed at once." (Talmud.) With regard to heaven, they believed that "all Israel has a part in the world to come." There was, therefore, no necessity of Messiah's vicarious sacrifice. I endeavoured to convince them that their ideas were contrary to the Word of God, and to point out to them the scriptural and only way of salvation through the blood of Christ, and I trust that the Gospel has made a favourable impression on the minds of some, which may lead them to search the Scriptures, and seriously examine that most important question, Whether Jesus be not the Christ?

Poetry.

THE WATCHWORD OF ISRAEL.

"Hear, O Israel: the Lord our God is one Lord."—Deut. vi. 4.

Of old o'er Sinai's mountain
The God of Israel stood,
Enwrapped in dazzling glory,
Where mortal never trod:
Around His feet the pavement
Shone like a sapphire stone,
As it echoed back from its azure
track,

"The Lord thy God is one!"

And a voice of majesty
The awful stillness broke,
Like a magic spell on that host it fell,
For 'twas Jehovah spoke:
He spoke, and the solemn music
Of His voice thrilled every soul,
As on the blast, through the desert
waste,

The mystic watchword stole.

Hastings, 1859.

In the days of Israel's glory,
When kings sate on her throne,
That watchword rose o'er the promised
land,

"The Lord thy God is one!"
From the flow'ry brow of Carmel,
From Tabor's summit bold,
O'er the crested waves of Jordan,
The glorious psalm rolled.

And when, in after-ages,
Israel in exile wept,
Yet still that sacred watchword
A precious boon they kept.
O Israel's promised Saviour!
Thy Father's only Son!
Bring Abraham's long-sought race to
trust
The hallowed "Three in One!"

S. A. R.

CONTRIBUTIONS IN AID OF THE SOCIETY.

From December 23rd, 1858, to January 22nd, 1859.

| SUBSCRIPTIONS & DONATIONS. | | AUXILIARIES & ASSOCIATIONS. | |
|--|---------|--|---------|
| | £ s. d. | | £ s. d. |
| A Friend, by Miss Hadley, Coventry..... | 0 2 6 | Alawick..... | 2 3 0 |
| A Subscriber..... | 0 5 0 | Alton, Hants, collected by Miss Reynolds..... | 3 6 0 |
| Adams and Gee, Messrs..... | 1 1 0 | Barnstable..... | 2 17 10 |
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| E. N..... | 60 0 0 | Hartlepool..... | 2 18 6 |
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| Hadley, Miss, Coventry..... | 0 8 6 | Hertford..... | 6 11 6 |
| Hooper, John, Esq., and Mrs. Do. do. for Wallacia..... | 2 2 0 | Hull..... | 25 0 0 |
| Marlin, M., Esq..... | 3 1 0 | Kettering, by Miss Wilmot..... | 0 12 6 |
| Morley, Miss..... | 2 10 0 | Leeds..... | 17 10 0 |
| Openshaw, J. O., Esq..... | 5 0 0 | Marcellis, by Mr. Cohen..... | 8 1 7 |
| Wallis, Mr..... | 1 0 0 | Narberth, New Year's Off..... | 0 19 1 |
| Wilkinson, Mrs. E. Smith..... | 0 10 6 | New Court Cha. (Mr. Yonge's Bible Class)..... | 0 10 0 |
| Wontner, Mrs. R..... | 10 0 0 | Newport, Monmouth, by Mrs. Quick..... | 1 11 4 |
| Yonge, Mr. G..... | 2 2 0 | | |
| | | Nebo, by Rev. S. Evans..... | 1 8 0 |
| | | Northallerton..... | 2 8 2 |
| | | Norwich..... | 7 0 0 |
| | | Oundle..... | 2 15 0 |
| | | Pembroke..... | 3 8 2 |
| | | Plymouth..... | 7 3 6 |
| | | Preston..... | 5 0 0 |
| | | Rochford, by Miss Bentsall..... | 3 14 6 |
| | | Royston, by Miss Pigget..... | 3 3 0 |
| | | St. Ives, Cornwall..... | 4 13 6 |
| | | Stockton..... | 6 10 4 |
| | | Sudbury..... | 3 10 8 |
| | | Sunderland..... | 2 17 6 |
| | | Swansea..... | 3 16 0 |
| | | Tetbury, by Mr. Eli Crew..... | 2 7 0 |
| | | Templeton, by Rev. J. Morris..... | 0 8 5 |
| | | Tynemouth, by Mrs. Doshia..... | 2 6 0 |
| | | Do. do. for Wallacia..... | 1 10 0 |
| | | Upper Solva, by Mr. Haines..... | 0 1 1 |
| | | Walthamstow, Offerings by Yng. Ladies at Mrs. Peckey's..... | 1 2 6 |
| | | Westminster Chapel..... | 2 18 0 |
| | | Wellington, Somerset, by Miss S. J. Fry..... | 0 15 4 |
| | | Wirksworth..... | 4 0 0 |
| | | Witham..... | 2 2 3 |
| | | York..... | 11 4 3 |

The List of Meetings of Associations, &c., is unavoidably postponed until our next Number.

Notices.

We beg to call particular attention to the following Notice:—

TO OFFICERS OF ASSOCIATIONS, COLLECTORS, AND OTHER FRIENDS OF THE SOCIETY.

The Account for the current year closes on Thursday, the 31st of March. It is earnestly solicited that all remittances may be made before that day, with lists of Contributions, as they should be inserted in the Annual Report. All Orders to be made payable to Mr. GEORGE YONGE—those on the Post-office, to be at the chief office.

The Rev. JOHN GILL has made arrangements for the following Week-evening Services:—

| | |
|--|---|
| Jan. 26..Norwood. | Feb. 2..Greenwich, (Rev. J. Russell's). |
| Jan. 27..Devonshire Square. | Feb. 3..Camberwell New Road. |
| Jan. 28..Spafields. | Feb. 7..Tunbridge Wells. |
| Jan. 30..Albany Chapel, Camberwell, Morning. | Feb. 9..Hammersmith. |
| Jan. 30..Rev. J. Eldridge's, Brixton, Evening. | Feb. 14..Mile End New Town. |
| | Feb. 16..Westminster Chapel. |
| | Feb. 23..Rev. R. H. Herschell's. |

At each place, the Lecture will commence at the usual hour of Week-evening Service.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, February 16th, at 7 o'clock. The Meeting is open to all friends of Israel.

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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 159.]

MARCH 1, 1859.

[Price 1d.

Contents.

| | PAGE | | PAGE | | PAGE |
|---|------|--------------------------------------|------|---------------------------------------|------|
| The Duty of Daily Prayer for the Salvation of the World | 33 | Can Jews, as Jews, be Saved | 38 | Gibraltar and North Af- rica | 45 |
| Jesus and Jerusalem No. VIII. | 35 | Our Missions:— Wallachia..... | 42 | Memoranda..... | 46 |
| | | Marseilles | 43 | Contributions | 47 |
| | | | | Meetings, &c. | 48 |

"The Duty of Daily Prayer for the Salvation of the World."

OUR attention has been called to the above valuable and seasonable tract, which we earnestly commend to the instant and prayerful consideration of the friends of Israel. It is, we believe, rightly attributed to the pen of one who, in his retreat from public life, devotes his talents, his influence, and his intercessions to the salvation of the world, and who, in a note on "the Union of Prayer and Performances," speaks of what is "already done by some of the poor"—and of "one individual, not of that class, who has determined to set apart, from the beginning of the year 1859, six shillings a day, during the rest of his life, towards the conversion of Jews, Heathens, and Mahometans." The following passage is quoted from a very powerful and awakening discourse, by the late Dr. R. W. Hamilton, on the words (Hosea, x. 12), "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till He come and rain righteousness upon you."

"'It is time to seek the Lord.' This furnishes us with the obligation of devotion, and the secret of success. Solemn passages and transactions must take place between God and our souls. It must be as though in comparison we never prayed before. A new weight must press upon our bosom. An unknown solicitude must strike to our heart. The continuance in supplication must be day and night. It must be effectual and fervent to avail much. It is no mean suit. It is the salvation of the world. The intercessions are for all men. Past neglect upbraids us. Present failure shames us. Providence urges! Christianity insists! Oh, let prayer

• Snow, London.

be made without ceasing, of the Church unto God! It only can stand between the living and its dead. It only hath power with God and with man. Jehovah will regard His Zion! the Lamb will bear His Bride! Is it not time to seek the Lord, when millions and hundreds of millions of souls, precious and immortal as our own, are ready to perish, are destroyed from morning to evening, perish for ever without any regarding it? Is it not time to seek the Lord when we are yet so little impressed with the woe and danger of our perishing fellow-men, that we only give of our abundance toward their conversion, and make no sacrifice of even our luxury? Is it not time to seek the Lord when we expend so much of our attention and energy upon little strifes and unedifying disputes,—keeping open our ranks instead of serrying them,—presenting to the foe a thousand easy points of annoyance and attack? Is it not time to seek the Lord when the largest empires, and the most numerous peoples, have not as yet heard the Saviour's blessed name? Is it not time to seek the Lord when His manifestations are so dim and few in comparison with those which His promise assures, when it shall be duly pleaded? Is it not time to seek the Lord when prophecy has counted so many of its oracles, and already is standing out so radiantly among its latest visions? Is it not time to seek the Lord when only now the means for the holy enterprise are becoming easy and abundant? Is it not time to seek the Lord when, from their mysterious significance, we learn that these are the last times? Is it not time to seek the Lord when all proclaims the eve of a mighty crisis, when all awakes to earnestness around, when the world is racked with suspense and struck with awe, when the vials are overflowing with the odours of prayer from the lips of the saints of all generations since the world began, when the days are breaking—the days of the voice of the seventh angel when he begins to sound?

"To these duties promises are attached, most graciously compensatory. They are written that 'He who plougheth should plough in hope,' and that 'He who reapeth may receive wages, and gather fruit unto life eternal.'

"In the matter which now engages us, we possess an ample and explicit security. Here is nothing vague and indistinct. If we differ in our construction of any prophecy, enough remains about which there can be no difference. We have but to survey the obvious foreground. That all things shall be subdued to Christ, that at His name every knee shall bow, that the knowledge of the Lord shall cover the earth, that men shall learn war no more, that the saints of the Most High shall possess the kingdom under the whole heaven,—are bright and assured outlines of the future which require little guess. Do we believe? clearly and confidently are we convinced? firmly and unblenchingly are we persuaded?"

The Author adds:—"While we pray for the conversion of heathen nations, let us not forget the Jews. The holy and seraphic prelate, Robert Loighton, thus wrote:—'Undoubtedly, the people of the Jews shall once more be commanded to arise and shine; and their return shall be the riches of the Gentiles; and that shall be a more glorious time than ever the Church of God did yet behold. They forget a main point of the Church's glory, that *pray not daily* for the conversion of the Jews.'"

The present aspect of the Jewish cause, and instances such as these we are permitted to record in the present Number, are well adapted to strengthen the appeal for prayer, scriptural, believing, unfainting. Let us

realise more powerfully the spiritual condition of the Jews, and their onward progress to eternity. Let us grasp the simple, unmistakeable, and comprehensive promise that affects their spiritual renovation and restitution, and plead in mingled prayer and praise, until the grey mist upon the mountains, and the faint streaks of early morn, give place to the bright and gladdening beams of the Sun of righteousness—the Sun which shall for ever shine on the whole family of God, gathered home, by His blessing on His word and the agency of His own people.

Jesus and Jerusalem.

NO. VIII.—THE DYING SAVIOUR.

MANY wonderful things have taken place at Jerusalem, but the most wonderful of all is the death of the Saviour. Believing, as we do, that He was indeed what He declared Himself to be, “the Son of God;” believing that His death was the one great and all-sufficient sacrifice, and that from His death life eternal shall flow to millions of lost sinners, we feel fully persuaded that nothing which ever occurred in time, or shall occur in eternity, can equal this event.

Even those who do not believe in the divinity of Jesus of Nazareth, and to whom His cross is a stumbling-block, must yet acknowledge that nothing has created so much interest in the world, or produced such effects upon the world, as the death of that wondrous Person who, many hundred years ago, was crucified at Jerusalem. What was it that made Jerusalem, for so many ages, a centre of interest to the nations of Europe? what has caused millions of persons to travel thither? what but their one faith? It is true that we cannot look on these things with any pleasure; the valour of warriors, the zeal of devotees, agree not with the sacred and sublime associations which hover around Calvary. We gladly turn from them to think how the guilty have been justified, the unholy sanctified, the miserable made happy, and the lost saved, by believing on Him who died at Jerusalem, although their feet never have stood within its gates, or their eyes looked with delight on its towers and palaces.

Jerusalem had been marked out, ages before, as a place for sacrifice. Thither it was, in the far back ages, as is generally believed, that Abraham, at the Divine command, led forth his son Isaac. In the land of Moriah, and on the spot where the Temple afterwards stood, he bound the victim, laid him on the altar, and stretched forth his hand to slay him. Then God interposed, and another victim was provided. In the Mount the Lord was seen. Believers in successive ages who heard the wondrous record, and who waited for the fulfilment of the first great promise of Eden, still nourished their faith in the heaven-suggested thought, “Jehovah will provide.”

In the time of David, Jerusalem was taken from the Jebusites, and passed permanently into the possession of Israel. Under circumstances of some trial and righteous chastisement, David was brought to the spot where henceforth the sacrifices of Israel must be offered. “And David said, this is the altar of the burnt-offering for Israel” (1 Chron. xxii. 1). “There Solomon built Jehovah a house;” and for ages, on Moriah’s hill, sacrifices countless for their number were offered up. There God dwelt in glory, and manifested His mercy to those who sought His face in the appointed way.

But none of these sacrifices could take away sin. Ages rolled on; the Temple was destroyed and rebuilt; the altar-fires were extinguished and relighted. At length, when the Temple stood in greater glory than it had for many ages, when sacrifices were most abundant, but when sin, notwithstanding, triumphed more than ever among priests and people, a voice was heard in heaven respecting the ancient prophecy, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, lo, I come; in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, thy law is within my heart." Then a voice was heard from heaven, proclaiming "a Saviour, Christ the Lord," while many voices sing "Glory to God in the highest, on earth peace, good-will toward men." And soon a voice was heard in the wilderness, "Prepare ye the way of the Lord." "Behold the Lamb of God, that taketh away the sin of the world" (John i. 19.)

Yes, let us behold Him, and trace His wondrous path up to Jerusalem to die. Let us listen to Him, and meditate on His many testimonies respecting that great purpose of His loving heart. When Peter had confessed His glory as the Son of God, and the rest of the Apostles had agreed thereto, we are told that "from that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21). Some time after, the same Evangelist writes how "Jesus, going up to Jerusalem, took the twelve disciples apart on the way," and again repeated the same wondrous, but unwelcome facts (Matt. xx. 18). We read, too, "of His face being as though He would go up to Jerusalem." See, also, Heb. ix. 11, 28. In the anticipation of thus going up, He mournfully, yet composedly said, "It cannot be that a prophet perish out of Jerusalem" (Luke xiii. 33); and then uttered a pathetic lament over the stubborn and rebellious, yet much-loved city (Luke xiii. 33-35; Matt. xxiii. 37). When the time came for Him "to finish transgression, make an end of sin, and bring in everlasting righteousness" (Dan. ix. 24), for the first and only time He who was so soon to pass out of Jerusalem, bearing His cross amidst the yells of the multitude, entered its gate in triumph, riding on an ass, amidst waving palm branches and loud acclaims. Surely His loving heart exulted in the thought that He was going to perform a work which should issue in the highest glory to God, the greatest honour to Himself, and in salvation to man; a work that would furnish matter for an eternal song.

There is a point in the history of the Man of Sorrows from whence His wondrous death may be most advantageously contemplated. "Jesus took Peter, and James, and John, and went up in a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And behold, there talked with Him two men who appeared in glory, and *spoke of His decease which He should accomplish at Jerusalem.*" Two more honoured persons than Moses and Elias the Old Testament does not furnish; and here they appear as satellites around the Sun of glory. But their history, their official and representative character, we must not dwell on; we can only think upon their *theme*. These glorified men are come to speak of shame and sorrow; fresh from a world where there is no sorrow nor crying, they are come to speak of strong crying and tears. From standing before the throne of the living ONE, they are come to a world of graves, to talk about death; but it was THE DEATH OF JESUS

AT JERUSALEM. No theme like this ; none so full of glory, so fraught with life, so brimming over with joy. It is well worthy to be the theme of the glorified, and shall be so eternally (Rev. vii. 10-17). It was the absorbing thought of Christ, because it was the great idea of God, His grand purpose, the full expression of His infinite love (Rom. v. 8). See it here, too, in connexion with the law and the prophets. As one observes : "The law and prophets kiss the feet of Mary's Son." He it is whom all taught of God, and in sympathy with Him, delight to praise. But there is a testimony grander and sweeter by far than that of either Moses or Elias. From the excellent glory a voice was heard, "This is my beloved Son, in whom I am well pleased ; HEAR YE HIM." And mark, this voice was uttered in connexion with the discourse respecting His decease at Jerusalem. Surely the death of Christ is, of all subjects, most earnestly commended to our attention. Precious thought ! Christ hath died, and sin must die ; Christ hath died, and sinners who believe in Him shall live. "He appeared, to put away sin by the sacrifice of Himself (Heb. ix. 26), and "that He might sanctify the people with His own blood, He suffered without the gate" (Heb. xiii. 14).

Come, then, and "let us go forth to Him without the camp, bearing His reproach." As Moses lifted up the serpent in the wilderness, so hath the Son of Man been lifted up, that "whosoever believeth in Him should not perish, but have eternal life." A voice calls us to "*come and see*," and, seeing, to live eternally. God has caused the history of Christ's death to be written more fully and minutely than the death of any other person, or than any other event relating even to Himself. What preceded His death, where He died, how He died, what He said, what He felt, what He thought ; what others felt, and said, and thought ; what took place during His sufferings, and at His death ; all are recorded. "His decease, which He *accomplished* at Jerusalem," should be continually pondered. Every incident, every word teems with deepest interest. Let not Calvary, with its wondrous transactions, its deep sorrow, lofty love, and deathless triumphs, ever be forgotten. All that is vast in power, sublime in majesty, tender in mercy, beautiful in holiness, deep in wisdom, or attractive in love ; all that is delightful in friendship, touching in sorrow, or cheering in sympathy ; all that is dreadful in the wrath to come, or desirable in the glory to be revealed, demands that Calvary should be held in everlasting remembrance.

And what a contrast does the death of Christ furnish between Himself and the people of Jerusalem ! There the winds of temptation lashed into fury the waves of human passion, which raged like the troubled sea around the cross, and overwhelmed the innocent Redeemer. But amidst all the blackness of sin, the holiness of His character, like a solitary star meekly looking through dark, tempestuous clouds, shone with resplendent lustre. The rage of devils and the madness of men served as a foil for His loneliness, and were made use of as instruments to accomplish the designs of Eternal Love and Wisdom.

Three days after this event, three travellers were seen walking from Jerusalem to a distant village. One of them, in tones of sadness, asks, "Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass in these days ?" Ah, that apparent and kindly questioning *stranger* indeed knew all full well. He who stood with the two glorified prophets, and *anticipated* His decease with strong desire, now

walks with the two humble travellers, and reviews that "*accomplished* decease" with deep delight. His death is now in the retrospect—a fact, an eternal fact! THE fact, the *fruitful* fact, teeming with millions of wonders, glories, and blessings. Hark! He talks about it; and as He speaks, that dark, dark scene of Calvary becomes an effulgent sun. How plain the prophecies seem, and how full of deep and blessed meaning are the types! Gracious Lord, still walk with us and talk with us, for "we are yet slow of heart to believe *all* that the prophets have spoken." Speak to thine Israel, rend the veil from *their* hearts; show them that the Messiah of their ancient books "ought to have suffered these things, and to enter into His glory," and thus make thousands of dark, dead, cold hearts burn within them; and begin to beat in sympathy with them. For, Lord Jesus, thou didst "die for that nation" (John xi. 51), and Thou wilt "save *Thy people* from their sins" (Matt. i. 21). "The fountain has been opened;" and oh, hasten the day when "the inhabitants of Jerusalem" shall wash therein (Zech. xiii. 1), when the iniquity of the land shall be removed (Zech. iii. 10), and a nation be born in a day (Isa. lxvi. 8). Till then, may saved Gentiles never cease to cry to the outcasts of Israel, "BEHOLD THE LAMB OF GOD."
J. C.

"Can Jews, as Jews, be Saved?"

THIS is a strange production to issue from the pen of a Christian minister. It is to be regretted that the author has taken so much trouble and pains to expose his own ignorance of the Gospel in his dogmatism on this important question of the spiritual condition and prospects of the Jewish people. The pamphlet pretends to display great depth of logic, and great breadth of liberality. The author considers that there is no circumstantial analogy between the guilt of the Jews now, and the Jews of 2,000 years ago; and the present race ought not to be burdened with the crime of rejecting Christ as their forefathers did. The Jews of our own day ought, he thinks, to be excused on the score of *ignorance*, though it might be different with the past generation who might have sinned *wilfully*. So it is evidently the opinion of this writer, that *ignorance* of the Gospel is justifiable in the Jews. He thinks it even "ridiculous" and "dictatorial" in Christians to wish the Jews to read the New Testament. The author would, on this view of the case, decidedly condemn all missionary efforts for the evangelisation of either Jews or heathens. He is not of Paul's way of thinking on this subject. *Sincerity, ignorance*, according to the Rev. M. Daniell, seem to be sufficient to save any man. What need, then, of the Gospel? what need of a Saviour? what need of being born again of the Spirit? or what necessity for the Divine command, "Go ye into all the world, and preach the Gospel to every creature; he that believeth shall be saved, and he that believeth not shall be damned?" The author seems to have "another Gospel."
I. R.

WHY OUGHT CHRISTIANS TO SEEK THE CONVERSION OF THE JEWS?

It may be useful to consider this question, by way of correcting the mistakes entertained concerning it by those Christian professors who deny

that it is any part of their duty to aid the cause of Jewish evangelisation. It may also help to disarm the hostility of the Jews themselves to our efforts for the conversion of their brethren to the faith of our Lord Jesus Christ, if we briefly state the reasons and motives by which we are actuated.

We can most honestly aver that all our evangelistic efforts amongst the Jews are founded on the principle of Christian benevolence. Our proceedings are neither actuated by bigotry nor selfishness. We repudiate any attempt to *force* the consciences of our Jewish brethren, or in any way to *compel* them to accept Christianity. Nor do we deny that, in their rejection of Jesus as their Messiah, the Jews are actuated by the most genuine sincerity. We are willing to give them credit for honesty, even in their hostility to ourselves. But believing them to be labouring under the most fatal error through ignorance of the nature and claims of the Gospel, whereby we have received mercy through faith in Christ, we cannot but seek affectionately the conversion of Israel. We *believe*, and *therefore* we *speak*. "Knowing the terror of the Lord, we persuade men." "For the love of Christ constraineth us." And "as though God did beseech them by us, we pray them in Christ's stead, be ye reconciled to God." With ourselves it is deemed no matter of indifference whether they believe on Jesus or reject Him, provided they are only conscientious in their attachment to a favourite system. We hold it to be the solemn duty of every man to believe the Gospel, and consequently obligation is laid upon us to urge on the attention of every man within the range of our influence the paramount claims of the Gospel of Christ.

I. *Because our Lord has expressly commanded it.* Read Mark xvi. 15, 16. Nor can any one deny that the Jews are included within the sphere of this commission of our Lord to His disciples. See Luke xxiv. 47. Most certainly the force and obligation of these Divine requirements have not ceased yet. See Matt. xxviii. 20. And if the obligations still remain to preach the Gospel to every creature, the duty of Christians to seek the conversion of the Jews is manifest. Acts ii. 36; Acts x. 42, 43; Isaiah lxii. 1, 10, 11.

II. *Because the Gospel is God's own appointed remedy for all mankind.* Rom. i. 16, 17; Acts iv. 12. The Gospel, and the Gospel only, can meet the moral and spiritual wants of Jews and Gentiles. Without faith in Christ salvation is impossible. And "faith cometh by hearing, and hearing by the Word of God. But how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written," &c. Rom. x. 8-15.

III. *Because the Jews need the Gospel as much as others.* In common with all the rest of mankind, the Jewish people exhibit the same evidences of the total depravity and corruption of human nature. Rom. iii. 9-26. Those among them who are reputed as most eminently religious, are yet found to be remarkably ignorant of, and hostile to Christ—satisfied with a system which combines self-righteousness with a lamentable amount of talmudic and traditional superstition. The description which St. Paul has given of them in Rom. x. 2, 3, is still as applicable to Israel now as it ever was. On this account he therefore most earnestly desired their salvation, and for the self-same reason we also should earnestly seek their conversion.

IV. *Because it is the Divine purpose and promise that "all Israel shall*

be saved," and that, "through our mercy they also may obtain mercy." Rom. xi. 26, 31; James v. 19, 20.

V. We remark that it is the duty of Christians to seek the conversion of the Jews, *in order to the universal spread of the Gospel, and the evangelisation of the whole world.* Isaiah lx., lxii. 2, 3, lxvi. 19; Rom. xi. 12, 15.

VI. *The advantage to Israel resulting from their conversion will be shared by all who take part in the benevolent work of Jewish evangelisation.* The Divine declaration has never been revoked:—"I will bless him that blesseth thee." "They shall prosper that love thee." For these reasons, therefore, among many others, we invite Christians of every denomination to join us in our work of faith and labour of love, for the conversion of the ancient people of God. Nor can we doubt of success in this high and holy enterprise. Encouraged by past efforts, we would still perseveringly labour on, assured that in due season we shall reap if we faint not. I. R.

Notice of Books.

סוד הישועה *Sod ha-yeshua.* By REV. J. SALKINSON.

WE have promised a further notice of this publication, and are glad to render it, from the Rev. Mr. Salkinson's former tutor in the Jewish Mission College.

This is a translation into the Hebrew of a little 8vo. volume entitled "PHILOSOPHY OF THE PLAN OF SALVATION," by an American citizen. Any Christian who has read the original must be persuaded of its utility and peculiar adaptation for circulation among the unbelieving, especially in our own day, when scepticism is so awfully on the increase. Philosophy has a peculiar attraction for the sceptic, as his system is professedly based upon it; and this work, while it suits his predilection, is calculated to lead him, by incontrovertible reasoning and undeniable facts, to the conclusion that, not only is there a revelation given to man, but also that the procedure of its manifestation to the world, as stated in the Bible, is the only suitable one to the constitution of mankind.

For circulation among the Jews, this work is invaluable on many accounts. First, because the venom of infidelity and scepticism is also becoming diffused among them to a very fearful extent; secondly, because the striking elucidations of the suitability of the law, as a *spiritual* law, as given here, while they must alight like a sweet ointment upon the soul of the orthodox Jew, imperceptibly furnish weight, and this to a much higher degree, for the suitability of the *purely spiritual* Gospel of Christ; and lastly, because the author does not address himself to any particular party, as is the case in tracts written specially for the Jews, and his work is likely to be read by them with much less prejudice than when they feel themselves exposed as the special mark for the odium of unbelief.

As to the Hebrew translation, one would be inclined to judge of it from Mr. Salkinson's much-approved Hebrew translation of the Epistle to the Romans; but this would hardly be correct. "The Philosophy of the Plan of Salvation" is really what it professes to be, the subject of salvation being treated in a *philosophical* manner. The mere knowledge of the pure Hebrew, as handed down to us in the Old Testament and the

Mishna, would not constitute competency for the translation of such a work, as it would require, besides, a thorough acquaintance with the phraseology of philosophy, viz., with such conventional words and terms as the Jewish scholars have coined and introduced into their translations of the Greek philosophers, especially Plato, Aristotle, and others. In this difficult task Mr. S. has fully proved his competency, and has so admirably succeeded, that, from the lucidness of phraseology and smoothness of style, one would be inclined to regard this volume rather as an original than a mere translation. Mr. S. is justly deserving of the grateful encouragement of the spiritual friends of Israel; and while praying for a blessing to accompany the distribution of his work and his own personal labour among his brethren according to the flesh, we can but wish that he may feel induced to serve his generation by an additional production of many more of the like useful works.

B. D.

The British Workman, and Friend of the Sons of Toil—1858.

As friends of the Jews we feel much interest in whatever tends to improve the habits of our so-called Christian population, and to elicit the practical character of genuine Christianity. We believe this to be the aim of the above publication, and it appears to us eminently adapted to the purpose. It will not do to put it aside as a Temperance Society thing—it does plead the cause of temperance nobly and scripturally, but it preaches the Gospel; it grapples with all sin, and by its graphic and pungent narratives proves that godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. The pictorial embellishments are beautiful. We will do what we can to promote its circulation, and are not without hope of obtaining for it a perusal by some of our Jewish brethren, who are sometimes more disposed to read a paper addressed to the public generally than one direct to themselves specifically. Our British workmen, brought by Divine grace under the full influence of the principles commended to them in this their own publication, may become regenerators of society, carrying their common-sense scriptural piety above, and around, and below the platform on which Divine Providence has fixed their station, and adorning the doctrine of God their Saviour in all things.

Sunday-School Question Book, Bible Class Manual, and Family Catechist.

By REV. WILLIAM ROAF.

THIS is an invaluable manual. We have looked it through with the eye of a Bible-class teacher and of a friend of Young Israel, and are prepared cordially to add our testimony to the long list of approvals which have greeted its publication. We are acquainted with no tract so well adapted to assist the teacher, or to enlighten and impress the learner. Every Bible-class and family teacher should use it prayerfully and thoughtfully. We believe that there are not a few among the intelligent members of Jewish families who are anxious to know what Christianity is in its simplicity and in its integrity. To such this will prove a welcome and efficient teacher. The scriptural references are most appropriate, and the notes are clear and forcible. We esteem it a privilege to commend it to all who would know and diffuse the truth.

BOOKS RECEIVED.—Sketches and Lessons from Daily Life; David, a Sacred Drama; Grandpepe's Missionary Stories to the Young.

Our Missions.

WALLACHIA.

We are thankful to present the following extract from Mr. GELLERT's report. After giving a painful account of the state of religion among the population of Ibraila generally—he proceeds:—

With regard to my work among my Jewish brethren, I am thankful to say that I have begun my house visits, and that I am at present preparing the way for future operation, carefully studying their characters, and getting acquainted with their various opinions and customs. I was advised to proceed thus, slowly and carefully, by Mr. Kleinhenn, from Bucharest, who spent an evening with us, on his way home from Jassy. At present, I have access to twelve families, amongst whom, one is especially worth being mentioned,—viz., Mr. —, one of the most respectable and wealthiest of the Jewish community, of which he is a deacon, and greatly esteemed by both Jews and Gentiles. I got acquainted with him, by means of my eldest daughter, who was strongly urged by Mr. —'s two daughters, one of them a married lady, to instruct them in several branches of education, which, on account of their not having been fashionable in this country, they until now entirely neglected. They pay us every possible regard and attention. I visited them with Mrs. Gellert, as they very much desired us to do so, when we found the whole family assembled. Mr. — is quite a gentleman in his behaviour and conversation. According to the fashion of the country, they offered us coffee and preserves. While meditating how to turn the topic of conversation to a religious one, he relieved me at once by saying, that he wished to speak without reserve on religious subjects with me; and what was my astonishment, to find a deist in the very deacon of the community, apparently an orthodox Jew, who considers Moses, and even Christ as very wise men. However, he always expressed himself that he only thinks so, and is very desirous that I might persuade him to the contrary. Our conversation lasted about two hours, and though some merchants called in, who wished to speak to him, he did not allow me to leave, saying that ours was a much more important subject. When I found that I could not so easily shake him in his opinions, which he seems to have acquired at a recent date, I touched a point, which brought him

into perplexity, asking him, "As you do not believe in a revealed religion, you have no light as to the state of your soul beyond the grave." He stopped, looked round at his family, and then said, "This is the point which always confuses me. I should like to discourse more fully on it; I shall either call on you, or you will be so kind as to visit me." It seemed that his common sense could not find it consistent with the infinite wisdom and bounty of the Creator, that soul and body should both perish alike.

With regard to my class, though at present it is very irregularly attended, and decreased, yet there is nothing discouraging in the case, as besides the want of a proper locality and other arrangements, the weather at this season renders it almost impossible to go out in the evening. They all seem really anxious that the difficulties in the way might be removed as soon as possible, in order that they might be able to attend regularly.

With four of the most respectable young Jews, I read the New Testament from the beginning, at their own desire, in English, three times a week. One of them is the book-keeper of my banker, a very clever young man. Though at first they seemed to do it merely for the language's sake, yet at present two of them take much interest in the contents and the explanations. When I visited one of them, his father said, "How can we esteem a book like the Bible, where the most pious men mentioned committed the greatest crimes?" The young man answered, with much earnestness, "We must esteem this book the more for relating unreservedly the sins committed by them, which is not the case in any other book." He defended the truth to a certain degree, and brought his father to silence. The other wishes me to provide him with a Bible and a good Commentary, as he is very anxious to become more acquainted with it.

There is another young man, by the name of —, a lace-maker by profession, instructed by me, who seems to be more earnest in his inquiry than

any other mentioned. He speaks very boldly of Jesus among the Jews. They lately remonstrated with him for keeping an extract of all Messianic passages, and almost compelled him to burn it. I was told by one of the Protestants who recommended him to me, that he answered them, "If you burn this, you might as well burn the whole Scriptures, being both of the same Divine authority." He bought a New Testament from me lately, Mr. Kleinhenn having left me several, expressing his joy to be in possession of it, and also his astonishment at the low price of it, viz., sixpence. I have also sold several of Mr. K.'s Hebrew Bibles.

I mentioned a Spanish merchant in my last report, who took us home in his carriage from the entertainment then given by Mr. K. He and his nephew, at their own desire, read the New Testament with me, in order to become acquainted with it, at my house. I am sorry to say that I have to do with atheists, instead of orthodox Jews, as I at first considered them, and as others still do. I have succeeded in bringing back the elder one to deism, but not yet to the belief of a revealed religion:

I am happy to say that since I last wrote to you, I have received two letters from the Rev. T. Meyer, full of brotherly love and well-wishing for our cause, expressing also warm desires that our mission might be a joint one, and affectionately urging me to pay him a visit at his house in Galatz. But as

the navigation is stopped for the present, and much difficulty and expense being connected with the journey by land, I must for the present delay it. Mr. Meyer also complains that the progress of his work is very much impeded by this unfavourable season. If it were not for want of space, I should insert his notes here.

An occurrence of late, which I nearly forgot to mention, filled my heart with sadness, both on account of a heathenish Christianity, which tends to profane the name of our Lord among my Jewish brethren, and a gross ignorance amongst the lower classes of the latter, which ignorance *alone* is the cause that they now and then become victims to the former. Soon after the new year, the Greeks and the Wallachians celebrate a feast in common,—namely, the dedication of the public waters. On that occasion, the priests of both denominations met at the banks of the Danube, with great pomp and show. One of them thrust a wooden cross into the river, and several young men immediately jumped in, to take possession of it, as usually is the case. He who succeeds is considered a martyr for the cross, and he goes about the town for several days, collecting money. On the same occasion a Jew was immersed in the water, in the way of baptism, by one of the Greek priests. I was told that he was a servant at a Greek's, and quite ignorant of any religion, of which the crafty priests availed themselves.

MARSEILLES.

Our friend, Mr. COHEN, is enabled, by the mercy of God, thus to record another instance of a disciple dying in the faith and hope of the Gospel:—

: I have already apprised you of the illness of our dear friend and brother in Christ, Mr. —, and it is now my painful duty to inform you of his death. He died in peace, early on Friday morning (December 24th).

The way in which I made his acquaintance was most providential: he did not seek Christ, nor did he inquire after me, but He who decreed all things directed me to him, and he was eventually led to the knowledge of Him whom to know is life and peace.

The first time I called on him was about the end of February, 1858. I found him (as I have already told you in my letter for March, 1858,) a

man greatly satisfied with himself: he boasted much of having been instructed in the Talmud; and although he did not live in strict accordance with the Mosaic law, yet he thought God would accept him, on account of his being a Jew, which he said was all God required. Still he was willing to listen, and I believe that I remained with him more than two hours, and read to him from the word of God; and I felt then that the word of the cross had made some impression upon his mind. Before I left, I asked him to visit me, to read the word of God: he said, "I work all day; but if you will allow me to call in the evening, I will

profit by your kind offer." He came about eight o'clock the following evening, and remained with me until ten; and from that evening until he was taken ill, he visited me regularly every Tuesday and Friday evening (except when I was from home) and remained with me from eight to ten, and sometimes until eleven o'clock; and I believe he would have remained all night, if I had allowed him. It was, indeed, a pleasure to instruct him, and it was delightful to see him drinking in at the fountain of truth. He did not say much, for he was not a man of many words; but the tears which he shed at times gave affecting evidence of the deep impression which the truth had made upon his heart. I shall never forget his simple but heartfelt prayers which he made at the close of our reading; they used to go to my heart, and caused me to shed many tears. Those who visited him during his short but painful illness were amazed at his Christian submission to God's will, and at his faith in Christ. His sufferings must have been intense; but when he was asked whether he was suffering, he always replied, "No, not much." The day before his death I visited him three times; the last time I spoke to him was about nine o'clock in the evening. He seemed to be much better, and spoke with great energy. I read to him the word of truth, and prayed with him; and when I rose from my knees, his face was quite angelic. I asked him whether he was happy? He replied, "Yes, I am very happy. I love Jesus, and He loves me, and has done all for me; and," he added, "while you were praying I felt so happy, I thought my soul was already with Jesus." And when I was about to leave him, he asked me to call soon again, and thanked me very much when I told him that I hoped to be with him about eight o'clock the next morning. But long before that hour had arrived I was called, and I just came in time to close his eyes in death.

The person with whom he lodged told me that he never saw a man dying so peaceably as he did, and everybody who saw him was astonished with the serenity of his countenance.

The evening before I left home for Nîmes, &c., he said, "I now think it my duty to make a public confession of my faith in Christ, and I should like to be baptised on New Year's-day." I told him to pray much during my absence, and we would talk more about it on my

return. The day of my arrival he sent to ask whether I had returned, and if so, he begged me to call on him, as he was very ill. I did so at once, and found him in the sad state which I have already described to you.

During his illness, which only lasted about three weeks, he expressed on several occasions a desire to be baptised. One day he told me, "I should like to be baptised before I die. I know that baptism is nothing more than a sign, but as I believe in the Lord Jesus with all my heart, I should like to show by that sign to those around me that I am not ashamed of Him, and it would be a great satisfaction to me." I consulted with Rev. H. Blanc, who, as I already told you, took a great interest in him, and who kindly gave him religious instruction during my Missionary visit to Lyons last summer; and as we were sure that his soul rested on Jesus, it was desired that he should be baptised. It was the morning before his death when I told him our decision: he took my hand, and with tears he said, "Thank you very much; all will be well now." And when I was about to leave him he begged me to ask M. Blanc to baptise him on the following Sunday: that day he did not see, God took him to Himself the next morning. Had we known that his end would have been so near, we should not have let him depart this life without fulfilling his dying request. But he was baptised with a better baptism than that of water, even with the Holy Spirit, of which the water is but a feeble and imperfect emblem; and although his name has not been written in the church-book, yet are we sure that it has been registered in a far better book, even the Lamb's Book of Life. The pastor who buried him gave a most touching address at his grave from his last words, "I am very happy, Jesus has done all for me."

M. Blanc has sent me the enclosed letter, in which he bears testimony to the faith in Christ of our departed friend:—

Marseilles, January 8th, 1859.

To Mr. COHEN.

Sir, and beloved brother,—We have seen the death of the poor young man, that interesting —. In the prime of life the Lord has seen fit to recall him to Himself, before he was able to render public testimony to his faith, and to glorify Jesus Christ his Saviour, by his words or works. It was His will to receive him at once into His bosom, and thus cut short his con-

dict and his labours, which have not been without usefulness to his brethren according to the flesh, or encouragement to you. But blessed be the holy name of God! all that He does is well done. — sleeps in peace, and in hope. Withdrawn from all the miseries of this world, if he has not been able to glorify God by his life as he would have wished, he has glorified Him by his death. The short seasons which it has been given me to pass by the bed of the invalid, have been truly precious. I have had the opportunity of convincing myself of the reality of his faith, and of the powerful influence which it exercised on his heart. He was calm, resigned, happy to see a Christian friend, and to commune with him on the love of Jesus Christ. Every time the name of the Saviour was mentioned his eyes involuntarily turned towards heaven, where He is seated at the right hand of God; so that one could but perceive that He was the object of his constant thoughts and affections.

Moreover, before his illness, and in the regular interviews which I had with him every week during your stay at Lyons, it was easy to recognise the sincerity of his faith. He hungered and thirsted after righteousness; he engaged in prayer

with real fervour; and if the proofs which are so evident, that Jesus is the Son of God, and the Saviour of Israel and of the world, captivated his mind, I can also fully bear my testimony that they much more rejoiced his heart. I never left him without his expressed wish that I would soon return to resume our conversation, nor without witnessing on his countenance the impression of joy and peace. I shall retain of him, as well as of Mlle. M—, the sweetest remembrance, as I can even now see his trembling hand extended to me, and hear the words "God bless you;" and I thank the Lord that He has given you such encouragement in your ministry at Marseilles, and such consolation in the triumphant death which has been granted to them. It is no small thing for a servant of Christ to lead by the hand, even to the threshold of a blessed eternity, the sheep which He has given him to bring back to the good Shepherd, who came to seek and to save them. I pray that He may often grant you this happiness, and am, with true brotherly affection,

Your much attached in Jesus Christ,

W. BLANC.

GIBRALTAR AND NORTH AFRICA.

From Mr. LOWITZ :—

I have lately returned from my missionary visit to Oran, and I hasten to give you some account of my doings there. Before leaving Gibraltar I selected a quantity of books suitable for the Jews of that place, to take with me. I started from Gibraltar, by a sailing-vessel, on the 24th of November, but contrary winds and very bad weather, which nearly resulted in shipwreck, after having been five days on the sea, obliged me to disembark, and wait till the 14th of December for the French steamer. I tried to occupy the interim usefully among the Jews in Gibraltar. On arriving on board the steamer I was very glad to find many Jews and Moors as fellow-passengers, with whom I spent the most part of the voyage in religious conversation, explaining portions of the Old and New Testament to them. There was a French priest on board, who told me that my labour was lost upon them, that the Jews must only be converted by a miracle, &c. This led to a very lengthened discussion between us, which ended by his saying that religion is entirely a matter of faith, and not of controversy. This did not by any means discourage my endeavours to preach the plain Gospel of Christ, and to distribute books to the Jews on board the ship.

We reached Oran on the 17th in safety, thank God. I at once called on my friend, Mr. Launé, the Protestant pastor, who kindly offered me the Temple, to deliver public lectures to the Jews. I thought it, however, more prudent to work at first quietly among them. In visiting daily the Jewish quarter, with my Hebrew Bible in hand, I met numbers of Jews who recognised me, asking for books to read. I gave them my address, and not a few came to see me regularly every day, with a view to hear the Gospel. I often had as many as eighteen or twenty Jews at my lodging, who remained for hours together searching the Scriptures with me. The Rev. Mr. Ogle, a clergyman now staying at Oran, was generally present on these interesting occasions, and assisted me in pointing out the truth as it is in Jesus, and especially by his prayers that God might bless our feeble efforts. On the 25th, Christmas morning, I was requested by Mr. Laune to conduct Divine service in the Temple, in the German language, which I did to a good number of Germans. I preached again, in the afternoon, to the Spanish Protestants, on which occasion some Jews were present, who seemed to have been greatly interested in the service, which induced

me to deliver a lecture exclusively to the Jews; and I therefore fixed the following Saturday, when the Jews would be at leisure to attend, in order to hear the glad tidings of salvation through a crucified Redeemer.

January 1st, 1859, at twelve o'clock at noon, according to the hour intimated, I found that the Temple began to fill with Israelites, and but a very few Spaniards and French were present. I opened the service with a short prayer and a chapter of the Bible, and took a text from Isaiah xlv. 19. The discourse lasted till past three o'clock, and the greatest attention and interest was evinced by every one present. At the close of my discourse I intimated that I should be glad to see any of them at my lodging, for further explanations on the topics just treated, and that tracts would be given in the vestry to all who were desirous of examining the truth; and more than 200 tracts, and a few Testaments, were distributed amongst them by the beadle and myself. At four o'clock about twenty Jews came to my lodging to make their objections and remarks on my discourse. I endeavoured to dispose of their idle observations and stated objections, and to direct them to

the one thing needful. The most of them remained with me till late in the evening, and left my lodging, I trust, with a more favourable impression about Christianity. I have had daily intercourse with the Jews during my short stay in Oran. I often went to see them, and they came to see me, and I rejoice to say that my missionary visit was not in vain, as I have thus been enabled to scatter the good seed of the word of God, and I have reason to hope that, with God's blessing, it will be made fruitful in the hearts of many who received it, to His own glory.

In coming back I have had, more than once, the opportunity of addressing words of grace to my fellow-passengers, both Jews and Gentiles, and carefully disposed of every tract that I have taken with me. I have brought over with me, from Gibraltar, a fresh supply of books; and when the box was opened at the Duana, in the presence of the governor and the administrator, they examined the books, and, finding some in Arabic, they each asked for one. I gave to one a Testament, and to the other an Arabic and English Exercise. May the Lord favourably dispose them to Christianity, by reading His holy Word!

Want of space compels us to omit several interesting Missionary reports and letters.

Memoranda.

THE Officers, Collectors, and other Friends, by whose exertions the funds of the Society are principally gathered, are respectfully reminded that the accounts for the year close on the 31st inst., and all sums to be included in this year's cash statement are to be remitted on or before that day. All Orders to be payable to Mr. George Yonge at the Office. (Post-office orders to be receivable at the chief office.)

THE ANNUAL MEETING will be held, D.v. in Freemasons' Hall, on Friday Evening, April 29th.

THE Monthly Meeting for Prayer, to be held in the Office on Wednesday Evening, 16th inst., at 7 o'clock.

THE Committee are desirous to send a Missionary to Palestine, who is well qualified to combine the office of a medical practitioner with that of a spiritual instructor of the Jews.

MR. DAVIDSON is about to resume his Missionary visitations on the Continent, and will probably fix his temporary residence in the first instance in the Danubian Provinces.

THE Committee are gratified by the reception given to the Rev. John

Gill by the Churches in London and the Suburbs visited by him, and are glad to express their grateful sense of the interest taken by Ministers and Congregations in the cause, and of the kindness evinced to its Advocate.

THE Rev. John Williams, of Newcastle Emlyn, and the Rev. Joseph Morris, of Narberth, have acceded to the wish of the Committee of the British Society for the Propagation of the Gospel among the Jews, to act as the local Secretaries of the Society in South Wales, with a view of enlisting the sympathy, prayers, and liberality of the friends of Jesus, of all Denominations, on the behalf of His kindred according to the flesh.

IN each of the above movements, and in every step of the Society's progress, the Committee desire to cherish the spirit of entire dependance, and while with devoutest gratitude they review the mercies of the past, and realise the duties of the present, they reiterate the plea for prayer—continued prayer—in public, in private, and in the family—believing, biblical, influential prayer.

Lectures will be delivered by the Rev. JOHN GILL, as follows:—

- | | |
|---|---|
| Mar. 1.. The Independent Chapel, Hounslow. | Mar. 16.. Kentish Town Congregational Church. |
| Mar. 2.. Southgate-road Chapel, De Beauvoir Town. | Mar. 17.. City-road Congregational Church. |
| Mar. 7.. The Wesleyan Chapel, Denbigh-road, Bayswater. | Mar. 18.. Baker-street Chapel, Enfield. |
| Mar. 9.. The Wesleyan Chapel, Hackney-road. | Mar. 21.. Bedford Chapel, Charrington-street, St. Pancras. |
| Mar. 10.. Kensington Chapel (Rev. J. Stoughton's). | Mar. 22.. Oxenden-street Chapel. |
| Mar. 11.. The Wesleyan Chapel, Vauxhall. | Mar. 23.. The Independent Chapel, Finchley. |
| Mar. 14.. Maize Pond Chapel. | Mar. 24.. York-street Chapel, Walworth. |
| | Mar. 28.. Ebenezer Chapel, New-road, Sloane-street, Chelsea, |
| | March 30.. Bethnal-green New Independent Chapel. |

CONTRIBUTIONS IN AID OF THE SOCIETY.

From January 22nd to February 22nd, 1859.

| SUBSCRIPTIONS & DONATIONS. | | f s d | | £ s d | |
|-------------------------------|---------|------------------------------|---------|--------------------------------|---------|
| "A Miss, for Wallachia .. | 0 5 6 | Clayton Chapel .. | 36 0 8 | Do., Offerings, Zion Chapel .. | 2 0 0 |
| Cox, Mr. John .. | 0 10 0 | Craven Chapel, Offerings .. | 2 10 6 | Middleton Road Congregat. | 0 10 6 |
| Dunham, Mrs. Briggs, for | | Croydon .. | 1 14 3 | Church, Dalston, Offgngs. | 0 10 6 |
| St Wallachia .. | 0 5 0 | Cuckfield .. | 1 14 0 | Newark .. | 15 0 0 |
| Fewards, Mr. F. .. | 0 10 0 | Dani .. | 1 14 0 | Newbury .. | 9 8 0 |
| Do. Box .. | 0 15 6 | Devizes .. | 8 5 10 | Do. Park Street Chapel, by | |
| Gregory, Mrs. .. | 0 5 0 | Dover, Collections .. | 5 5 0 | Mrs. Bonser .. | 0 17 6 |
| Griffiths, Miss, collected by | | Do. subscriptions .. | 5 5 0 | Farnham .. | 0 10 0 |
| James, C. F. .. | 100 0 0 | Fleeton Chapel, Offerings .. | 2 3 0 | Portsea .. | 8 17 9 |
| "Light at Evening" .. | 3 0 0 | Folkestone, Collection .. | 4 0 9 | Poultry Chapel, Offerings .. | 2 15 10 |
| McAll, Mrs. (Clifton) .. | 5 0 0 | Do. Donations .. | 1 14 8 | Rotherham .. | 0 5 0 |
| Newman, P. Box .. | 0 5 1 | Greenwich .. | 2 12 6 | Rugeley .. | 0 15 0 |
| Newman, A. Box .. | 0 6 0 | Hale .. | 3 9 9 | Rye .. | 5 1 0 |
| Wilson, Joshua, Esq. .. | 10 0 0 | Haleigh .. | 3 9 9 | Saltbury .. | 2 1 0 |
| | | Haleworth .. | 7 0 9 | Sandwich .. | 3 11 0 |
| | | Halifax .. | 2 16 0 | Sevenshale .. | 2 9 0 |
| | | Hammersmith .. | 22 11 4 | Stowmarket .. | 8 15 6 |
| | | Harford .. | 14 25 8 | Sunday Schools, by Mr. T. | |
| | | Horsham .. | 5 11 1 | Taylor .. | 0 14 8 |
| | | Horsham, by Rev. J. WH- | | Tisbury .. | 0 10 0 |
| | | kinson .. | 0 2 6 | Uxbridge .. | 1 17 0 |
| | | Ipswich, by Rev. J. GUL- | 0 12 8 | Wallingford .. | 1 9 6 |
| | | lrvine and Fullarton Jewish | | Wantage .. | 1 9 6 |
| | | Association .. | 5 0 0 | Warr .. | 2 0 0 |
| | | Islington .. | 7 0 0 | Waterham .. | 15 7 0 |
| | | Do., by Mr. J. Yonge .. | 4 17 0 | Whiteharch ("slap") .. | 8 15 0 |
| | | John Street Chapel, Bedford | | Wootton Bassett .. | 1 4 0 |
| | | Row, for Wallachia .. | 5 4 8 | Wotton Chapel .. | 1 3 7 |
| | | Kingdon Congreg. Chapel, | | York Road Chapel, collected | |
| | | Offgngs .. | 0 15 1 | by Mrs. Robinson .. | 1 5 7 |
| | | Lacey .. | 2 5 0 | Do., by Miss Havill .. | 0 11 4 |
| | | Margate, Collection, the new | | Do., by Miss Graves .. | 1 10 0 |
| | | Chapel .. | 2 2 0 | Do., by Miss Graves .. | 1 8 6 |

Error in List last month: "Halstead, High Street Meeting, M., should be "Halstead, Mrs. W. Cook, M. is."

MEETINGS OF ASSOCIATIONS, &c.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS. | NETT COLLEGE TION. |
|---------|--|-------------------------|---------------------------------|--|--------------------|
| Jan. 3 | John-street Chapel, Bodford-row | Lecture | Rev. J. Gill | Hon. & Rev. B. W. Noel, M.A. | 5 4 5 |
| Jan. 4 | Islington Chapel | Pub. Meet. | Rev. J. Wilkinson | Rev. B. S. Mollis | 0 19 6 |
| Jan. 5 | Finchley—Eccleston Chap. | Lecture | Rev. J. Gill | Rev. J. S. Pearall | 2 3 0 |
| Jan. 5 | Poultry Chapel | Lecture | Rev. J. Gill | Rev. J. Spencer, D.D. | 2 18 10 |
| Jan. 6 | Keynsham—Bap. Chap. | Lecture | Rev. J. Reynolds | Rev. W. C. Pratt | 1 10 3 |
| Jan. 7 | Upper Clapton—In. Chap. | Lecture | Rev. J. Gill | Rev. C. Gumble | 2 14 0 |
| Jan. 7 | Camberwell-green Chap. | Lecture | " | Rev. J. Burnett | 0 10 6 |
| Jan. 10 | Delston—Middleton-road | Lecture | " | Rev. G. Dates, M.A. | |
| Jan. 10 | Congregational Chapel Salisbury—Indep. Chap. | Lecture | Rev. J. Reynolds | Rev. H. J. Chancellor | 3 1 6 1 |
| Jan. 11 | Derby—Wesleyan Chap. | Sermon | Rev. J. Wilkinson | " | |
| Jan. 11 | " Temperance Hall | Pub. Meet. | " | J. Gadsby Esq., Rev. E. W. Walker, &c. | |
| " | Devizes—Baptist Chapel | Lecture | Rev. J. Reynolds | Rev. W. Kingdland, Rev. S. S. Fugh | |
| Jan. 13 | Ipswich—Tacket-st. Chap. | Lecture | Rev. J. Gill | " | 0 12 8 |
| Jan. 14 | Scotton Russell—In. Chap. | Lecture | Rev. J. Reynolds | " | 1 4 0 |
| Jan. 18 | Stowmarket | Lecture | Rev. J. Gill | " | 3 15 6 |
| Jan. 19 | Craven Chapel | Lecture | " | Rev. J. Graham | 2 10 6 |
| Jan. 20 | Kingland Cong. Chap. | Lecture | " | Rev. T. Aveling | 0 12 1 |
| Jan. 20 | Wantage—Wes. Chapel | Lecture | Rev. J. Reynolds | Rev. H. Riddalls, Rev. R. Alkenhead | 1 9 6 |
| Jan. 23 | Margate—Zion Chap. | Sermon | " | " | 1 6 0 |
| " | Eben. Chap. | Sermon | " | " | 2 2 0 |
| " | Becking & Brantree—Indep. dependent Chapel | Sermons | Rev. J. Gill | " | |
| Jan. 24 | Canterbury—Ind. Chap. | Pub. Meet. | Rev. J. Reynolds | Rev. Messrs. Hagben & Crosswell | 1 3 0 |
| " | Andover— | Sermon | Rev. W. Barker | " | |
| Jan. 25 | Finchster—Indep. Chap. | Sermon | Rev. J. Reynolds | Rev. Dr. Hillier | 1 11 0 |
| Jan. 26 | Hamsey— | Sermon | Rev. J. Reynolds | Rev. J. T. Bartram, & Rev. E. Chapman | 1 14 0 |
| " | Deal—Indep. Chap. | Lecture | Rev. J. Reynolds | Rev. B. Kent | 3 3 6 |
| Jan. 27 | Norwood—Brit. Schl. Rm. | Lecture | Rev. J. Gill | Rev. J. H. Hinton, M.A. | 1 0 0 |
| " | Devonshire sq. Chap. | Lecture | " | " | |
| " | Southampton | Pub. Meet. | Rev. W. Barker | Rev. S. Spink | 2 3 10 1 |
| Jan. 28 | Devere—Russell st. Chap. | Lecture | Rev. J. Reynolds | Rev. W. Clarkson | 1 14 2 |
| Jan. 28 | Feltham—Guildhall | Lecture | " | Rev. T. E. Thoresby | 1 0 0 |
| Jan. 28 | Spafields Chapel | Lecture | Rev. J. Gill | " | 3 12 0 |
| Jan. 30 | Camberwell—Alby. Chap. | Sermon | " | Rev. Messrs. Turner & Clark | 0 17 4 1 |
| Jan. 31 | Bristol—Trinity Chap. | Sermon | Rev. J. Reynolds | Rev. Messrs. Elvins, Jenkyns, Wall, and Wilmore | 0 8 0 |
| Feb. 3 | Ashford—Catus. H. Chap. | Pub. Meet. | " | Rev. J. Russell | 0 15 0 |
| Feb. 3 | Hy—Town Hall | Pub. Meet. | " | Rev. W. P. Tiddy | 1 13 6 |
| Feb. 3 | Greenwich—Lewisham-rd. | Lecture | Rev. J. Gill | " | 0 3 3 |
| Feb. 4 | Camberwell—New-road | Lecture | " | " | |
| Feb. 4 | Battle—Wesleyan Chap. | Lecture | Rev. J. Reynolds | " | |
| Feb. 6 | Tunbridge Wells—C. H. Chapel | Sermon | " | " | |
| Feb. 7 | " Ind. Chap. | Sermon | " | " | |
| Feb. 7 | " Ind. Chap. | Pub. Meet. | Rev. J. Reynolds & Rev. J. Gill | John Finch, Esq.; Revs. G. Jones, W. P. Lyon, and Bishop | 1 15 0 |
| Feb. 8 | Cockfield—Ind. Chap. | Lecture | Rev. J. Reynolds | Rev. A. Foyster | 1 7 6 |
| Feb. 9 | Arundel—Indep. Chap. | Lecture | " | " | |
| " | Hammermith | Meeting | Rev. J. Gill | T. B. Chester, Esq.; Revs. R. Day, R. B. Isaac, J. Leachman, M. A., & H. Macbeth | 2 9 0 |
| Feb. 10 | Sevenoaks—Old As. Room | Lecture | Rev. J. Reynolds | Rev. Messrs. Mountford and Haigh | 0 16 6 |
| Feb. 11 | Bristol—New Park road | Lecture | Rev. J. Gill | Rev. J. Hiron | 0 17 0 |
| Feb. 11 | Tunbridge—Indep. Chap. | Lecture | Rev. J. Reynolds | " | |
| Feb. 12 | Maidstone—Zion Chap. | Sermons | " | " | |
| Feb. 14 | " | Lecture | " | " | |
| Feb. 15 | Mile End New Town | Lecture | Rev. J. Gill | " | 0 7 0 |
| Feb. 16 | Westerham—Ind. Chap. | Pub. Meet. | Rev. J. Reynolds | Rev. Potts and Henson | 1 3 7 1 |
| Feb. 16 | Croydon—Ind. Chap. | Lecture | " | " | 1 14 3 1 |
| Feb. 17 | Westminster Chapel | Lecture | Rev. J. Gill | Rev. S. Martin | 4 0 0 |
| Feb. 17 | Essex—Ind. Chap. | Lecture | Rev. J. Reynolds | " | |
| Feb. 18 | Westminster—Wesln. Ch. | Lecture | Rev. J. Gill | " | |
| Feb. 20 | Romney-terrace, | Sermons | Rev. J. Reynolds | " | |
| Feb. 20 | Redditch—Ind. Chap. | Sermons | Rev. J. Reynolds | " | |
| Feb. 20 | Upwell—Bap. Chap. | Sermon | Rev. Jas. Smith | " | 7 0 8 1 |
| Feb. 23 | Elm—P. Meth. Chap. | Sermon | " | " | |

NEW WORK BY THE REV. O. H. SPURGEON.

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[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

No. 160.]

APRIL 1, 1859.

[Price 1d.]

Contents.

| | PAGE | | PAGE | | PAGE |
|------------------|------|----------------------------|------|--------------------------|------|
| OUR MISSIONS:— | | London | 56 | CORRESPONDENCE—Can Jews, | |
| Wallachia..... | 49 | Birmingham | 57 | as Jews, be Saved | 60 |
| Wurtemberg | 50 | The Anniversary | 57 | Notice of Books..... | 62 |
| Königsberg | 52 | Brief Notes on the Life of | | Meetings, &c. | 63 |
| Bavaria | 54 | Abraham, No. II. | 58 | Contributions | 64 |

Our Missions.

We are anxious to give prominence to the following recitals, and
crave for them earnest and prayerful attention:—

WALLACHIA.

The rude province on which our Brother Gellert had entered, at the
date of the last published accounts, had assumed a favourable aspect, which
subsequent statements render still more decided, but the Missionary has
been visited by an affliction which he deeply feels, and under which he
requires Christian sympathy and assistance. His own words will describe
his grief and the temper of his mind.

MY DEAR SIR,—Since my last letter, which I think you can hardly have
received yet, several encouraging and interesting particulars have occurred in
my field of labour, yet my heart being too full of the sad news I am about to
mention, I will only state one circumstance which will give you an idea of the
general character of the Mission at present. Mr. —, the Jewish deacon,
whom I mentioned in my last report, visited me a few days ago, and we had a
most interesting religious conversation, which lasted about two hours. How-
ever, the chief aim of his visit was that, having heard from somebody that my
residence in this place was not quite settled, and that I might possibly leave
for Bucharest, he came to persuade me by no means to do so, urging that he
and several others of the most respectable Jews are most anxious that some
arrangement might be made for their children to be put under my tuition. At
the same time he could not sufficiently express his regard for my eldest
daughter, who instructs his family, saying that her mode of instruction is
highly pleasing to himself, as well as most profitable to his children, and that
her intercourse in general exercises a very beneficial influence on them. He
also perused the little book, "Philosophy of the Plan of Salvation," you had
the kindness to send me, with the greatest pleasure. There are also many other
tokens of Divine mercy I might state, but I must refrain from it at present. As

tendance is also increasing; and as to their feelings about the meetings, they could not sufficiently express their satisfaction and gratitude to God that He brought me in the midst of them, when the German pastor, from Galatz, came over, saying at the same time to me that they considered my house their church. But, alas! I must come to the sad point, and may the Lord enable us to say with the Apostle, "We are troubled on every side, yet not distressed—we are perplexed, but not in despair."

Mr. Brown, the consul, has just called upon me, and brought us news that the ship by which we sent all our luggage, viz., books, clothes, linen, various articles of the household, in fact almost everything we possessed, and which we have all this time been expecting, has been unfortunately wrecked off Cadiz, and I had insured it at hardly the third part of its real value, viz. £50, whereas all my library, which I have been collecting for many years, and amongst which there were many most invaluable works, such as "Dr. Gill's Commentary on the Bible," six volumes, many other theological books, and a great number of very valuable medical works—all our linen, many articles of furniture, could hardly be indemnified by £150. The sum for which it was insured will hardly suffice to provide even the most necessary articles for my house, everything being three times the price here. I must, though very reluctantly, entreat you to intercede for me with the Committee, to assist me in some degree if possible, although I know they have already been too kind to me with regard to my expenses. Yet, I assure you that my position requires that I should keep up a respectable appearance, as this is most carefully regarded in this country. I am not able even to keep a servant, the wages being at least two ducats a month. At present we live in an almost empty house, the things we took being only intended for our journey. I fear, dear sir, that my requests will be troublesome to you and try your patience, but I can only humbly entreat you to bear patiently with me for a little while. May the Lord, who rewards all good actions, reward you abundantly—nay, I am sure He will.

In reply to inquiries made at Cadiz, we have received the following:

"The boxes and packages were saved, but the contents so damaged with water as to be rendered perfectly useless. Some of the books were in pretty good condition, but being prohibited by the Spanish government, *they were burnt by the magistrate,*" thus supplying another instance in which the bigotry and dishonesty of the Papacy are so palpable, that every ingenuous mind must be aroused to holy indignation against the system, and excited to prayer and pity for its slaves.

A subscription has been opened for our friend Mr. Gellert, and contributions will be thankfully received at the Office; the surplus, if any, will be devoted to the Wallachian Mission.

The Committee are encouraged to believe that much good may be done in the Principalities, and should Mr. Davidson's visit confirm their views, they hope to be enabled to send another Missionary there.

SYRIA.

The Committee have long entertained an earnest desire to re-open a Mission on these shores; and they have been strongly urged to seek for that purpose some one who might minister to the bodily ailments of the Jews while devoting his energies to the salvation of their souls. They are now open to the offer of such service, and hope soon to locate the Missionary at Jaffa, with occasional visits to Safet, Tiberias, &c.

WURTEMBERG.

The following very gratifying extracts are from the letters of the Rev. P. E. GOTTHEIL:

No. 1.

Regarding my immediate Missionary work I have little news to detail, except that I continue in intercourse with the Jewish parties severally mentioned to you in former letters. Mr. — is preparing for baptism. He has many severe trials to sustain—trials within and trials without; the calumny of enemies and the pitying looks of so-called friends, besides many other things, beset his way. He must even be trained for Heaven, like the rest of us. Hitherto he has received grace to remain steadfast; let us pray that he may continue so unto the end.

His friend — is in uninterrupted intercourse with me and my house. Though he is not as far advanced as his friend in it, yet he is bent and fully inclined to seek the truth. He still remembers brother Davidson's visits to him with interest, and himself very affectionately. He ought to write to him, if he finds time, which would doubtless produce a good impression upon him. Pray ask him to do so.

In general it may be said that the enmity against the Mission work has never been greater, whilst the work itself has never had better chances of success. It is even held as a sign of success when the enemy raises his head, for it is a sign that he begins to feel the effect of the work. I mean the enemy not only among the Jews, but also among the so-called Christians. Among many of them there is doubtless as much enmity as amongst the Jews, and for a very obvious reason, since every converted Jew they see is a judgment on their heads as to their indifference and unbelief.

No. 2.

You will rejoice with me to learn that my Jewish friend Mr. —, whose name I have frequently mentioned to you, has had grace given him to seal his faith in Jesus by a public profession and subsequent baptism.

Last Friday, February 26, a number of Christian friends assembled in the large vestry of one of the parish churches at —. The venerable chief pastor of that church, who has for a long time taken a deep interest in our friend, kindly presided on this occasion. In his opening address he feelingly spoke of the Messiah as the hope and comfort of the Gentiles as well as of Israel, and that the best service a Christian could render an Israelite, was to point him to the King of Israel, in whom there is

peace and joy for ever and complete redemption. He then spoke of the many precious hours he had been privileged to spend with his beloved young friend before him, when searching the Scriptures with him whether these things be so; and bore a joyful testimony to the seriousness and excellency and integrity of his character. He was now before us, asking to be received into the fellowship of God's people, and he did so after mature inquiry and not after much severe suffering. The reverend pastor also expressed his joy and gratitude, that in the sixtieth year of his life, the greatest part spent in the service of the Master by proclaiming His truth, he should now be permitted, for the first time, to have intercourse with, and to confer baptism on, an inquiring Israelite. He then called upon the catechumens to state his belief, which our friend did with that clear, sonorous voice and firmness which went to the heart of all present—upon which he was baptised in the name of the Triune Jehovah, and prayed over whilst the pastor and the witnesses laid their hands on him. An admonition to the young disciple, the witnesses and those present, with prayer and blessing, closed the interesting service—a service which, I am sure, none left without feelings of deepest gratitude.

Our young friend's joy and happiness I cannot and perhaps need not describe. These things are better felt and experienced than described. Joy and peace seemed shed abroad over his whole being. He was full of what had just passed, and could not speak enough of it.

His Jewish friend, Mr. —, whom I have also mentioned to you, was present at the solemnity. He seemed eagerly to watch the proceedings, and afterwards said he rejoiced with his beloved friend that he had already had courage to make a public profession. Mr. — told him that as a Christian he now felt more and more the necessity of speaking and thinking the truth, and nothing but the truth; and that therefore he would urge him once more to seek peace and happiness in Jesus. This, he added, is the best proof of friendship a man can give to his friend.

I trust that that word, spoken at so solemn a season, and with such urgency and fervency of affection, will not be without its fruits.

Let us pray for these two friends from the house of Israel, of which the one, reckoning the honours which the world is ready to heap upon him, on account

of excellency in his profession, as nought, and preferring rather the reproach of the cross, has had grace given him to take up that cross and follow Jesus; that he may persevere unto the end, and obtain the crown which is the sure companion of the cross;—and the other is, I trust, already feeling something of the attractiveness of the cross; that he may press forward and seek the crown of glory, promised to all who,

with full purpose of heart, come to Jesus.

Let us give thanks unto God, who has given unto one the victory through Jesus, and who is not ceasing to stretch forth His hand in order to save and deliver from perdition the other. And let Christians lift up holy hearts and hands to bear up both in their onward struggle.

KONIGSBERG.

From the Rev. P. B. JACOBI's Report:—

One day last month, as I was walking in the street, a Jew came past me, whose friendly countenance attracted my notice. I entered into conversation with him, and found that he was going to the synagogue. In reply to my question, he told me that he had never read the New Testament, or the Christian Holy Scriptures. I drew out a German-Hebrew New Testament from my pocket, which I generally carry with me to suit the like occasions, and offered it to him, and he readily accepted of it. As Mr. —, for this was his name, wanted to know my name and occupation, I told him also that I was the nephew of Madame —, so famous among the Jews for her piety and benevolence, especially as she has purchased for the Jews of Jerusalem a burying-ground upon the Mount of Olives at an immense price, consoling herself with the prospect of having her earthly remains deposited in that holy place, so rich in ancient recollections. This led me to correct some erroneous notions about the resurrection current among the Jews. In the meantime we had arrived at the synagogue, where we separated in a very friendly manner. A few days after, as I was walking in the street, a man tapped me on the shoulder; it was Mr. —. He assured me of having made good use of my present, and to have read the New Testament, but wished to possess a whole Bible, having merely the Pentateuch. This I promised him, and took it to his house as a present from me, wishing as I do to devote some portion of my salary for the benefit of Israel. This was very thankfully received in the presence of his wife and others belonging to him. His wife fetched the New Testament I had given to her husband, assuring me that both of them had read it diligently. Mr. — quoted various passages by which he had been im-

pressed, especially from the Sermon on the Mount, of which he spoke with great admiration, laying stress upon the fact of regarding anger an equal crime with murder. I expatiated on the moral excellency of the New Testament above Judaism, pointing to the talmudical mortal hatred towards the unlearned. He, however, rejects the oral law, as unsuitable to our times; but does not admit that those excellent sayings, in the Sermon on the Mount, were spoken by the living God, in Christ made flesh. But as he admitted, as a fact, God's having dwelt in the temple under the old dispensation, I urged him to give me good reason for the impossibility of God's choosing the tabernacle of a human body to dwell in for a time in the fulness of His divine attributes. He failed to give me any reason, and I continued to remark that Jehovah is the infinitely great Lord, whom the heaven of heavens cannot contain; yet, on the other hand, He can condescend to make His dwelling in the heart of a man; and that such would be the case, is sufficiently intimated both in the law and the prophets. Our conversation lasted two hours, and I was requested to renew my visit.

A Mr. —, religious teacher of the Jews, came to look over my stock of Bibles, the sale of which I have advertised in a church paper, which is universally read in the province. I used this opportunity for entering into a religious conversation with him, in the course of which he asked me, in what respect the God of the Christians differed from the God of the Jews? But required of me, first of all, to give him a definition of the conception of God. I thought that I could not give him a better definition than that of a German poet, who says: "No being, no finite understanding can conceive Him; who can compare himself to Him? form an

image of Him? who can see the Most High?" Mr. — approved of this definition, being in perfect agreement with Ex. xx., confirming at the same time his old opinion, that both Jews and Christians worship one and the same God, as Moses says: "Hear, O Israel, the Lord our God is one God."

In this I coincided, with some modification; requesting him not to lose sight of the fact that God is, under the old dispensation, shut up in Himself, because He had not as yet revealed the innermost of His exalted Being, viz. His eternal and unchangeable love, in the most perfect manner,—which was not done till the time of the New Testament, and this in the Messiah promised through the prophets. He then asked whether I believed the Messiah to be the Son of God, a person, the second person in the Godhead, God Himself, and yet that there cannot be two, but one God; and first of all, what I understood by person. "Person," I replied, "is a subject which is conscious of its own self, and its distinction from others," and that, according to the doctrine of the Bible, there are not only two persons, but three persons *one*; but that is by no means a human, but a divine mode of calculation, written in the New Testament. "There are three who bear witness in heaven and earth: the Father, the Son, and the Holy Ghost, and these three are one." This Mr. — considered to surpass human reason, as three can never be one. Here again I quoted, from a German poet, a passage with which he happened to be acquainted:—"What no understanding of the wise can conceive, the simple believes with a child-like heart," and I pointed to the example instanced in himself, who, though one person, consisted of a trinity, viz., body, soul, and spirit. The Jews, continued I, at the time of the Saviour, could not believe in the divinity of His person, and the Lord referred them to the Scriptures, and said, "Search the Scriptures, for in them ye think ye have eternal life, and they are those which testify of me;" so can I only refer him to the same canon for instruction. Mr. — required proofs for my view. I referred to the passage he had quoted, "Hear, O Israel, &c." Deut. vi. 4, insisting that the word *one* Jehovah does not include a plurality of persons in the One Divine Being, but only excludes a plurality of Gods, because this word is only the numeral *one* in opposition to *many*, and is, therefore, also used with collectives, as tribe, people, &c.; so that if Jehovah does not mean the one

unity which excludes a plurality of things why should it exclude a plurality here, except that dogmatical embarrassment must insist upon it? Nor could I admit the rendering, "only single God," in opposition to a trinity in unity, as being inconsistent with the signification of *Echad*.

Mr. — maintained that Judaism did not admit any kind of mystery; to which I opposed the creation "out of nothing," as given in the Old Testament. In favour of a plurality in the Godhead, I quoted Gen. i. 26: "Let us make man, &c." But Mr. — referred the plural to the angels (in company with God), forgetting that this would infer man to be created in the image of angels, which latter Moses had not at all mentioned, but proceeds to say, "And God created man in His own image, in the image of God created He him." Mr. — then took refuge in the notion that God spoke here in the *pluralis majestatis*; but he silently acquiesced in the fact, that everywhere else in the Old Testament God spoke in His powerful I, by which He shows His existence, a proof against all kind of philosophy.

In continuation I referred Mr. — to those passages in the Old Testament where the Angel of Jehovah is spoken of, unmistakably evincing a plurality in the Godhead, especially Gen. xvi. 7, &c., where the angel attributes to himself a work inconsistent with a created being. As he (Mr. —) himself allowed the ordinary angels to be creatures, created before the creation of the world, instancing from the book of Job the rejoicing of the angels over the creation, I laid special stress upon verse 13, "And she called the name of the Lord that spake unto her, Thou God seest me." I quoted also Gen. xxii. where Abraham called the name of the place where the angel had appeared to him, "The Lord seeth." Abraham evidently considering the angel to be Jehovah (Josh. v.), the angel attributes to himself the same glory which the angel of the Lord does who appeared to Moses in the bush, commanding the Israelites to be delivered from Egypt. Mr. —, however, insisted upon the angel of the Lord being a mere creature, acting only in the name of Jehovah, as commissioned by Him.

Here I felt induced to explain the difference between creating and begetting, as taught by the church. Thus has God created everything which exists besides Himself, as the world; while begetting is the emanation from within

His very Being. The Angel of the Lord is the reflection of the divine glory, and is therefore not a created angel. To this he seemed to have nothing to object.

But Mr. — then remarked that the Christians adored also the Holy Ghost, as the third in the Godhead, and this as a distinct person, and therefore required proof from the Scriptures. I adduced Gen. vi. 3. where the Lord says that His Spirit should not always strive with man; from which it evidently follows that the Holy Ghost must be a personal being, for agency can only proceed from a personal being; compare also 2 Sam. xxiii. 2, "The Spirit of the Lord spake by me, and his word was in my tongue." But Mr. — maintained that the Holy Ghost was a created being, and neither the passages quoted, nor Psalm cxxxix. 8, 9. where omnipresence is ascribed to the Holy Ghost, were sufficient to convince him of this truth, although, as I remarked, not only the apostles of Christ, but even some of the rabbis, confess to find this doctrine in the law and the prophets. He requested me to show him the passages in the New Testament which taught a trinity in unity, and I accordingly complied with his request.

After a conversation which lasted two hours, I made him a present of a Hebrew New Testament and some tracts, which he accepted thankfully, and promised to renew his visit.

In the course of last month I had several other Jews at my house, as Dr. —, a very intelligent man, who, according to his conviction, may be called a Christian, but avoids baptism from peculiar circumstances. The Rev. Mr. —, from Mohrungen, writes to me the same circumstance about a Jewish physician, whom he mentions with much warmth.

A Jewish Christian, named — has founded a church near Munchen-Gladbach, (!), the so-called Armenian congregation, which prepare the way and place for the future believing people of Israel, who would be willing to escape from the corrupted world to the promised land, where the Israel of God is to assemble together.

A new society has lately been formed at Hamburg for the promotion of liberty of conscience, in connexion with which public lectures have commenced, to be given by Dr. Ree, director of the Jewish free-school.

BAVARIA.

MR. JAFFE's communication will be read with grateful interest:—

Perhaps never before, in the whole range of my missionary experience, have I been able to trace the hand of Providence so visibly and so signally as in the following case:

A fair was held in Nuremberg, and a good sprinkling of Jews from the surrounding country was collected on the occasion. One day, on walking through the rows of booths with the object of preaching the Gospel to some poor sinner, I was saluted by an Israelite, who, from his familiarity of tone and freeness of speech, seemed to have known me well. I stepped towards him, and said, "I don't recollect having the pleasure of knowing you." "Well, that might be," rejoined he, "for after a lapse of nearly six years, it seems no wonder that you should have lost knowledge of me; but I recollected you the instant I saw you again; and heartily glad I am to meet you in this unexpected way and manner."

He now told me, that about six years ago, I visited, in one of my missionary tours, his native town, Georgenagmund, on the Munich line—that I called on his parents, of the name of —; that I was at

first received very courteously, but afterwards, when it became known that I was a Christian and a Missionary, the most stringent opposition was raised against the views I then advanced in favour of the Gospel; that I, nevertheless, defended my views with great ardour, and quoted many Old Testament passages to prove the truth of my assertions; that, after a long and hot debate, I left, strongly urging them to search the record of Divine Truth for themselves, and see whether these things be not so. "I," continued the Israelite, "was a silent listener to all I saw and heard. The matter in debate had too little interest for me to rouse my curiosity at the time; but, when you were gone, I involuntarily adverted to it in my own mind, and the more I thought about it, the stronger did I feel myself drawn to it. One passage you quoted so forcibly struck me, that it has ever since been rivetted on my memory; it is this—'For it is the blood that maketh atonement for the soul.' I began reading the Bible; but my father soon discovered it, and in derisive language asked me whether the Missionary had turned my brain. I

could no longer continue my search under my father's roof; and, not wishing to raise suspicion against me, I tried to forget the subject altogether. Thus things continued for some months; but being once from home for several days, I formed, after a great struggle, the resolution to call on a village clergyman, with a view of having a religious conversation with him; but what was my surprise and indignation, when he, instead of readily acceding to my request, only met me with bitter reproaches, and scornful expressions, which tended, not a little, to implant in my mind a great aversion to Christianity altogether; and though I have not since then met another opportunity of being further instructed in the great truths which you then propounded in our house, yet the desire of becoming more intimately acquainted with the doctrines of the Christian religion has never left me, and I heartily rejoice at having met with you again, convinced, as I feel, that you will not spurn me from you." To my question where he was now residing, he told me that for twelve months he had been in a situation in —, and then said, "The affair of that young Jew (the youth referred to in my last) is well known to me, as it has been a great deal talked over in the family where I live; I know him well, and it would perhaps agreeably surprise you to hear that he is in — with his brother, and it may be that I can succeed in bringing him to you." I told him that nothing would give me greater joy than to see him, but that he must go very cautiously to work, as his brother, undoubtedly, keeps a strict watch over him. It was now agreed between us that we should come together the afternoon of the same day, at a café where they almost daily met; and accordingly, at the appointed time, on entering the place, I found both young men awaiting me. The surprise of young Mr. — on seeing me was indeed great, as Mr. — had not previously apprised him of the fact of our appointment, and he appeared at first timid and confused. But Mr. — perceiving it, directly told him that he need not be in fear on his account, as he shares his feelings, and fully sympathises with him in his struggle for light and liberty. This, at once, emboldened the young man to speak, and he gave me a most touching account of the hardships and trials which he had to endure, since our last luckless meeting, and told me, that were his brother to know of my living in Nuremberg he would not for the world have brought him with him, but he can

now see the wisdom and goodness of God in the matter, and this encourages him more than ever to persevere in his important search after truth. In order to escape detection, it was agreed between us that we should, for the future, meet in a secluded part, out of town, and thus, under the canopy of Heaven, where none but the eye of God can see us, pursue our investigation into the claims of our holy religion.

The following day, we opened our meeting with prayer, and then spent about an hour together in reading the Old and New Testament, and this continued for nearly a fortnight, a few days before the fair broke up. At our last meeting it was agreed that I should carry on my future instruction by letters—that they should be addressed to Mr. —, "Poste Restante," and that they would come together and study the truths I then unfolded. It was indeed a lovely and soul-elevating sight to see us sit day by day on the road-side, studying and meditating upon God's holy word; and, oh, what joy and delight did I experience in witnessing the avidity and readiness with which they received the truth; it seemed to have come home to them in "power and much assurance," and they already had a foretaste of that state of blessedness unto which the child of God is here brought, consequent upon union with the Redeemer!

They returned home with enlarged hearts, and more deepened conviction, not only of their own depravity and guilt, and their need of salvation, but also of the adaptation of the Gospel to meet their case; and this conviction they are resolved, in the strength of God, to follow out, till they are brought into the possession of that peace and pardon which faith in a crucified Saviour alone begets in the believer. I have, since their return, written and received many a cheering letter from them, and it leaves no doubt on my mind that God the Holy Spirit is effectually carrying on and completing the work of conversion in their souls. I commend them both to the prayers of all who love the Saviour, and who feel interested in the extension and perpetuation of His kingdom.

In a letter which I this morning received from Mr. —, I am told that, notwithstanding the great care they have taken, some suspicion has already been excited against them, and that though, if they should be put to the test, they will not deny the truth, yet they must prepare for all consequences, and that they have decided, in case a discovery

should be made of their intentions, to leave the country. May God, in His infinite love and mercy, watch over and shelter them in every case of need!

HOME MISSIONS.

We have cheering intelligence from the Rev. John Wilkinson, who, amidst his extended visitations, finds time for intercourse with Jews. The baptism of one of his inquirers at Leicester was peculiarly gratifying. Mr. Ginsburg has been usefully engaged in Liverpool, and Mr. Samson has continued his work in London with much to stimulate his constant labour, as will be seen by the subjoined extract from his report. And we are glad to be enabled to add to the particulars previously given the statement by Mr. Wilkinson, contained in the Occasional Paper accompanying our present number.

My work has been steadily progressing. I have access to fifty families and about 100 individuals, whom I visit regularly. They receive me kindly, and listen for hours together while I read and explain to them portions of the Holy Scriptures. The longer I labour the more do I perceive that the work is an ever-progressive and gradual one; it is ever going on, and that, too, in hearts where the Missionary least expects it; it is never standing still; and in this way does the all-powerful Lord show us that He can do without man, when such is His will, and that His purposes will and must have their fulfilment.

A few weeks ago, I called, on a Sunday afternoon, upon Mr. —, whose case I have mentioned in a former report, and asking for their little daughter, a very intelligent child, who, about two months ago, asked me for a New Testament, Mrs. — replied, "Fanny goes regularly to a Sunday School;" which pleased me very much. In the meantime the child came home, with the New Testament in her hand, and I was astonished to hear her speaking of the birth of Jesus, which was the subject that afternoon in the school. She opened her Testament, and read to us the whole of the second chapter of St. Luke's gospel. This gave me an opportunity of preaching Christ more fully to the parents, as well as to the child, and likewise to another Jew, a friend of theirs, who was present. In this manner we were occupied till tea-time. When sitting down to the table, Mrs. — called upon the child to ask grace, and the Hebrew child, only seven years old, in a clear voice and full confidence, asked God's blessing, in the name of Jesus. After tea I invited all of them to accompany me to a place of worship, which

they readily accepted. Mr. and Mrs. — listened very attentively, and, as far as I could see, the sermon left a good effect upon them. In fact, they told me so when we came out. They were also pleased with the simple mode of worship, and they promised me to go again.

I have made it my object of late to visit some of my Jewish acquaintance on Sunday afternoon, for I not only find it a good opportunity of preaching Christ, and Him crucified, but it gives me likewise the opportunity of inviting them to a place of worship. I am thankful to say my effort has not been in vain. Only last Sunday afternoon I called upon Mr. —, and both Mr. and Mrs. — accompanied me in the evening to a place of worship. The service had a good effect upon both of them, and I have good reason to believe that they likewise will, in future, regularly attend the house of God.

It is impossible for me to be accurate as to the number of individuals with whom I have conversed during the past month, on account of the very many of them who visit London from almost every part of the globe, and with whom I meet in the Jewish dining and lodging houses, and perhaps only see them once or twice. I am indeed very thankful that I have access to these dining houses, which gives so many opportunities of preaching the Gospel to some of my Jewish brethren, who are only accessible in these places; and when I am prevented from entering into closer conversation with them, I can always put tracts into their hands, which are never refused. Thus the seed is sown. I have distributed during the past month 2 Bibles, 4 New Testaments, and 342 tracts, trusting to the gracious promise of Him who said, "My word shall not

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Lord grant it to be "a savour of life unto life!" Amen!

We have lying before us, from a Christian labourer in the same field, but not connected with this Society, a list of twenty-five instances, which he terms "an imperfect selection of decided conversions, through my feeble instrumentality, since 1852."

BIRMINGHAM.

From Mr. KESSLER's Report.

At the commencement of the winter, I was afraid that my operations here would be curtailed very much, but I am happy and thankful to say that my gloomy anticipations have not been realised. On the contrary, I have within the last two months been more busy than for some time past, and seen more Jews at my own house than ever before. Surely God is good, and His mercy endureth for ever, and His ways are certainly not our ways. When we begin to fear and doubt whether we are in the right place and position, He answereth us fresh tokens of His mercy, and teacheth us that tribulation worketh patience; and patience, experience; and experience, hope.

The visitors that have called upon me are not mere passers by, though the greater number are not residents, and among them I had several anxious inquirers, who have availed themselves of my instruction for some time.

I can add six new families with whom I am on visiting terms, i. e. to whom I may come at any time, and am always welcome. At the house

of one of these, Mr. —, I have held conversational meetings, for the last two Sabbath afternoons, from eight to ten Jews and Jewesses being present: have also been able to resume the meetings on Friday evenings at Mr. —, Thorpe-street. That the words spoken at these and similar places are words spoken in season, I can conclude, from some of the listeners calling on me during the week for further explanation. And let me here mention how utterly ignorant some of the Jews are, and how implicitly they believe their Rabbis. But not all are ignorant; and a very good Hebrew scholar has been with me for the last few days, who professes to be a sincere inquirer, but who cannot see his way as yet to renounce Judaism. The 58th chapter of Isaiah, which he himself chose for the topic of our inquiry, he believes to be the turning point, and does not agree with the interpretations of either Kimchi or Rashi; and thinks that the Christian interpretation, which I gave him, is the nearest to the truth.

The Anniversary.

THE Annual Meeting will be held, D.V., in Freemasons' Hall, on Friday evening, the 29th of April; and the Annual Sermons will be preached by the Rev. R. Roberts, Wesleyan minister, and by the Rev. C. H. Spurgeon, of New Park-street Chapel. Due notice of time and place will be given with tickets for the meeting, at the office, No. 1, Crescent-place, Blackfriars, where a special meeting for prayer (at which some of the Missionaries from the Continent are expected) will be held on Wednesday evening, April 27, at seven o'clock.

We hail with delight the gatherings of the people of God, which have long given to London, at this season, a spring-time of sacred enjoyment and of happiest promise. We would go up to the festival in the exercise of faith and love, resting on the promise, and reciprocating the warm emotions of fraternal affection. Hope, too, shall cheer and elevate the spirit, even of those who tread not the hallowed ground with quite so firm

a step as once they did, but who see in the glowing piety of younger travellers the earnest of brighter days for the church and the world. We will go, too, in the spirit of childlike devotion and believing prayer, mingling with strains of praise wakening up from memory's stores, and from conscience of present privilege. Yes! we shall think with joy that we tread in the footsteps of Him, who "took upon Him the seed of Abraham," that He might save the fallen race. We shall review with adoring gratitude the tokens of Divine mercy which have attended the humble yet onward path of the Society; and bless the Lord for prospects full of mercy to Israel, full of hope to the human family.

We shall meet our *elder brothers* returning from their annual Passover festival, shorn of its glories, and living only as a memorial of the past, and a type of the passover, reserved for those who believe in the Lamb of God, and are on the way to Canaan. Let the contrast awaken pity, love, and holy effort. Oh, when shall they join in the heart-enkindling strain, *Is. ii. and iii. ; Neh. i. and xv.*

Very many of the friends of the Society will be prevented uniting with us by distance of abode, and other circumstances. Will they respond to our appeal for a concert of prayer, a union of hearts in the cause of Israel, on the evening of the 29th—in secret, in the family, and in the devotional meeting? Respectfully and earnestly do we also entreat that special prayers may be offered and special attention sought on behalf of the Jews in every house of God on the Sabbath previous to the meeting.

We have to entreat the forbearance of kind correspondents whose contributions we are obliged to postpone until the next number.

Brief Notes on the Life of Abraham.

(By REV. W. BARKER, BLACKFRIARS.)

No. II.

LET us follow Abraham, the emigrant, from the country of his fathers to the land that God would show him. Vast tracts of the earth were inviting the sons of Noah to people them, and many migrations were constantly going on; but Abraham goes to a land already inhabited, because for the wickedness of its people (*Ps. cvii. 34*), God had given commandment that he should be the instrument of their expulsion, that his sons might have an opportunity of glorifying God more than the Canaanites had done. Vast results of various kinds have sprung out of the changes of country made by men: the early Christians, driven from Judæa, were the means of scattering the knowledge of the Gospel far among the Gentiles. The Pilgrim Fathers driven from this country by bitter persecution, founded a great nation on the other side of the Atlantic; but Abraham was guided by a special impulse to a land which by no human probability whatever could ever become the property of his children, should he have any. He was a man actually guided and led by God, who, in the first instance, called him out of Ur of the Chaldees, without distinctly telling him where he should go. His aged father, with the rest of the family, accompanied him as far as Haran, where he remained till Terah died. Whether the old man entered into the *nature* of his mission at all, we are not able to determine; but let us hope he also saw a rest more glorious than anything in his native land could prove to be. The narrative in the twelfth chapter of Genesis would lead us to suppose that God, in condescension to Abraham's filial affection, which could not leave his father behind, and because, till he was more separated from his family, his mission could not be accomplished, withheld any further

communication till the death of Terah. Then He comes again, and leads Abraham on, in accordance with the call first received in Ur, over to the land of promise itself. Our first interview with the traveller is in his tent, "at the place of Sichem, and the plain of Moreh," where his first altar is reared unto God, and he begins to "call upon the name of the Lord," (or to invoke in the name.) This is the first family altar we have met with since the thanksgiving of Noah after the flood, but let us hope a few of these holy scenes yet remained amongst the sons of the new world. His household is a remarkable one. The head of it very rich—his servants very numerous—but he is childless, yet goes out to be made a great nation! Lot is there, whom perhaps both Abraham and himself regard as a link in the chain of such holy promises as they had received. This, however, is an opinion to be proved fallacious ere long. After another move to Bethel, and a few removals southward in the land, we find him driven by a famine into Egypt, where one of the most painful incidents of his life occurred in relation to his beloved Sarai. How many things crowd into his mind in relation to the promise, now that the land of his hopes proves liable to these periodical visitations, which deprive its inhabitants of many comforts, and cause his removal, though so much seems to hang upon his remaining there. Here he is amongst the sons of Mizraim, whose empire was now powerful in the earth, notwithstanding the curse on the head of Ham. And we are led to say of him, as Job said of his calamity,—*"I feared a fear, and it came upon me"* (ch. iii. 25.) Sarai, in spite of their precautions and equivocal expedient, is taken to the harem of Pharaoh, and Abraham, painfully revolving a thousand thoughts, lives alone. While the days of her purification, according to the custom of the country, are passing away, ere she can become one of the wives of the king, God interposes, He troubles the monarch on her account, and while Abraham prays and weeps at home, is working her deliverance in a manner satisfactory to domestic affection, and honorable to the character of the King of Egypt. Oh, what joy over this event in their home on the day of her return; even though there must have been some self-crimination at the thought that a heathen should have to reprove a man of God for want of courage, veracity, and faith. His life so far teaches us that—

1. God has often chosen men in obscure and unfavourable circumstances to occupy posts of honour, and work great ends of Providence. Moses, David, Elijah, Peter, Luther, and many others have been bright examples of this truth.

2. God's conduct towards individuals often has relation to communities, as well as to themselves. Abraham's own life was a mere pilgrimage; but still his seed were inheritors of the land in which he sojourned for their sakes. Joseph passed through unheard-of sorrow to be the saviour of his family; and Jesus, the true seed, spent His life in securing the welfare of the whole spiritual Israel of God.

3. One of the great securities of temporal advantage, is *piety*. I could proclaim this truth to all men with a loud voice, for I fear Christians have many lax views on this matter. Yet Jesus says it—"Seek first the kingdom of God, and *all things else shall be added*." Sin drove out the Canaanites, piety secureth their land to Abraham; Israel, when they sinned, lost it also. The whole earth is God's, who disposes of its lands, its substance, and its thrones, according to His righteous will.

4. Adverse circumstances are quite consistent with our Christian lot. Abraham, the heir of the promises, is a man of *singular* trials; the famine, which was a judgment to the Canaanites, was an ill to the patriarch, but no token of God's displeasure. Believers are the real salt of the earth, for whose sakes many evil days are shortened, and all things shall work together for their good.

5. Human plans and little faith involve the servants of God in serious difficulties. Sarai was not safe, even though they had devised a plan for the

purpose; and Abraham's reputation amongst the Egyptians would have been far higher if he had stood his ground manfully than as it was. Yet, in the main, he lived beloved of God; and inspired by the great promise of which he, and all believers, are heirs. Indeed, his life so far is a mirror of ours. And we pray that we may never be weaker in faith than he was.

Correspondence.

TO THE EDITOR OF THE "JEWISH HERALD."

CAN JEWS, AS JEWS, BE SAVED?

DEAR SIR,—I have recently read with much pain a tract bearing the above title, by a professedly Christian minister, and by him dedicated to Sir Moses Montefiore, F.R.S., in which the author endeavours to show that Jews can be saved *although they deny that Christ is come in the flesh*. Permit me to offer a few remarks on this important question.

In whatever obscurity the Bible leaves the subject of the final destiny of the heathen who may live and die without the knowledge of the Gospel, this question is unmistakeably decided in the negative in its application to the Jews. Again and again it is emphatically declared in the New Testament that they cannot be saved who reject the Gospel. That such is the present attitude of the Jews, as Jews, is but too painfully manifest to every one who has any acquaintance with this remarkable people. By them Jesus is despised and rejected.

Admitting, as we are willing to do, that their rejection of Christ is the result of *ignorance*, yet we maintain that it is the solemn duty of Christians to do all in their power to remove that ignorance, and to try every means in order to lead the Jewish people to believe on the Lord Jesus Christ for salvation. But the tendency of the reasoning of the tract in question is to discourage and condemn all Christian efforts for the conversion of the Jews.

No error can be more mischievous, under the pretence of Christian liberality of sentiment, than that into which the author has fallen. We yield to none in sympathy and love for the children of Abraham; but our affection for this people, so far from making us indifferent to the work of Jewish evangelisation, is the reason why we most earnestly desire to promote its success. He is no real friend of Israel who discountenances this work of Christian benevolence as unnecessary on the unwarrantable supposition that Jews, as Jews, may be saved, notwithstanding their ignorance of, and their hostility to, the Gospel of Christ. To encourage our Jewish brethren to expect salvation on the ground of their own virtue or morality, their honesty and liberality, or their sincerity in the profession of their own religious principles—their amiable or pious dispositions—or even on the plea of their ignorance of Christianity, is to act in direct opposition to the express teachings of the Scriptures, to paralyse all evangelistic and missionary effort, and to betray the cause of Christ. The Gospel admits of no such compromising pusillanimity. None of these things can avail to secure salvation. The expectation is vain and delusive which reposes on the general mercy of God, while it overlooks the requirements of His moral government. The sinner cannot safely venture to ignore Divine justice, or seek to set aside the penalty of his sins, by going about to establish his own righteousness, ignorantly refusing God's own appointed method of making sinners righteous. (Rom. x. 1-4.) Even under the present dispensation of grace, Jehovah has profound respect to the unalterable require-

ments of His holy laws and moral government. Divine forgiveness can therefore be only secured by Jews consistently with the great principle by which both the justice and mercy of God are perfectly harmonised. And these attributes of Jehovah are only reconciled in the revealed plan of salvation—namely, *the Atonement of Christ*: “Other foundation can no man lay than that is laid, which is Jesus Christ.”

Accordingly, the Gospel is designed for the express purpose of revealing to mankind the only terms on which sinners can be saved—even “repentance towards God, and faith in our Lord Jesus Christ.” The fact that Christ hath made atonement for the sins of the world affords no advantage, but the contrary, to the Jews, who, as such, whether ignorantly or wilfully, reject it, and *deny the Lord that bought them*. “He that believeth not the Son shall not see life, but the wrath of God abideth on him.” To the Jews, our Lord said most solemnly, “If you believe not that I am He, ye shall die in your sins.” And Paul, in writing to the Hebrews, says, “If he who despised Moses’ law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy *who hath trodden under foot the Son of God*?” “If they escaped not who refused Him that spake on earth, much more shall not they escape who turn away from Him that speaketh from heaven.” “How, then, shall they escape who neglect so great salvation?” For it is written, “They who obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction,” &c. (2 Thess. i. 7-10.) Thus plainly do we see “what shall the end be of those who obey not the Gospel of God.”

We conclude, therefore, that Jews, as Jews, cannot be saved; “for there is no other name under heaven, given among men, whereby we must be saved; neither is there salvation in any other” than the Lord Jesus. “He that believeth not shall be damned.” Any other theory of salvation for the Jews gives the lie to the Gospel, and, among other absurd and blasphemous conclusions, would lead to the following:—

1. That God has been needlessly profuse in the provisions which He hath made for man’s salvation. If any man may be saved while denying the Son of God, for what purpose has He given Him to be a sacrifice for sin? And why has He declared that *whosoever believeth in Him* shall not perish, but have everlasting life, if Jews, as such, may set at nought these illustrations of redeeming love, and may obtain salvation notwithstanding?

2. The theory in question impugns the wisdom and justice and love of God; for it implies that He has needlessly inflicted an act of cruelty on the innocent, for the sake of the guilty, who despise both the Victim and His sacrifice for them?

3. It condemns as needless, intrusive, and even cruel, all missionary efforts for the conversion of sinners. For according to the theory in question, both Jews and Heathens are quite as safe in their ignorance and prejudices *without the Gospel*, while they are far less guilty and accountable in their present state than they might otherwise be if brought under the influence of missionary labour!

“Where ignorance is bliss
’Tis folly to be wise!”

“But we have not so learned Christ, if so be that we have heard Him, and have been taught by Him the truth as it is in Jesus.” I am, Dear Sir,

Yours for Israel’s sake,

Notice of Books.

Grandpapa's Missionary Stories to the Young. London: Snow.

WE are delighted with this beautiful *John-like* word of love to the "little children" whose "sins are forgiven them" for Jesus' sake, and whom the kind-hearted author would move to pity and to prayer for the perishing heathen. His instances of conversion are well chosen, and while in them he traces the power of Divine Grace, he exhibits the decision, the tenderness, and the manliness of youthful piety most attractively. We hope the little book will have a very extensive circulation, and we ask the good "Grandpapa" to favour his many children with a few stories from *Jewish* history in his own loving strain.

Sketches and Lessons from Daily Life. By FELIX FRIENDLY.
London: Simpkin and Marshall.

THE readers of the *Jewish Herald* will recognise one or two papers in this interesting collection, as the product of one of our best and steadiest friends, and they will be gratified to find the same holy fervour, evangelical simplicity, and mature judgment pervading the volume. The author aims to show how religious truth and principle should shed their influence over the daily path and mingle with the every-day life of the followers of Jesus: "Complete in Him," "accepted in the Beloved," he would have us travel in His footsteps, and reflect the beauty and the benignity of His character, "being filled with His spirit."

We earnestly commend the volume especially as an appropriate present to the young, and as suggestive of holy thought and purpose, amid the many phases of Christian life, to all who are on the heavenward journey.

Joseph: a Sacred Drama. By Rev. J. MORRIS, Narberth.
Carmarthen: W. Spurrell.

A GEM whose beauty should not be confined to the Principality. There are many besides the youths, to whom it is dedicated, who might learn heavenly wisdom from this chaste and elegant poem. We commend it earnestly to Bible Classes, and to the young in Christian families.

WE anticipate, with affectionate expectation, "A Memoir of the late Dr. Henderson," by his only daughter, and hope to notice it in our next number.

Notices.

Lectures will be delivered by the Rev. JOHN GILL, as follows:—

Apr. 4..Baptist Chapel, Tottenham.
Apr. 6..Adelphi Chapel, Hackney-road.
Apr. 8.. Wesleyan Chapel, Sloane-street,
Chelsea.
Apr. 11..Surrey Chapel.
Apr. 12.. Wesleyan Chapel, Brixton-hill.
Apr. 13..Trevor Chapel, Brompton.
Apr. 14..Trinity Chapel, Poplar.

Apr. 17..North Walsham.
Apr. 18..North Walsham.
Apr. 19..Stalham.
Apr. 20..Norwich.
Apr. 21..Yarmouth.
Apr. 24..Oulton, and Wood Dalling.
Apr. 25..Aylsham.
Apr. 26..Diss.

In consequence of the Special Prayer Meeting, on Wednesday, April 27th, the usual Monthly Prayer Meeting will be omitted.

MEETINGS OF ASSOCIATIONS, &c.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS. | NETT COLLECTION. |
|---------|---|-------------------------|--|---|----------------------------|
| Feb. 1 | Ashdon-under-Lyne — Ryecroft Ind. School Room | Lecture | Rev. J. Wilkinson | H. Gardeide, Esq., Rev. Green, B.A. | 3 |
| Feb. 3 | Moleseybridge — Wm.Sc. Mm. | Lecture | " | " | 0 5 0 |
| Feb. 3 | Beckdale — Public Room | Lecture | " | Thomas Booth, Esq. | 1 13 7 |
| Feb. 4 | Weywood — Wes. Chapel | Lecture | " | Rev. W. P. Johns | " |
| Feb. 6 | Oldham — Wes. Chapel | Sermons & Add. to Sch. | " | " | " |
| Feb. 7 | " — Wes. Chapel | Lecture | " | Rev. J. Tindall, W. Bird, and T. Cluslow | 9 13 4 |
| Feb. 8 | Bury — Castlecroft Independent Chapel | Lecture | " | J. C. Kay, Esq., Rev. W. R. Thorburn, M.A. | 2 15 1 |
| Feb. 9 | Haslingden — Church of Eng. School Room | Lecture | " | Rev. L. H. Mordaques, M.A., Rev. B. Firth | 0 13 3 |
| Feb. 10 | Padiham — Bap. Chapel | Lecture | " | Revs R. B. Lyth, J. Lyth, and R. Brown | " |
| Feb. 13 | Barnley — Ind. Chapel | Sermon | " | " | 5 6 9 |
| " | " — Wes. Chapel | Add. to Sch. | " | " | " |
| " | " — Wes. Chapel | Sermon | " | " | 9 4 11 |
| Feb. 14 | " — Assm. Room | Pub. Meet. | " | H. Kay, Esq., Revs. A. Strachan, J. Stroyan, J. T. Shawcross, L. Waterhouse, J. Service and John Massey, Esq. | 8 3 2 1/2 |
| Feb. 16 | Preston — Cannon-st. In. Ch. | Lecture | " | Rev. J. Davies | 1 4 3 |
| Feb. 17 | Wigan — Town Hall | Lecture | " | Revs. W. Marshall, W. Roaf, and A. New | " |
| Feb. 20 | Bolton — Bridge-st. Wes. Ch. | Sermon | " | " | 3 11 1 |
| " | " — Bradshaw-gate W.C. | Add. to Sch. | " | " | " |
| " | Nottingham — Stoney-st. Ch. | Sermon | Rev. J. P. Palmer | " | " |
| " | " — Castle-gate Ch. | Sermon | " | " | " |
| Feb. 21 | " — Broad-st. Ch. | Pub. Meet. | " | Ald. Heard, Revs. W. R. Stevenson, M.A., S. McAll, J. R. Little, E. G. Cecil, and A. J. Baxter | 5 11 9 4 0 7 |
| Feb. 21 | Southmark — New Park-st. Chapel | Lecture | Rev. J. Gill | " | " |
| Feb. 21 | Heath — Indepen. Cha. | Sermon | Rev. G. Smith | " | " |
| Feb. 21 | Chorley — Wes. Chapel | Lecture | Rev. J. Wilkinson | Revs. A. Somerville, Oldfield, Kirkland, and Orump | " |
| Feb. 22 | Manchester — Aldham-street Wesleyan Chapel | Pub. Meet. | " | F. Lockyer, Esq., Revs. A. Thompson, M.A., — McCaw, J. Harvard, J. Muncester, J. Martin, W. Edwards, and J. D. Brocklehurst | 7 13 6 3 1 6 18 10 0 |
| Feb. 23 | Edgeware-road — Trin. Cha. | Lecture | Rev. J. Gill | Rev. W. Jackson | " |
| " | Warrington — Ind. Sch. Room | Lecture | Rev. J. Wilkinson | Jas. Barlow, Esq., W. Walker, Esq., J. Hanton, Esq., Revs. M. H. Chettle, R. Best, J. Clalland, and N. Bishop | " |
| Feb. 24 | B. Hen — Mawdley-street Independent Chapel | Lecture / Pub. Meet. | Rev. J. P. Palmer Rev. J. Wilkinson | Rev. A. King | " |
| Feb. 24 | Brighton — Queens-sq. Cha. | Meeting | Mr. Yonge | " | " |
| Feb. 27 | Leicester — Bond-st. Independent Chapel | Sermon | Rev. J. Wilkinson | " | " |
| " | " — Chancery-st. Baptist Chapel | Sermon | " | " | " |
| Mar. 1 | Northampton — King-street Chapel | Lecture | Rev. J. P. Palmer | Revs. G. Nicholson, B.A., and E. T. Frost | 3 15 3 1/2 |
| " | Middleton — Town Hall | Pub. Meet. | Rev. J. Reynolds | Rev. J. Rowland | 2 10 2 |
| " | Hemel Hempstead — Indepen. Cha. | Lecture | Rev. J. Gill | Rev. E. Galloway | 1 11 9 |
| Mar. 2 | Leicester — Bolivar-st. Baptist Chapel | Pub. Meet. | Rev. J. Wilkinson | J. Cripps, Esq., J. Paul, Esq., — Eaton, Esq., Revs. Jacob Stanley, R. W. McAll, J. Barber, L. L. B. and T. Lomas | 15 10 0 |
| " | Newbury — Indepen. Chapel | Lecture | Rev. J. Reynolds | Revs. H. March, J. Drew, and — Harnay | 6 5 6 |
| " | De Bevoise-town — South-gate-road Chapel | Lecture | Rev. J. Gill | Rev. J. Strong | 1 0 0 |
| Mar. 3 | Hungerford — Town Hall | Pub. Meet. | Rev. J. Reynolds | " | 3 9 0 |
| Mar. 4 | Northampton — Wes. Cha. | Lecture | " | Rev. T. Killick | 1 11 6 |
| Mar. 7 | Beaconsfield — Wesleyan Chapel, Denbigh-road | Lecture | Rev. J. Gill | " | 1 3 5 |
| Mar. 9 | Hackney-road Wes. Cha. | Lecture | " | Rev. J. Lomas | 0 15 0 |
| Mar. 10 | Kensington Independent Cha. | Lecture | " | Rev. J. Stoughton | 8 16 0 |
| Mar. 11 | Fenchurch — Wesleyan Cha. | Sermon | " | Rev. W. Gibson, B.A. | 0 2 9 |
| Mar. 13 | Southport — Wesleyan Cha. | Sermon | Mr. C. D. Ginsburg | " | 7 7 0 |
| " | Widnes — Indeped. Cha. | Sermon | Rev. J. Wilkinson | " | 3 0 6 |
| " | " — Public Hall | Address | " | " | 1 5 6 1/2 |
| " | " — Baptist Chapel | Sermon | " | " | 4 8 0 1/2 |
| Mar. 14 | " — Public Hall | Pub. Meet. | " | Ald. Wherry, Revs. Smith, Goe-tick, Waite, Eaton, and Dalby | 5 8 1 |
| " | Maze Pond Chapel | Lecture | Rev. J. Gill | " | 1 1 0 |
| Mar. 15 | Salem — Indepen. Chapel | Pub. Meet. | Rev. J. Wilkinson | Dr. Guntton, Revs. D. L. Matheson, B.A., and J. Spooner | 9 15 9 1/2 |
| Mar. 16 | Elly — Independent Chapel | Pub. Meet. | " | Revs. Squibbs, Bon, Smith, and Matheson | 3 10 2 |
| " | Kendish-town — Cong. Chch. | Lecture | Rev. J. Gill | Rev. J. Fleming | " |
| Mar. 17 | City-road — Cong. Chch. North-Institute | Lecture / Pub. Meet. | Rev. J. Wilkinson | Rev. W. S. Edwards | 1 1 3 |
| " | " | " | " | Rev. J. Jones, Mr. Wherry, Mr. John Smith | 1 8 0 |
| Mar. 18 | Cheshire — Baptist Chapel | Pub. Meet. | " | " | 1 14 6 |
| Mar. 18 | Enfield — Baker-street Cha. | Lecture | Rev. J. Gill | Revs. J. Smith & J. Stratton | 0 6 3 |
| Mar. 21 | St. Pancras — Bedford (In-) | Lecture | " | Rev. A. Reed, B.A. | 0 13 0 |
| Mar. 22 | Ormsdon Street Chapel | Lecture | " | " | " |
| Mar. 23 | Spinkley — Indepen. Cha. | Lecture | " | " | " |

CONTRIBUTIONS IN AID OF THE SOCIETY.

From January 22nd to February 22nd, 1859.

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| | | Small sums | 1 11 0 1/2 |
| | | Pateley Bridge, by Miss Wood .. | 1 0 0 |
| | | Poultry Chapel, a few friends .. | 1 0 0 |
| | | Poyte | 12 14 6 |
| | | Ditto, collection | 2 2 2 1/2 |
| | | Robert Street Chapel | 12 3 8 |
| | | Rowston, Keesworth Street Chapel | 2 6 0 |
| | | Saffron Walden | 9 0 0 |
| | | St. Mawes | 2 15 0 1/2 |
| | | Soham, collection | 1 0 0 |
| | | " Subscription | 1 0 0 |
| | | " Miss Whiting (don.) .. | 1 0 0 |
| | | Southport | 24 14 10 |
| | | Spa Fields Chapel, collected by Miss Edmunds | 1 6 0 |
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| | | Trowbridge | 7 11 4 |
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| | | Walworth | 2 17 0 |
| | | Warham | 2 0 0 |
| | | Watfield | 2 10 0 |
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The Jewish Herald,

AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE | | PAGE |
|---|------|---|------|-------------------------------------|------|
| Modern Missions to the Jews, and the Encourage- ments which Christians have to persevere in them | 65 | An Appeal to our Brethren the Jews | 74 | POETRY:—The Death of Aaron | 78 |
| The Annual Meeting..... | 69 | Notice of Books..... | 75 | Meetings, &c..... | 78 |
| | | OUR MISSIONS:— Paris | 76 | Contributions..... | 79 |
| | | | | Notices | 80 |

Modern Missions to the Jews,

AND THE ENCOURAGEMENTS WHICH CHRISTIANS HAVE
TO PERSEVERE IN THEM.

THE Jewish people have unquestionably furnished the noblest of all Missionaries. In England and America, men of marvellous enterprise, burning zeal for God, and fervent love for souls, have been raised up; but who among them can be compared with Peter, Paul, and Barnabas; while far above even these three mighty men towers, in sublime grandeur, the one great Jewish Missionary, our great Master and Divine Saviour, the man Christ Jesus, the sent one of the Father, "the Minister of the circumcision to confirm the promises made to the fathers, and that the Gentiles might glorify God for His mercy." "He went about doing good." He travelled through every city and village preaching to the lost sheep of the House of Israel the glad tidings of the kingdom of God. Surely in this, as in other things, "He hath left us an example that we should tread in His steps." All who hope for salvation through Him would do well to ponder His last prayer, as applicable to themselves in some measure, as well as to the apostles, "As thou hast sent me into the world, even so have I also sent them into the world."

For many ages, the Jews have ceased to be missionaries. The dispensation given them from Sinai was not aggressive in its character, and no command was given them to attempt zealously to proselyte the nations around them. But some time before the coming of Christ, they became Missionaries through force of circumstances, and almost unwittingly. When any Jews became Christians, they largely partook of the spirit of their Master, and "went everywhere preaching the word." Jewish Missionaries sowed the seed of the kingdom broad-cast over the length and breadth of the Roman empire. Some have thought that Jewish Christians first brought the Gospel to our own beloved country. No doubt, subse-

quent to the destruction of Jerusalem, the Jewish Church, planted by the apostles, continued in existence for many ages, and helped to publish abroad the name of Jesus. And Christians, in these later times, owe the Jews a debt of gratitude for what they have handed down to them. Dr. M. Caul observes, that "two of the most learned men of the fourteenth century were converted Jews." Paul of Burgos and Nicholas de Lyra. From the latter, both John Wickliffe and Luther learned the true method of interpreting the Bible. Tremellius, the friend of our Reformers, and whose translation of the Old Testament is one of the best extant, was a converted Jew. Above a century ago, Wolfius was able to number more than a hundred Jews who had written in defence or illustration of Christianity. Thus we see that Jews have been more or less witnesses in all ages.

The bulk of the Jewish people, oppressed and persecuted, driven from nation to nation, have made no effort to proselyte—how could they? Still they have been witnesses, and in one sense Missionaries, wherever they have gone. "In the face of every Jew (says one) it is written, '*the Scriptures cannot be broken.*' The Jew stands before creation as a mirror in which the Divine character, as uniting tender mercy with unbending justice, may be seen." Nor should we omit to state, that in many places, and through a lengthened period, the Jews were the friends and conservators of science and learning. The celebrated Roger Bacon got his learning from a Jewish library; and our English universities were enriched with the spoils taken from the Jews when they were inhumanly expelled from our coasts.

But we leave antiquity and Jewish missions to come down to our own times, and contemplate *Missions to the Jews*. Still we should endeavour to carry with us some sense of our own obligations to that wonderful people in whose behalf we desire now to plead.

This is an age of missions, and of missions to the Jews. Thank God for this. It is one of the bright signs of our times, a real token for good. In this respect, we certainly cannot say that the former days were better than these. The tender solicitude for the Jews which is now manifested, contrasts very favourably with the persecutions, banishments, and forced conversions of former times. Those who engage heartily in one good work are the most ready to help forward another. When missions to the heathen had been planned and carried out, when Bible and Tract Societies had been established, the question began to be asked, Why should the Jew be neglected? There he lay, everywhere in the very path of the Missionaries, and Christian love said, "Why should he be overlooked? We have done this too long." So Gentile Christians began to care for Israel, and it soon became manifest that the work was well pleasing to God.

The London Society for the conversion of the Jews was established in 1808, and has ever since, through changes which we cannot attempt in this brief paper to trace, successfully pursued its way. Its last report states that 112 agents of various kinds are employed in different parts of the world, and that its income amounted to upwards of £35,000.

About 20 years ago, a Society was formed, in connexion with the Church of Scotland, for the benefit of the Jews. Many, we suppose, have read that most interesting volume, "*Narrative of a Mission to the Jews.*" Since then "the Free Church" has also established a mission to the Jews, and their last report shows that God is still working with them.

The British Society for the Propagation of the Gospel among the Jews was commenced in 1842, by a union of Christians of various denominations. All who are one in Christ and one in love to God's people, may well unite in such a work as this. If, says one of the Societies' documents, it has prospered, it must be attributed, under God, to a steady adhesion to the Catholic principle then adopted, to the cordial support of Christians of every age and station, to the untiring exertions of female and other associations, and above all to earnest prayer, and to the answer of prayer vouchsafed by the Spirit of Grace.

It has been observed "that some duties devolving on Christian people can, in the present imperfect state of things, be carried out better denominationally than otherwise, but that the conversion of Israel ought to be engaged in by *the whole church*." We think so, and conclude that God has greatly honoured this combined effort, so far as the zeal and liberality of His people have hitherto extended. The Society has agents in London, Manchester, Hull, Liverpool, Paris, Frankfort-on-Maine, Marseilles, Bordeaux, Wurtemberg, Breslau, Cologne, Wallachia, and North Africa; and its income last year was £4,662 17s. Let us now inquire what encouragement the friends of Israel have to persevere in their labours. We do not refer to *results* merely, there are other things beside *success* which should animate God's people to labour for Him.

I. *The facts contained in God's word should encourage.* That wondrous book in which there is no exaggeration or mistake, gives many accounts of the conversion of Jews under the most unpromising circumstances, Jews who were most bigoted and prejudiced,—Jews who committed themselves most thoroughly to the wrong side, have been converted. Not a few stragglers merely, but thousands at a time pulled out of the nation's very heart; "multitudes of Priests became obedient to the faith." And all this took place in the face of the most terrible persecution that could be got up. Observe also another most important point: these numerous and decided conversions took place *after the sentence of excision* had been pronounced against them as a nation (Math. xxi. 43), after their temple was doomed to desolation, and the people to be scattered. (Matt. xxiii. 38; Luke xxi. 24.) We have heard people object that efforts on behalf of the Jews are useless, *because*, as a nation, they are under the judicial sentence of God. So they were when Peter preached at Jerusalem, and Paul at Thessalonica (Acts xvii.) and Rome. (Acts xxviii. 23.) Surely, no one who reads the Acts of the Apostles, should despair of the conversion of the Jews. The Gospel is still the power of God unto salvation to every one that believeth—to the Jew *first*, and also to the Greek. (Rom. i. 16.)

II. *The signs of the times afford encouragement.* There is certainly a great movement among the nations where the Jews are scattered. War has been God's Minister; He has had His way in the whirlwind of human passions. Openings have been made, and truth has gone up through the breach. Turks, Papists, Greeks, Jews, have all had truth brought to bear upon them. There is an evident movement in the Jewish mind, though not altogether in the right direction. Dr. M. Caul says, "In Germany, France, Holland, Italy, and England, the fetters of Rabbinism have been broken. The habits, manners, principles, education, and even the language of the Jews, have been changed, but not by the Gospel. The Jews of Germany are not yet in a state of calm, they are seeking for they know not what." The last report of the London Society says, "the Jews have

lowered the standard of their religion to a fearful degree." A Jewish Missionary observes, "No one who has paid attention to the present state of the mind of the Jew, will deny that there is something peculiar in his behaviour towards the religion of Christ." Numbers of similar testimonies might be added, all showing that thousands of Jewish minds are in a transition state. Surely, we should take advantage of this, and be prompt to send them the Gospel, that some, at least, may be saved from going over from Judaism to Infidelity.

III. *The fruit already brought forth yields encouragement.* There have been many glorious and positive results. Never, we think, since the days of the apostles, have there been so many converted Jews as at the present time. The Rev. B. W. Noel observed, about five years ago, when pleading for the British Society, "That there are fifty Jews among ordained clergymen of the Church of England; that twenty have entered the free churches of the land; and that nearly one half of the Missionaries of the London Society are converted Jews." The last report states: "Amongst 50,000 Jews in England, we reckon 3,000 converts. In London alone there are eleven Ministers of the Lord Jesus Christ who are converted Jews, preaching the word of life to perishing sinners." Other societies have in like manner to testify that God is faithful, in that His word doth not return unto Him void. The British Society, in reviewing fifteen years of labour, observes, in its last report "Our progress has not been without its anxieties and disappointments, *but success has been abundant*, and this success has involved the salvation of precious souls, and the glory of our ever-endured Saviour."

IV. *The promises of God should encourage us.* As the Jewish nation may be traced backward to a wondrous fountain head, so it may be traced forward to a glorious destiny. We may still say of Israel, "whose are the fathers and whose are the promises," God has promised to convert them. "All Israel shall be saved." Christ "died for that nation;" and as one well observes, "The Cross is yet to display its mightiest power in its saving efficacy on the people of Israel." God will make them noble Missionaries another day. It has been said "that the Jewish nation are more apt to impress than to be impressed; that there is in them more of the seal than the wax." If so, how important to get the right impression cut into the seal. Mr. Herschell once observed that the revival of religion in Holland might, under God, be traced in a measure to Da Costa and Dr. Capadose. "Converted Jews full of fervour and love to Christ will be the men to meet infidelity in all its varied forms."

Having such promises, such prospects, and such first fruits, should we not labour on in hope? especially when we consider one other point which ought to weigh with us above all others, viz:—

V. *The glory of God in connexion with the future restoration of Israel.* "These people have I formed for myself, they shall shew forth my praise." "When the Lord shall build up Zion, He will appear in his glory." Ought we not to desire the Divine glory, and labour earnestly to promote it? "They forget a main part of the church's glory (says Archbishop Leighton) who pray not daily for the conversion of the Jews." Surely, we may say also, that, neglecting this, we overlook, at least in part, the Divine glory; for he has connected the full manifestation thereof with the salvation of Israel.

But while we thank God for His help and blessing, and look forward

hopefully to the future, let us seriously consider how little comparatively has been done by us. Three or four of the principal Missionary Societies raise almost as many hundreds of thousands of pounds for the heathen, as these same parties, *united together*, raise thousands for the Jews. Is this as it ought to be? is this doing what we can for the outcasts of Israel? Shall we give Israel only one per cent. as compared with the heathen? Then the sad condition of Israel and the mighty obstacles in the way of doing them good, call for earnest wrestling prayer. "The great bulk of the Jews are found in Russia, where, since Alexander the First's death, Missionary operations are strictly prohibited." Then think of the selfishness, ignorance, superstition, and worldliness of the mass of the people, also their deep-rooted prejudices against Christianity, and it must be obvious that "our only hope is in the name of the Lord who made Heaven and Earth."

Still the Lord works great things by feeble instruments; and we do well to consider that the time for sowing may not last long. Events may interrupt Missionary efforts, we should therefore work while it is called to-day, and witness while the opportunity lasts.

For this, it is necessary that we should "arm ourselves with the mind of Christ." "It is clear, whatever was the reason for it, that there was in the mind of Christ a deep concern for the salvation of Israel in particular." "He came unto His own." "He was sent to the lost sheep of the house of Israel." He prayed for their salvation when dying; and just before he quitted our earth, directed His last lingering looks to Jerusalem, and ordered His servants to begin their Ministry of love *there*. He knew that His cause would ultimately triumph. He knew that His Gospel, through the might of the Holy Spirit, could conquer alike Jew or Gentile. He was as full of confidence and hope as He was of love and zeal. One reason for the Father's delight in His beloved Son is, "that He shall not fail nor be discouraged;" and God would have us like-minded with Him in this respect. But while seeking to do His will, we should also imitate Him in His tenderness. This is the way to work successfully. A poor Jew once said to some Christians, who had acted towards him in the spirit of Christ, while the tears ran down his cheeks: "If you want to gain a Jew, treat him as a brother!"

J. C.

The Annual Meeting.

THE May number of the *Jewish Herald* will have passed through the press before the commencement of the meeting. We can, therefore, only gratify the desire of our friends by a few notes of anticipation.

A concert of prayer during the meeting has been sought of those whom distance and other circumstances prevent meeting with us in person. There will then be such a note as will, we trust, vibrate acceptably in the ear of the Eternal, and attune our spirits to the harmonies of the Church on earth and in heaven.

The tone of the report will be grateful, and as to the present position of the Society, satisfactory. In a financial point of view it has never been so favourable. The note of regret will be, that the effort has not been more extended,—the lesson of experience, that more may and must be attempted. The frequently recurring difficulty of former years has been

obviated by the formation of a reserve fund, on which we were enabled to draw for current expenses, until it was exhausted; while by far the larger portion of the year's income was not received until the last month of the year. It is now proposed to render that fund £1,000; and it is strongly urged on the Committee to adopt immediate measures for strengthening and extending the missionary agency, and to adopt measures for the education of such holy and devoted young men as shall be moved by the Holy Spirit to give themselves to the mission for Christ among the Jews. Hope will be expressed that offers of such self-dedication will be elicited, and humble confidence, based on past experience, and on increased interest in the cause, will be expressed, that present efforts will be sustained and rendered commensurably with enlarged demands; and, above all, that elevation will be rekindled at the Altar of Mercy, and its light borne into every sanctuary, Christian family, and place of prayer throughout our land.

We propose to occupy the remainder of this number, so appropriately introduced by our friend, the Rev. J. Cox, by extracts from reports by the agents of the Society, who, while well and faithfully serving its interests, have observed, with great delight, it advanced in the confidence and prayerful support of the friends of Christ throughout the country.

To the Rev. JOHN GILL has been assigned the visitation of the London and suburban Churches, and you will perceive from his report how cordially he has been received, and how already the hearts of many have been found for this work of the Lord.

SINCE the commencement of my labours, at the opening of the present year, I have delivered seventy lectures and sermons, chiefly in the metropolitan district, and have appointed 84 new collectors. In some cases these services have been held in connexion with associations previously existing, but in others they have formed the first introduction of the Society to congregations in and around London.

In reviewing these visits to so many Churches of different denominations, and in looking forward to several other meetings already arranged for coming months, I cannot but acknowledge, with a grateful heart, the cordial welcome given me; and I rejoice to perceive the evidently growing interest of the Christian brotherhood in the spiritual welfare of the Jew.

The success with which God has attended the work of this and kindred societies has clearly proved that the evangelisation of Israel is no hopeless enterprise. Christian people are becoming more and more alive to this fact. So far a great object has been gained, and the way is now prepared for the thorough development of missionary zeal in this direction. The day has come when the Committee may proceed, with cheerfulness and courage, to claim the best gifts of the children of God for this department of His service. Ministers, students, and others who possess acquirements suited to give them access to minds trained in Mosaic and Rabbinical literature, may now be confidently called upon to consecrate themselves to this work. The spirit of inquiry is so active among the modern sons of Abraham, that the most earnest and accomplished men in all our denominations may now find full scope for their talents in "opening and alleging that this is the very Christ."

Piety, genius, scholarship, eloquence, industry, and enthusiasm, have all been devoted to the salvation of the heathen world; and a glorious harvest has already been reaped. The same qualifications should now be freely offered to Christ for the recovery of the long-lost race, over whom prophecy declares that He will yet achieve the most blessed victory of His love. They must be "compelled to come in." The dauntless determination and tender persuasiveness have carried the Gospel to the hearts of savage idolaters, and brought

its charm to bear upon the souls of proud, stolid Hindoos, must now be employed, as in the first days of apostolic preaching, to restore those who "were broken off that we might be grafted in."

It is therefore to be hoped, that while the Committee will take renewed measures to invigorate and extend their missions, they will be encouraged by a warm response from their Christian brethren and sisters. Friends must not be content with offering pecuniary contributions alone; nor even with daily supplication for the cause. It is time for a powerful appeal to the whole Jewish community, from a society which so happily represents the very spirit of Christian co-operation. All classes amongst them must be sought out. Christian energy must contrive to obtain direct contact with them. Suitable agency must be found for every degree of Jewish intelligence, while the least enlightened are visited and conversed with by brethren adapted to reach their capacities; and while our sisters care specially for the poor Jewess, who lives and dies without any one to tell her of Jesus, the highest culture to be found in our Churches must be enlisted in addressing, by the pen as well as the tongue, the gifted, thoughtful, and sagacious minds which now adorn Jewish society.

Let there be a fair encounter between Christianity and Judaism in the spirit of Christian love on our side, and no one can doubt the result. How many a valuable fellow-labourer may be gained for Christ this year from the ranks where only enemies now stand, if Christians do their duty!

The Rev. JOHN REYNOLDS, whose exertions through the year have been incessant and untiring, thus writes:—

A general review of my past year's labours as the Society's travelling deputation in the Provinces, affords occasion for unfeigned gratitude to God, and, I humbly hope, for encouragement to the Committee. During the past twelve months I have visited 194 places, and delivered 230 sermons and lectures. In every instance I have received a hearty welcome among the Churches, and the most cheering evidence has been afforded of zeal awakened and stimulated in favour of our glorious cause, amongst children and adults, in localities where no interest in the work of Jewish evangelisation had been evinced before. It has been especially gratifying to observe a growing sympathy in our object among country pastors and deacons; for amidst the multiplied demands pressing on the resources of our Churches of all denominations, they are often most reluctantly obliged to refuse us a regular collection; but they could not comfortably turn away our applications for a hearing in behalf of our object; and in no instance have the spontaneous free-will offerings of the people been withheld. In many cases these offerings, after the sermon or lecture, have exceeded what might have been expected at a formal collection. Throughout the country, I have reason to believe that a more general and earnest spirit of prayer has been excited in our behalf, which is attended with the happiest reflex,—spiritual advantages to the Churches themselves, while thus engaged from month to month in seeking for a larger blessing upon our labours for the salvation of Israel,—so that I am more than ever persuaded that "the time to favour Zion,—yea, the set time is come; for Christians take pleasure in her stones, and favour the dust thereof."

Rev. JOHN WILKINSON thus describes the twofold agency to which he has been enabled to devote his energies:—

During the past year, I have made and fulfilled 165 engagements for sermons, lectures, and addresses.

When on deputation work, my Sundays have usually three public services, consisting of sermon, morning and evening, and an address in the afternoon in some large chapel or public room, to an aggregate gathering of Sunday schools, composed usually of 1,000 to 2,000 children; then four or five public meetings

during the week, besides ladies' meetings at eleven o'clock in the morning, for the purpose of organising, strengthening, or encouraging associations.

Mr. WILKINSON's report, which will appear in the appendix, then details very encouraging recitals of his success, and he proceeds:—

God's blessing has quite as signally rested upon my attempts to interest the rising generation. Tens of thousands of children have had their sympathies enlisted on behalf of Israel, by listening to addresses, full of fact and illustration, delivered on Sunday afternoons, usually to the number of 1,000, 1,500, or 2,000 children. At the close of these gatherings, the children have given their coppers, cheerfully to send the Gospel to the Jews; the collection amounting sometimes to two, three, four, or five pounds, and upwards. Some children have even written out afterwards little reports of the address.

I must not omit to mention a most interesting fact,—one that will cheer the hearts of all the friends of Israel and of the Saviour,—that an earnest spirit of prayer is awakening all over the country, and the Jews are prayed for in the closet, at the family altar, and in the social prayer-meeting, as well as in the more public services of the sanctuary, to an extent they never were before. Regular quarterly prayer-meetings are being established, held by turns in the different chapels; and ministers in turn giving a short address on the progress of the Society's operations. Several places have had these gatherings for prayer for some years past, and, where regularly carried on, are invariably attended with peculiar blessing. Oh, that these periodical seasons of solemn supplication were observed by all our auxiliaries! then our Society's income would soon be doubled and trebled, and showers of spiritual influence and converting power would be vouchsafed to our Missionaries, and the Society in every department be rendered increasingly efficient, as the Church poured forth her unceasing intercessions for the promised outpouring of the Holy Spirit.

I cannot close this part of my report without informing you of the great kindness shown to me as your agent by Christian ministers and other friends, both in public and in private, everywhere in my journeyings; and would express to them, through you, my warmest gratitude for all their kindness, assuring them that I shall ever cherish a lively recollection of the same.

With regard to his Mission among the Jews, Mr. Wilkinson says:—

During the past year I have preached the Gospel to hundreds of Israelites, in their shops and houses, in the open streets, and have sat down with them on the stones in the Cattle Market, Copenhagen-fields, speaking to the Holland Israelites, of things concerning the Kingdom of God. Have distributed many hundreds of tracts in Hebrew, German, Dutch, and English; and several New Testaments have been welcomed at Jewish houses this year, where they were refused admission last year, chiefly in cases where informed that the Testaments had been purchased by the pennies of Sunday-school children, and given as an expression of love to that people through whom Gentiles have received so many and rich blessings. The general aspects of the Mission work are very hopeful. Blasphemies, or even disrespectful expressions respecting Jesus of Nazareth, are now, I believe, less frequently heard in conversation with Jews than in conversation with unbelieving Gentiles.

The New Testament is now being read by the house of Israel to an extent never known before, during the whole period of the Christian era. Talmudism, and even modern Judaism, is losing its hold upon large masses of Jews, especially of the young. The principles of the Gospel of our Lord Jesus Christ are permeating more or less all of Jewish society, and never before during the period of the Society's existence was there so much to cheer the heart, to brighten hope, to strengthen faith, and to beckon onward.

After several cases of spiritual usefulness, he then refers to the following:—

A young man, whom I met in Lincolnshire last November, and who has

been brought to a knowledge of the truth as it is in Jesus, has asked for Christian baptism, and I am now making arrangements for baptising him in London on Good Friday, prior to his emigrating with some Christian friends to New Zealand. A detailed account of his personal history, and God's providential dealings with him, together with some account of his baptismal service, you shall have shortly for the *Jewish Herald*. Many other interesting facts I could give, as indicating the progress of our work; but I fear I may have written too lengthily already. Every unprejudiced mind must, I think, perceive that our mission is a glorious one. We are pursuing a work in perfect harmony with the purposes of God the Father, in direct obedience to the commands of God the Son, and with the promised aid of God the Holy Ghost. The struggle may be protracted; we may experience a few reverses, to teach us where lies our strength; but the issue is certain, for the battle is the Lord's, and He has declared "all Israel shall be saved." And, oh! if the existence of the Jew has puzzled the infidel for centuries, shall not his conversion confound the sceptic of every shade, demonstrate the truth of divine revelation, magnify the grace of God in saving such sinners, and hold out the hope of mercy to man universal? Already, a goodly number of Christian Israelites are praying the inspired prayer of David the Jew, "God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations;" and are exercising David's faith, "God shall bless us, and all the ends of the earth shall fear Him." And surely, times of refreshing are coming:

"Lo, the promise of a shower,
Drops already from above.

Oh, for grace to labour, to pray, and to wait?

Mr. GINSBURG briefly states:—

IN reviewing my labours of the past year, I find great cause for gratitude and encouragement. Notwithstanding the serious illness with which I have been visited, and which laid me aside for a considerable time, I have already been privileged to see some cheering results from the double work in which I have been engaged.

My missionary labours amongst my brethren in this my new sphere of operation are gradually extending, and increase proportionately both the sorrows and joy of the labourer, inasmuch as he must, like his Master, sympathise with the temporal as well as with the spiritual wants of the people. And yet, alas! too often he is unable to give with the one hand the absolute necessities of the starving body, whilst endeavouring to administer with the other the bread of life to the perishing soul.

I shall not attempt to give you an account of the many interesting visits which itinerant Jews, passing through this large town, have paid me, and which I have paid them, as this is impossible, but I will mention (for the encouragement of those Christian friends who labour and pray for the salvation of Israel) a few individuals who reside here permanently, to whom the preaching of Christ crucified is becoming the power of God unto salvation.

Mr. —, the brother of our missionary, continues to come to me for religious instruction and conversation, and I am very happy to see that he does not conceal from his Jewish brethren with whom he lives the progress which he makes in the truth as it is in Jesus; but endeavours to converse with them about every discovery he makes between the connexion of the Old and New Testaments, and now and then brings me a fresh Jew. Mr. — attends the excellent and faithful ministry of the Rev. Dr. Raffles, and often speaks to me about the sermons, which he much enjoys.

Mr. — is another regular inquirer. The gradual progress of the truth upon the heart and mind of this son of Abraham is truly delightful, and beyond description. His joy in discovering a fresh evidence that Jesus of Nazareth is the Messiah promised to our forefathers is at times so great that

he involuntarily exclaims, in astonishment, "How blind our rabbins and our learned men are not to see it!" Mr. — has been, and still is, much persecuted by the Jews for his faith in Christ. His greatest sufferings, however, are from his wife, whom the Jews have set against him, and who has been excited to great bitterness by the disgrace heaped upon her child in the Jewish school because the father goes to the missionary. Mr. — has three children, whom he is very anxious to bring up in the nurture and admonition of the Lord; he, too, occasionally attends Dr. Raffles' ministry. If I could give you some idea of the enmity of this Jew to Christianity when he first came to me, you would then be able to understand my unspeakable joy in seeing the saving change which the preaching of the Gospel is effecting in him. May the friends of Israel unite with me in prayer, that he and his wife and children may form an unbroken family at the right hand of the Saviour!

I have also been greatly encouraged in my deputation-work. 'The small interest in, and the great prejudice against, my Jewish brethren, I generally find, are owing to the scanty knowledge which Christians have of the Jews, and the operations of the Gospel among them. But wherever information is imparted, prejudices are removed, Christian sympathies are awakened, and Gentile Christians see that not only is salvation of the Jews, but for the Jew.

The other day, after a meeting held for the Society in Bradford, a working man came up to speak to me, and gave me a sovereign towards the loss which our excellent missionary, Mr. Gellert, sustained,—an example worthy of imitation.

Shall we be forgiven if, in closing these brief notices, we again entreat of our reader the continuance and increase of their fraternal and devout support? Our desire has ever been, that the efforts of the Society should witness everywhere the faith, and hope, and love of the Gospel; our path brightens on the review by many gracious memorials of sinners of Abraham's seed recalled and reunited to this olive-tree. But there are promises far beyond these, that only seem to wait the prayer and enterprise of faith. Oh, let us lay it to heart thus to give glory to God, while by fervent piety we commend the Gospel to which we would win the Jew.

An Appeal to our Brethren the Jews.

Our venerable and much-loved father in Christ, the Rev. Dr. Bennett, has sought to awaken in us a livelier zeal for Israel: addressing the Secretary, he writes:—"I am not satisfied with what we are doing, and am persuaded that we ought to show *we* are as deeply, and still more devoutly, impressed with the distinction between Jews and Gentiles, and, therefore, we address Israel at the present moment. We should ask for an answer containing their reasons for rejecting our Saviour, and we should promise candid consideration and respectful reply. . . . I am deeply convinced that we ought not to leave unpitied the Jews at our own door, as if they were not as precious as those afar off.

The appeal, of which we subjoin a copy, supplied by this devoted friend of the Jews, has been printed and very extensively circulated in London, Bristol, Birmingham, Manchester, and Hull. May the Lord Himself direct the bow drawn at a venture to many a Jewish heart—as the paschal supper closes, and yet *their* expected Messiah comes not!

THE PASSOVER.

Children of him whom God called "my friend," yield a few moments of candid attention to a people who have, not long ago, chosen some of your

kindred to be our legislators. If here you were formerly persecuted, it was by those who were no better Christians than the ten tribes were Jews, when they separated from the house of David and the Temple of God, to worship the golden calves, by which "Jeroboam, the son of Nebat, made Israel to sin." We who now address you would gladly avail ourselves of the more auspicious moments of religious liberty to promote your eternal welfare. Should not you, in gratitude to Him whose providence is here so favourable to you, say to yourselves, "Why do we so differ from the people among whom we dwell? They are not infidels, rejecting the sacred writings which our nation received from God; but, on the contrary, they add to these another volume, which they call the New Testament, and deem equally inspired, and written by Jews become Christians."

But here you are reminded of the cause of difference.

A Deliverer, promised to Abraham, and still expected by you, we believe to have come. We had wished for a friendly conference between a few of your Rabbis and an equal number of Christians familiar with Hebrew, that we might know each others' minds on this important theme. But a fear lest animation should produce hostile emotion, has induced us to employ the pen rather than the tongue, and therefore we entreat you to reflect that liberal politics by no means imply laxity or indifference in religion, on which hangs our eternal bliss.

Tell us, then, what you expect in the Messiah; and why you persist in rejecting Him whom we delight to call our Saviour and Lord.

The destruction of your nation and temple, followed by eighteen hundred years of banishment from the Holy Land, affects us, as well as you; while both parties look for a termination to the present mournful scene.

But Christians are now looking to China and the adjoining nations, for "the fulness of the Gentile conversion from idolatry," which we are assured shall be followed by the salvation of Israel.

As preparatory to that happy change, we ask those who are our countrymen and neighbours to tell us, why they reject Him whom we believe to be the promised Messiah? Did He not come at the appointed time? Was He not born in the specified birthplace of the family of David? Did not a forerunner proclaim, as predicted, "Prepare the way of the Lord?" But we confine ourselves to those evidences from what happened before He was born, that we may not provoke any to dishonourable reflections on Him whom we delight to honour and obey.

We are prepared to go farther, in defence of the past; but now call upon you to tell us your expectations for the future. As rational beings, accountable to the Judge of all the earth, you are bound to assign reasons for your present position among a people who believe your calamitous state to have followed the rejection of the promised Messiah, and destined to last till you embrace the hope of Israel. All the evidences which you produce from the Torah, Nebiim, and Cetubim, we shall respectfully examine; and though we cannot make the same promise concerning the Mishnah, we shall not despise the Targum Onkelos.

To the God of your fathers we lift up our eyes, our voice, our hearts, crying, "Oh, that the salvation of Israel may come!" How long, Lord? Oh, how long!

From friends of Israel who believe in and revere your Scriptures, and who desire to walk with you in the faith of the God of Abraham.

Notice of Books.

Life through His Name.—A Letter to the Rev. Mortlock Daniell.—By a
JEW WHO BELIEVES IN JESUS.

To any one (whether Jew or Christian) who may have been for a

moment affected by Mr. Daniell's address to his neighbour, Sir M. Montefiore, we recommend this manly and cordial defence of Christian truth and zeal, by one whom we have long known and respected as indeed a son of Abraham,—an intelligent and consistent believer in the Lord Jesus Christ. The question itself was, we think, decided in the interview between the inquirer Nicodemus and Jesus the Infallible Teacher (John iii.)

Our Missions.

PARIS.

Mr. J. BRUNNER writes:—

I have mentioned to you, on a former occasion, my having met here with a Mr. —, who used to frequent in London Mr. Gellert, and I am glad to inform you that I have since then had several pleasant interviews with this intelligent inquirer, nay, I may say, believer in Christian truth—not merely as an historical fact, in its combinations divinely adapted for the wants of fallen humanity, (as many Jews, now-a-days, being compelled to admit it, think this concession so meritorious as to dispense them from the further and immediate inferences resulting from it) but as a truth that had been revealed in sundry times and divers manners unto the fathers, and in which his heart and soul are deeply interested. Mr. — evinced also a sound knowledge on different subjects, yet his conversation was tempered by that meekness and humility which are the infallible proofs of an inward working of the Spirit. His account of the slow and imperceptible manner by which the Lord had led him to a knowledge of the truth is, moreover, particularly encouraging for the labourer, as it shews that the preached word must, notwithstanding the apparently tardy progress, finally prosper in the thing whereunto it is sent. The Gospel, he told me, was first preached to him by the Rev. Mr. Smith, who was at that time labouring in Pesth, his native place. His sister and her household were brought to a saving knowledge of the truth by that same worthy missionary. He said, that although he was at that time an enemy and opposer to Christianity, he could not help admiring the zeal and piety of Mr. Smith, whose admonitions, though then strenuously resisted, came, long afterwards, home to his conscience with redoubled force. It led to inquiry, and inquiry, by divine grace, produced conviction. During his late residence in London he sat

under the preaching of the Gospel, and studied the life and spirit of the various Christian denominations, and finally espoused the principles of "the Society of Friends," viz.: that faith alone, with the exclusion of external forms and ceremonies, was sufficient for salvation; stating that as for confessing his faith in the Lord Jesus, he did it every day before his Jewish friends, telling them even that he attended regularly Christian worship, without any danger of losing their "Bienveillance," as long as he was not baptised. Ambiguous as this conduct may appear, I am, nevertheless, satisfied that he is a sincere believer in the Lord Jesus Christ. I purposely mention the case somewhat at length, in order to point out a species of fruit of our labour, which, though often passed unnoticed is, nevertheless, of a very frequent occurrence in the field.

An acquaintance of mine, Mr. —, whom I have a long time lost sight of, called upon me the other day, requesting of me a Bible for his son, whom, he said, he wished to read the New Testament, in order that he might gradually be familiarised with the Gospel—he himself not neglecting every opportunity of impressing his child in its favour; that he regretted not to be able, on account of his wife's opposition, to take a decided stand in this matter, yet he hoped that his indirect proceeding will, nevertheless, be the impulse in leading the youthful mind to a happy issue on this momentous point. I need not add that I have given him a Bible and visited him, but I wish to observe that it is surprising to see often those, who themselves live without a God and hope in the world (as is the case with Mr. —), desiring for their children that Path of Truth which alone is capable of ensuring their timely and eternal happiness. This is, then, a forced tribute

of praise to the glory of the Gospel of Christ.

Of those with whom I come in daily contact, there are several who justifiably hope that the word is not spoken in vain.

Preaching, the other day, the Gospel in a Jewish lodging-house, to several Jews, my attention was attracted by a young man, timidly sitting in the corner, in an attitude of deep thought, and apparently paying no attention to our discussion. His regular features and noble expression of countenance—peculiarly softened by sadness—presented a striking contrast to his shabby exterior.

I looked at him inquiringly, and sought to engage him in conversation, when the others present told me that the poor young man was a runaway Russian soldier, only arrived the day before in this land of safety; and that his mind being still bewildered by the danger of his recent adventures, he could scarcely realise his present safety. The poor young man related then to me his tragic history, which is as follows:

He was born in Russian Poland; his parents were orthodox Jews, of the most respectable of the little community of the place. As they feared that the approaching 'levy' would be disastrous to his elder brother, who was then about fifteen years of age, they determined to send him away over the frontier; and embracing him, in a transport of agony, which could not be described, bade him an eternal farewell. The anticipated recruiting duly arrived; his brother is asked for; his elopement incensed the respective authority, and he, scarcely fourteen years old, is taken instead of his brother. Here the young man depicted, most touchingly, the distress and desolation of his parents, and the efforts they have put forward to rescue him, but in vain. He was dragged away, several hundred miles, to a military school, where he passed five long years, under a discipline truly Russian in severity—the lash having its full work, and liberally applied on the most trifling occasions.

His tears and sighs during this captivity, he said, were counted by God; nor could he, at present, recall their associations without acute pain. After that time, at the age of nineteen, he was incorporated into the army, with the cheering prospect of twenty-five years of active service, and a just foretaste of the rigour of the military disci-

pline. The feeble worm, he observed, twists and writhes beneath the foot that crushes it, but he, although not daring to betray his feelings, was not the less agitated by the prospects of an escape. In the meanwhile, months rolled on; a year passed, and another year, when, at last, he obtained a furlough for six months. The propitious moment was there. He was determined to make use of it, but not before he had seen his parents for the last time. Accordingly, he marched down, on foot, to his native place, in no less than six weeks, begging on the road for his food and night-lodging—the Russian soldier not being provided for during the time of furlough.

Heartrending was the interview with the parents. He revealed to them his daring project, embraced them, and departed. Life and death were now, as it were, suspended over him; but the desperate desire of liberation drowned every consideration of ill success. He passed without difficulty the Russian frontier—this being only the smaller part of the enterprise, the greater danger remained on the Prussian territory, where the Russian refugee is tracked by a most vigilant gendarmerie and transported back. Here, conscious of his great danger, the pulsation of his heart kept pace with the swiftness of his steps, until, exhausted by fatigue, he stopped for refreshment at a small place called Ragasen. Scarcely had he sat down, when he was accosted by a gendarme with the usual laconic demand: "Where do you come from?" Before he was able to answer, he was invited to follow him. He followed, he said, like a sheep to the slaughter, his fear conjuring up to him, at a distance, the hideous spectacle of the familiar military punishment called "the gantlet," and himself the wretched delinquent. A month he remained imprisoned at Ragasen, undergoing several examinations, which would have proved unfortunate, were it not for the kindness of a benevolent Jew, a Mr. —, to whom he is indebted both for his liberation and for the means of continuing his journey to France.

This young man will, I fear, for some time, remain in an unfavourable state of mind rightly to appreciate our holy religion, which inculcates love, charity, justice, and which sternly repudiates everything that is contrary to these principles.

Mr. BRUNNER subsequently informs us that "the poor Russian refugee

is reading the New Testament with great interest. He said to me, the other day, that he 'regretted much not to have read the New Testament when in the Russian army, because it might have enabled him, though a Jew, to remind Christians of the love of Christ.' "

Poetry.

THE DEATH OF AARON.

The High Priest of Israel trod
Slowly and soft, the craggy heights
of Hor,
And as he went his people wept, for
they
Would see his face no more.

He had laid his censer down,
His voice was hushed, which oft o'er
Israel rose
In songs of high and solemn praise, and
now,
His work had reached its close.

Anon, he reached the brow
Of that lone mountain in Arabia's
land;
And Aaron calmly stood close on the
verge
Of the Eternal strand.

And soon the summons came,
Conveyed by angels from the King of
Kings,
While kindred angels gathered round
to bear
His spirit on their wings.

Type of our Great High Priest!
Thou art ascended to thy Saviour's
throne;
And thou hast laid aside thine earthly
robes
For an immortal crown!

Hastings, 1859.

S. A. R.

Meetings of Associations, &c.,

From March 7 to April 1, 1859.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS. | NETT COLLECTION. |
|---------|--------------------------------------|-------------------------|-------------------|---|------------------|
| Mar. 7 | Dunstable—Baptist Ch. | Pub. Meet. | Rev. J. Reynolds | Revs. — Fowler and Dodge | 2 7 8 |
| Mar. 10 | Aylesbury—Pub. Rooms | Address | " | Revs. T. Frankland and T. Roberts | 1 0 9 |
| Mar. 11 | Wendover—Independ. Ch. | Lecture | " | Rev. T. Roberts | 0 8 8 |
| Mar. 12 | Hampstead—Wes. Chapel | Sermon | " | Rev. J. Vine | 1 5 0 |
| Mar. 14 | Buckley—Ind. Sch. Room | Lecture | " | Rev. D. Jones | 1 0 0 |
| Mar. 15 | Rickmansworth—Bapt. Ch. | Lecture | " | Rev. J. Moore | 1 0 0 |
| Mar. 17 | Amptill—Bapt. Sch. Room | Lecture | " | W. Langford, Esq., Revs. W. Griffith, Short, and Rowe | 2 10 2 |
| Mar. 18 | Hitchin—Independ. Ch. | Pub. Meet. | " | G. Jordan, Esq., and Rev. T. Hinds | 2 16 5 |
| Mar. 21 | Leaton—Baptist Sch. Room | Lecture | " | Revs. G. T. Johnson and W. Russ | 0 7 2 |
| Mar. 22 | Harpenden—Frit Sch. Room | Lecture | " | Rev. D. Mansop | 1 1 0 |
| Mar. 23 | Barnet—Ind. Chapel | Lecture | " | Rev. W. Wake | 1 7 0 |
| Mar. 24 | Markgate-croft—Bapt. Ch. | Lecture | " | Rev. W. Collier | 0 1 0 |
| Mar. 25 | Fulkinghoe—Baptist Chapel | Add. to Yng. Sermon | Rev. J. Wilkinson | " | 2 16 2 1/2 |
| Mar. 27 | Ringwood—Ind. Chapel | " | " | " | " |
| " | Bishop—Independ. Chapel | " | " | " | " |
| Mar. 28 | " | " | " | " | " |
| Mar. 29 | Houghton Regis—Bapt. Ch. | Lecture | Rev. J. Reynolds | Rev. F. Baron | 4 8 6 |
| Mar. 30 | Hamel—Hampstead—Bapt. Ch. | Pub. Meet. | " | Rev. J. Law | 2 8 |
| Mar. 31 | Ringwood—Ind. Chapel | Lecture | Rev. J. Wilkinson | Revs. Emory, Allen, & Stoken etc | 2 1 0 |
| Mar. 30 | Pease—Independ. Chapel | Lecture | " | Rev. J. O. Jackson | 0 9 2 |
| Mar. 31 | Watford—Bapt. Sch. Room | Lecture | Rev. J. Reynolds | Rev. K. R. Conder, M.A. | 2 10 2 |
| Apr. 1 | St. Alban's—Corn Exch. | Pub. Meet. | " | Rev. Russ; Revs. Upton, Albey, Emory, and Stoken etc | 2 12 2 |

CONTRIBUTIONS IN AID OF THE SOCIETY.

To March 31st, 1859.

SUBSCRIPTIONS & DONATIONS.

| | |
|--|---------|
| Adams and Gee, Messrs. | 2 10 0 |
| Allen, Mr. J. S. | 1 10 0 |
| Allen, Mr. Hawes | 0 10 0 |
| Alexander, J. W. Esq. | 3 0 0 |
| Armstrong, Sergt., Malta | 0 18 0 |
| Beach, John, Esq. | 0 10 0 |
| Bristow, Mrs. | 1 0 0 |
| Bromley, Rev. H. | 0 10 0 |
| Cook, Miss, Box | 1 2 0 |
| Doakin, Mrs. W. Tyne-mouth | 2 0 0 |
| Good, Rev. A. | 1 10 0 |
| Good, Mrs. | 1 10 0 |
| Gurney, J. Esq. | 1 10 0 |
| Hammond, Mr. J., Hawes | 0 10 0 |
| Hill, Miss, col. by | 1 2 0 |
| Mentzel, Mr. | 0 10 0 |
| Nathan, Mrs. | 1 0 0 |
| Park, Mr. W. | 0 2 0 |
| Penny, Miss | 0 2 0 |
| Phillip, Miss, col. by | 0 8 0 |
| Shave, Mr. | 5 0 0 |
| Viney, Mrs. | 10 10 0 |
| Webster, Mrs., by Rev. A. M. Henderson | 1 0 0 |

ADVERTISEMENTS & ASSOCIATIONS.

| | |
|---|-----------|
| Alnwick | 1 17 6 |
| Amersham | 4 4 9 |
| Amwell | 4 10 0 |
| Amphill, collection | 1 0 0 |
| Appleton Wake, by Mrs. Trowsdale | 7 0 0 |
| Aylesbury, collection | 1 0 0 4 |
| Ditto, by Miss Stevens | 1 9 0 |
| Ditto, by Mr. Maddar | 0 10 4 |
| Bath | 7 9 4 |
| Barnstable | 10 11 0 |
| Barnsfield, collections | 1 1 0 |
| Bedford | 5 0 0 |
| Berkhamstead | 1 2 0 |
| Birmingham | 21 0 0 |
| Bishopgate Chapel | 13 10 0 |
| Bishop's Stortford, by Mr. Everard | 3 11 6 |
| Bocking and Braintree | 17 1 6 |
| Bourne | 1 5 0 |
| Bowdon, by Messrs Wilson | 4 18 6 |
| Bradford, Yorks | 21 3 6 |
| Brampton | 0 14 0 |
| Brighton | 32 6 0 |
| Bridgend | 6 12 6 |
| Bristol | 76 10 10 |
| Ditto, Trinity Chapel | 4 13 0 |
| Ditto, by Rev. J. Gill | 3 18 0 |
| Ditto, New Park-road, by Mrs. Bigmore | 0 5 0 |
| Burnham, Bucks | 0 10 0 |
| Burnley | 1 13 6 |
| Bushay, collection | 1 0 0 |
| Bury | 10 6 0 |
| Carmarthen | 2 10 0 |
| Chalfont | 2 17 0 |
| Chatham | 5 12 0 |
| Chelmsford | 11 18 0 |
| Chichester | 3 5 4 |
| Clavering | 4 12 10 |
| Clapham, by Miss Raine | 2 6 0 |
| Ditto, by Miss Neighbour | 2 15 0 |
| Colne | 3 10 0 |
| Colchester | 3 19 2 |
| Craven Chapel | 16 12 6 4 |
| Dixton, Middleton Road Chapel, by Mrs. Kohler | 0 14 6 |

| | |
|--|----------|
| Darlington | 11 10 4 |
| Devonshire-square Chapel | 4 10 0 |
| Ditto, by Mr. Gurnam | 0 11 0 |
| Doncaster | 12 13 7 |
| Dunmow | 4 0 6 |
| Dunstable, collection | 2 7 6 |
| Exeter | 1 0 6 |
| Falcon-square Chapel | 9 3 6 |
| Fareham | 2 13 0 |
| Fitchley Chapel | 11 18 0 |
| Framstade, collection | 1 5 0 |
| Ditto, Miss E. Arnold's box | 0 9 0 |
| Gosport | 4 10 4 |
| Gravesend | 12 7 6 |
| Gurnsey | 12 17 9 |
| Guilford | 0 19 2 |
| Greenap | 4 13 4 |
| Hackney, St. Thomas-square Chapel | 6 6 6 |
| Harpenden, offerings | 0 7 2 |
| Hartlepool | 2 7 6 |
| Hemel Hempstead, collection | 2 1 6 4 |
| Ditto, by Mrs. Hopkins | 1 4 10 |
| Ditto, by Miss Rubbith | 1 7 0 |
| Ditto, by Miss Davies | 0 14 2 |
| Herne Bay | 3 12 0 |
| Highgate Independent Chapel | 3 0 6 |
| High Wycombe | 4 0 0 |
| Hitchin, collection | 3 10 3 4 |
| Ditto, by Miss Hainsworth | 5 0 9 |
| Ditto, by Miss Doggett | 1 10 0 |
| Hitchin, remittance | 0 7 6 |
| Houghton Regis, collection | 2 3 6 |
| Hull | 4 6 8 |
| Huntingdon | 3 0 0 |
| Ipswich | 17 8 0 |
| Islington | 23 19 9 |
| Ivinghoe, Offerings | 0 10 6 |
| John Street Chapel, Bedford Row | 23 15 8 |
| Ditto | 2 1 0 |
| Kendal | 4 0 8 |
| Kensington | 6 18 4 |
| Kingsland Congreg. Church | 8 1 9 |
| Kingston | 40 0 0 |
| Kingston-on-Thames | 2 13 6 |
| Kirt-on-Lindsey | 1 2 6 |
| Knaresborough and Harrogate | 4 6 6 |
| Leicester | 92 7 6 |
| Leamington | 10 9 0 |
| Leicester | 24 7 3 |
| Limpfield | 0 10 0 |
| Leuth | 14 8 3 |
| Luton, Collection | 2 18 6 |
| Ditto, by Mrs. Woakes | 3 3 7 |
| Lymington | 1 11 7 |
| Macclesfield | 11 12 6 |
| Maidstone | 4 16 6 |
| Maldon | 7 1 0 |
| Mansfield | 2 3 0 |
| Markgate Street, Collection | 1 7 6 |
| Marden | 2 10 10 |
| Melbourne, Derbyshire | 2 0 0 |
| Milborne, Derbyshire | 1 6 0 |
| Nantwich | 3 10 6 |
| New Park Street Chapel, by Mrs. Bonser | 1 2 0 |
| Ditto, by Miss Barude | 0 6 9 |
| Ditto, by Miss Bingley | 0 3 6 |
| Newport, Isle of Wight | 11 8 4 |
| Newcastle-on-Tyne | 0 5 0 |
| North Shields | 10 15 6 |
| Nottingham | 46 1 11 |
| Nuneaton | 3 1 6 |
| Odiham | 4 7 1 |

| | |
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| Okehampton | 1 17 6 |
| Oldham | 47 4 2 |
| Oxford | 8 2 1 |
| Pembroke Dock | 1 6 8 |
| Perryn | 7 14 0 |
| Pickering | 6 15 6 |
| Plymouth | 11 13 0 |
| Poole, collection | 3 10 9 |
| Ditto, Thos. Durant, Esq. | 1 0 0 |
| Ditto, subscriptions | 11 10 0 |
| Ramsgate | 7 7 3 |
| Redruth | 0 13 9 |
| Richmansworth, collection | 1 16 7 4 |
| Ringwood, collections | 9 3 6 |
| Ditto, Lady Car. Morant | 1 0 0 |
| Ditto, Mr. Mist | 1 0 0 |
| Ditto, Mr. Carter | 0 10 0 |
| Ditto, Misses Carter | 0 6 6 |
| Ditto, subscriptions | 8 0 0 |
| Ripley, collections | 4 8 6 4 |
| Ripon | 2 5 6 |
| Reichdey | 24 8 10 |
| J. emsey | 8 8 8 |
| St. Alban's, offering | 0 8 8 |
| Do. W. Legard Smith | 0 10 0 |
| Esq. | 0 10 0 |
| St. Clears, Carmarthen | 0 15 0 |
| St. Ives, Hunts | 2 4 6 |
| Salisbury | 1 12 0 |
| Scarborough | 11 16 9 |
| Sheffield | 2 10 0 |
| Sherborne | 2 18 10 |
| Shrewsbury | 7 7 6 |
| Stanstead | 1 7 6 |
| Stapney Meeting | 9 16 8 |
| Sturbury | 2 8 8 |
| Curry Chapel | 8 6 4 |
| Swindon | 0 15 0 |
| Tavistock | 19 11 0 |
| Torrington | 4 18 0 |
| Trinity Chapel, Edgware-road, by Miss Davies | 0 11 6 |
| Do. by Miss E. Batley | 0 8 8 |
| Do. by Mrs. Batley | 0 4 3 |
| Umbridge | 15 11 0 |
| Do. by Rev. J. Gill | 2 11 9 4 |
| Wainfleet | 2 0 1 |
| Wakefield | 2 18 0 |
| Wandsworth | 1 0 0 |
| Wardour Chapel | 3 1 0 |
| Watford, collection | 2 12 5 |
| Do. by Misses Tidcombe | 1 7 7 |
| Wendover, collection, Independent Chapel | 0 5 6 3 |
| Do. do. Baptist Chapel | 1 3 6 |
| Wellington, by Mr. B. J. Bantley | 1 2 0 |
| Do. by Rev. J. F. Poulter | 2 2 6 4 |
| Westminster, Wesleyan Cha. | 0 15 2 |
| Tomney-terrace | 7 16 2 4 |
| Westminster Chapel | 10 6 8 |
| Weymouth | 0 10 6 |
| Wincanton | 0 10 6 |

RECEIVED FOR MR. GILBERT.

| | |
|-------------------------------|-------|
| Mrs. Marlborough, with Gill's | 5 0 0 |
| Comments | 0 4 6 |
| E. S. Hastings | 1 0 0 |
| M. J. Cambridge | 1 0 0 |
| A Friend | 5 0 0 |
| M. Martin, Esq. | 5 0 0 |
| Mrs. Denham, Brigg | 0 5 0 |

Notices.

THE MONTHLY DEVOTIONAL MEETING will be held as usual at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, May 18th, at 7 o'clock. The Meeting is open to all friends of Israel.

COLOGNE.

Mr. BRUNNER states:—

In sending you my present report, I am thankful to state that I have lately been enabled to enlarge my access to the Jews; and that I have met with various cases of encouragement, which evidently convinced me that the preaching of the Gospel is doing its work, in leavening the Jewish mind into a perception of the truthful claims of our exalted Redeemer. We are often, while engaged in the prosecution of our arduous and trying work in the Jewish mission, inclined to give way to sad thoughts and depression of spirit, in seeing before us a field *apparently* unfruitful, and not yielding that large reward to our efforts to which we have a right to look forward. But while this is the case in a general point of view, we cannot, on the other hand, fail to perceive, that there is also a strong movement beneath the surface, and that, by the influence of the missionary labour, the truth has reached the hearts of many, who though, to the outward appearance, still living within the pale of Judaism, are constrained to regard Jesus as the true Messiah, who came

from Heaven to give repentance unto Israel and the remission of sins. With such individuals it has been lately my privilege to meet, and it was to me a source of deep gratification to consider their state of mind as an encouraging illustration of the general progress of the mission among the Jews.

I must first refer to Mr. —, a very intelligent young man, who has received a good education in his youth, enabling him now to hold an important place in his present situation. I had lately occasion to introduce myself into the establishment of Mr. —, where I found about a dozen of Jews, to whom I addressed myself on the all-important object of my mission, but the greatest satisfaction was afforded to me by the young man, to whom I just alluded inasmuch as it was evident from his conversation that his mind had passed from darkness to light, and that he is, to a great extent, a believer in the Lord Jesus, as having been the Saviour of Israel.

THE ANNUAL SERMONS

Will (D.V.) be preached on Monday evening, May 2, in Falcon-square Chapel, Aldersgate-street, by the

Rev. RICHARD ROBERTS,

of the Wesleyan Chapel, King's-cross; service commencing at seven o'clock; and on Friday, May 13th, in the National Scotch Church, Regent-square, by the

Rev. C. H. SPURGEON,

Of New Park-street, commencing at twelve o'clock.

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LIGHT AT EVENTIDE;

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AND

RECORD OF CHRISTIAN EFFORT FOR THE SPIRITUAL GOOD
OF GOD'S ANCIENT PEOPLE.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT
OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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Contents.

| | PAGE | | PAGE | | PAGE |
|---|------|--------------------------------|------|----------------------------|------|
| The Spring Meetings | 81 | David and the Poet Burns | 88 | Paris | 93 |
| The Sixteenth Anniver- sary | 82 | Notices of Books | 89 | A Page for the Young | 94 |
| Baptism of a Young Israel- ite | 86 | OUR MISSIONS:— | | Notices | 95 |
| | | Wallachia | 90 | Contributions, &c. | 96 |
| | | Cologne | 91 | | |

The Spring Meetings.

(Not now confined to the Month of May.)

ANOTHER month of Anniversaries has proved the elasticity of the principle that gave them birth. They are not circumstantially and individually as once they were, but their spiritual and social identity is the same. The mature and aged Christian has not the full tide of joy that flowed in upon his soul when "first he knew the Lord," but he walks in the light of the same Father's countenance. Many clouds have gathered round him, and various conflicts have called forth the active and passive graces of the heaven-bound pilgrim, but he feels that he is in the right way, the way by which he came to the cross. If he has learned more of his own sinfulness and infirmity, he *knows* whom he has believed, and rejoices with a more assured hope of the Glory of God.

Thus do some of us remember the days of sunshine that lighted up the first Anniversaries of our larger Societies, the circumstances and the individuals that imparted a freshness and a depth of sacred enjoyment to those early gatherings, never, perhaps, to be renewed on earth. We associate with those seasons men who have long since passed into the inner sanctuary, leaving to us the fragrance of their memory, and the beauty of their example, while their names stand on records to be read for ages yet to come. Among many kindred occasions we can easily recal to mind the closely packed Hall at the Meeting of the Bible Society, presided over by one whose piety always gave a hallowed tone to the proceedings. Princes of the Blood, Bishops and Presbyters, Statesmen and Orators, occupied the front row, while Christians of every name filled up the assembly. If ever the blessedness of Christian love was felt, it was then and there: the joy of one seemed the joy of all: and who can forget the seraphic eloquence of Wilberforce, the calm and thrilling appeals of Hughes and Steinkopff, the spirit-stirring energy of Owen, the noble confession of Earl Roden, or the

manly avowals of attachment to the cause of God and His Truth uttered by men who moved in circles where evangelical religion was far less appreciated than it is now? And then there crowd around us the ever-during photographs of the Grants, of Simeon, and Rowland Hill, of the Claytons, and Winter and Waugh, of Bishop Wilson, and Bunting and Noel, of Hinton and Phillips, and a multitude who then led the exercises of the day and graced its festival, and who live on earth or in Heaven for ever to re-echo the angelic song, Glory to God in the Highest, on earth peace, good will to men. |

And yet, with all these and a thousand happy memories around us, who shall say that the former days were better than these through which we are passing? Every evangelic effort has been more or less severely tested, and every instance the one great principle that shone forth so brightly on a distracted world half a century ago, has survived the test, has cast away elements of weakness, and put on the strength imparted by the Holy Spirit. We have still, in addition to the men whose memory we venerate, a host well able to lead us; we have an enlarged and multiplied agency; our records are rich in lessons of experience and in tokens of the Divine benedictions; and never we believe was there a closer approximation of heart to heart among those who love the Lord Jesus Christ in sincerity.

We think, too, that if our public Meetings have lost something of the prestige and the excitement of earlier days, they have gained in their devotional spirit and their scriptural character.

Surely God is good to His Israel in accepting our feeble efforts for His Glory, in cheering us on in the way by which the world is to be saved, and in giving us, amidst our unions in the wilderness, somewhat more than an emblem of the marriage supper in Heaven. May we, as we again retire from the scene of hallowed memorials and of mutual excitement, realise much of Israel in olden time, when the Priests, the Levites, arose and blessed the people; and their voice was heard, and their prayer came up to His Holy dwelling-place even unto Heaven.

The Sixteenth Anniversary of this Society.

THE Annual Sermons were delivered by the Rev. Richard Roberts, Wesleyan Minister, at Falcon-square Chapel, on the 2nd of May, on 2 Cor. v. 14: "The love of Christ constraineth us;" and by the Rev. C. H. Spurgeon, in the Scotch Church, Regent-square, on the 13th of May, on Isa. liii. 11: "He shall see of the travail of His soul, and shall be satisfied."

We regret that we are unable to present an outline even of these very able and appropriate discourses. They gathered us to the Cross, preached Christ to us, and then bade us to go forth under the constraining influence of His love, to seek, in dependence on the Holy Spirit, the reward and satisfaction of His travail.

THE ANNUAL MEETING

was held on Friday, April 29th, at Freemasons' Hall. In the absence of Sir Culling E. Eardley, Thomas Bamford, Esq., was called to the chair.

The proceedings having been commenced by a hymn, and by prayer offered by the Rev. J. Stoughton,

Mr. YONGE, the Resident Secretary, read an abstract of the Annual Report the Committee stating that they considered the position of the Society to be more hopeful than at any former period. The friends were congratulated upon the success of the mission of the Rev. John Wilkinson and Mr. Samson in London; and especial reference was made to the fact that a great number of Jewish children had been, by their means, brought into Christian Schools, and not a few of them into Sunday as well as day schools. The services of Mr. Davidson, both at home and elsewhere, had proved exceedingly valuable. Mr. Napthali was prosecuting his work with zeal at Manchester; Mr. Kessler at Birmingham and Hull. Mr. Gellert had been sent to the Danubian Provinces, and is already proving very useful. In France, particularly in Paris, the Mission had elicited facts of singular interest, a number of which were set forth, and some will be found in Mr. Cohen's speech. Reference was also made to the other spheres of labour, Cologne, Breslau, Königsberg, the stations in North Africa, and Frankfort. The Rev. John Gill, to whom had been assigned the office of visiting the London and suburban churches, had rendered a very satisfactory statement. In conclusion, the Committee strongly urged the claims of the Society upon its friends.

The TREASURER submitted the financial statement, from which it appeared that the income of the Society for the year amounted to £6202 9s. 9½d., less £584 6s. 3d., the balance in hand to begin the year with, and that the amount now in hand is £1105 10s. 6d.

The Rev. W. WALTERS, of Halifax, moved:—

"That the Report, an abstract of which has now been read, be received, and that it be printed under the direction of the Committee; and it is submitted that by it there is abundant reason shewn for thanksgiving to God for His favour to this, as also to other Institutions having the like object; and it is hoped, that through increased and promptly rendered assistance, present achievements will prove to be but an earnest of far greater; and that, even 'in troublous times, Jacob shall arise.'"

He had been forcibly reminded, while sitting there, of the rapid flight of time, seven years having passed since he last occupied a place on the platform. But he had not been unmindful of the Society during the time which had elapsed. Almost as soon as he entered upon his present sphere of labour in the country, he had the pleasure of establishing an auxiliary, which had gone on prosperously, and was in a flourishing state. He was glad to hear from the Report, that the sympathy of Christians in London had been deepened in relation to the claims of this Society, and one proof of this might be found in the largeness of the present meeting. This was a much more numerous assembly than he witnessed seven years ago, and he hoped the time was coming when Freemasons' Hall would be far too small for the attendance at this Anniversary. The first clause of the resolution had reference to the printing and circulation of the Report, and certainly a report so important in its details, and so beautiful in its execution, should be circulated far and wide, and wherever they could hope to stir up Christian sympathy and interest for their brethren the Jews. The resolution also spoke of gratitude; and there was, he held, abundant reason for thankfulness to God in relation to this Society. But he was met continually by Christian people with the remark, "What is the Society doing, and what has it done?" and they say, "We don't believe in Jewish conversions." Only the day before yesterday he met a Baptist minister in Cheapside, who said he had no faith in the Jews, and the reason was, it turned out to be, a Jewish vendor of paper and pens, with whom he had come in contact, had turned out "an arrant hypocrite." So the minister concluded that all Jews were hypocrites: but to such objections to Missions to the Jews might it not be asked, Were the first disciples of Christ, who were all Jews, all hypocrites? No, verily. And it could neither be denied nor questioned, by those who knew anything of the facts, that this and other kindred Societies had done great things for the Jews, both in our own country and on the Continent, and they were bound, as well as encouraged, to go on with the work,

assured that the Gospel was powerful for the conversion of Jews as well as Gentiles. But past success should stimulate them to future exertion. He would therefore say to the collectors for the Society, Where you have succeeded in obtaining one shilling, resolve now to obtain two shillings from the same source—where you have elicited any amount of interest and sympathy in the Society, resolve to double that amount of interest and sympathy. Then let the agents who are abroad, starting from the point where they are now standing, resolve, by God's blessing, to double the number of converts to the Gospel of Christ. For though God alone could grant the blessing, it was just in proportion to the earnestness, fidelity, and adaptedness of the work of the Missionaries, that the influence of the Spirit would be felt. Then, further, they should endeavour to multiply the fields of labour in proportion to the augmentation of their resources. The resolution concluded by a reference to "the troublous times" in which "Jacob shall arise." Troublous times were not always unfavourable times; and the history of the Church testified that her troublous times had been her most successful times. Look at the days of Luther, the ages of persecution in our own land, the times of the Scottish Covenanters, and to still more recent years, and this fact would appear. And the present threatened commotions, arising from the selfish ambition of despotic and wicked rulers, might yet be overruled, as he believed they would be, for the wider diffusion of Divine truth among the nations of Europe; the agents of this Society would, sooner or later, reap the advantage of the storm which was now about to sweep over the millions of the Continent. Out of the storm would come to many a peace that passeth all understanding. He had been shocked lately to find that a Christian minister, of the denomination to which he himself belonged, had written a tract to prove that there is salvation for the Jew out of Christ. Then one half of the New Testament was certainly a lie. If that theory were true, then why did Christ say, "beginning at Jerusalem?" What was the meaning of some of the most solemn and loving words of the Apostle Paul? But they had not so learned Christ. They believed that the Lord Jesus Christ died for Jew and Gentile alike; and that apart from faith in Him there was no salvation either for the Jew or the Gentile. (Cheers.)

The Rev. Mr. BUSHE, in seconding the resolution, said that Christians owed a deep debt of gratitude to the Jews, which they should endeavour to repay. If they were to rid themselves of all the advantages they had derived from the Jews, what a blank would there be in their lives, whether temporally or religiously considered. They had received from the Jews history the most ancient, philosophy the most profound, poetry the most sublime, proverbs the most useful, politics that had never been improved upon, and autobiographies which answer their purpose—which was more than could be said of all modern ones. The Christian Church, too, was but the full development of the Jewish; the greater part of the Christian Bible was the Bible of the Jews as well; and it would be a good thing if Christians were as familiar with the Scriptures as were the Jews. The mother of Christ was a Jewish maiden, Christ was a Jew, His Apostles were Jews, and heavenly things were christened with Jewish names. But still, with all these debts of obligation, Christians were in danger of forgetting the Jews. A tract had lately been published containing an account of an imaginary Missionary Meeting at the Crystal Palace some quarter of a century hence, at which four resolutions were proposed, seconded, and supported by representatives of the various nations of the earth. But out of the twelve speakers specified not one was a Jew. This was but a specimen of the lack of interest which Christian people felt in the Jews, and their conversion. Those who did endeavour to impart to them spiritual knowledge would do well to remember that there was something in their position that required very gentle treatment. Anything that was patronising would not do at all. The Jew stood outside, and would not come in to the feast; but still he remembered—and we should remember too—that he is our elder brother. The Jew had not been disinherited. We had come in, but he was not turned out. A

spiritual blessings in this life and the life to come were as available to the Jew as to the Christian. The Father still said to His elder Son, "All that I have is thine." Owing to the intense nationality of the Jew, it would not be easy to win him over to the faith of Christ; but one Jewish convert was worth three Gentile converts, considered in relation to the good he might be able to do in diffusing abroad the faith he had received. They would prove, on various accounts, the most efficient of missionaries.

The resolution was adopted.

The Rev. Mr. HARDY moved—

"That the offices of the Society for the current year be sustained by those whose names are now read, with power to the Committee to add to their number. And that the Meeting recognise that, while the trust reposed and accepted involves serious responsibility, that trust requires to be sustained by the sympathies, prayers, and efforts of those confiding it."

From his very infancy, he said, he had been interested in the Jew, from the circumstance that an old Jew with a very long beard—which were not then so common as now—used frequently to visit his father. That was fifty years ago; but he had not lost his early love and concern for the Hebrew, and was intensely anxious for the prosecution of such labours as those of this Society. Mr. Hardy gave an account of a visit to Palestine, and of the fervent prayers he had heard offered up in one of the synagogues of that land; and related an anecdote of the late Dr. Judson, the American Missionary to Burmah, who learnt on his death-bed that one of his publications had been the means of the conversion of a number of Jews on the Continent of Europe; and the dying Missionary said he believed it to have been in answer to his prayers, for in former days he had entertained a strong desire to be a Missionary to the Jews in Palestine. And who could tell, he said with thankfulness, but that he had been made as instrumental in their conversion as if the desire of his heart had been granted, and his work had been directed especially to them?

Mr. COHEN, the Society's Missionary at Marseilles, in seconding the resolution, said his efforts were directed to Gentiles as well as Jews. Sundays he gave to the religious instruction of British and American seamen, holding meetings on different ships in the harbour. Much good, he believed, had been done, and his efforts were highly appreciated; so much so that not long ago five or six American captains sent him a most encouraging letter of thanks before they left the port, and some others contributed a Bethel flag. Besides this he distributed tracts; and in conjunction with Mr. Dalton, a clergyman of the Church of England, was about to distribute fifteen hundred New Testaments among the French soldiers, among whom there were a great many Jews, who were obliged to serve. His regular work among the Jews was to converse with them whenever he could get an opportunity. It was very difficult to get at the resident Jews of Marseilles, in consequence of their intense devotion to business; but there were thousands of Jews who were passing and repassing through the City from every part of the world, and with multitudes of these it was not difficult to get into conversation, and he rejoiced to say that some had been brought to accept Christ as their Saviour. One of the great obstacles in the way was the corrupt form of Christianity everywhere presented to the eyes of the Jew by the Romish Church, whose idolatries he abhorred. Mr. Cohen related a number of cases illustrative of the spiritual good which had attended his labours, and especially referred to four who had died in the faith and hope of the Gospel.

The motion was supported by Dr. SCHULHOF, who observed that:—

The Word of God stated that the Jews would be brought to Christ, and he therefore believed it, whatever men might say, or however unlikely such a result, at any particular time, might seem to be. And he believed, also, that the Jews were destined to play an important part in the ecclesiastical history of the world; and being scattered over the globe, they would become the most influential Missionaries of the Cross when they should themselves have expe-

furnished its power. The way in which some professedly Christian nations still treated the Jews was not calculated to win them to a regard for Christianity; as, for example, the Government of Austria, which had passed a law forbidding Jews to have in their houses Gentile servants, and otherwise socially injured them; and in the Austrian dominions there were no less than 700,000 Jews. This Society, however, was doing a right work in a proper spirit, and he wished it all possible prosperity.

The Rev. W. BARKER moved:—

“That it is due to the Ladies’, and other Branch Societies, to express the deep sense the Society entertains of their invaluable services, while we plead for their continuance and extension as indispensable to our progress; and that we invite them everywhere to unite with us in endeavouring to evoke the spirit of earnest and believing intercession for Israel, and for a blessing on every effort to promote their spiritual welfare.”

The Rev. JOHN STOUGHTON seconded the resolution. The time of the evening was so far advanced that he would only say one or two words, which he felt bound to say, as the Committee had done him the honour of electing him to be one of the Honorary Secretaries of the Society. That honour he most gratefully accepted, and felt the more grateful for it inasmuch as he succeeded his late revered friend and tutor, Dr. Henderson, who for so many years served this Society, and who was so anxious on all occasions to promote its welfare. The more he himself looked at this Society, the more did he feel the absolute necessity of a distinct organisation of this kind in order to meet the spiritual wants of the House of Israel. The Jew was a peculiar individual, and therefore required to be dealt with in a peculiar way. Most heartily did he agree with what had been said in regard to the importance of prayer, because they could do nothing effectual without the influence of the Holy Spirit. “I will be as the dew unto Israel,” was a most blessed promise. No dew, and then there would have been barrenness on the heights of Hermon, and there would have been no fruitfulness in those valleys at the magnificent range of hills; and as the dew was so essential to the fertility of Lebanon, so was the Spirit of God essential for the restoration and blessing of Israel. They had abundant reason to thank God and take courage.

The Rev. J. REYNOLDS, in a few words, supported the resolution.

The Rev. Dr. HEWLETT then moved, and the Rev. E. MORLEY seconded, a vote of thanks to the Chair, which was passed and acknowledged, and the meeting was closed with a hymn, and prayer by the Rev. R. Robinson.

The Committee have authorised us to express the deep sense they entertain of the responsibility devolving upon them in connexion with the present state of the Society. They have already had subjects of great importance under consideration: the desirableness of adopting measures for preparing young men of decided piety and appropriate qualification for the Missionary work; the appeal for a Medical Missionary for Palestine, and the claims of other stations. May prayer and praise go forth abundantly—may the Spirit of God send us agents—and may the Churches continue their confidence and exertions. Let us not be weary: in due season “we shall reap, if we faint not,”—for the mouth of the Lord hath spoken it.

Baptism of a Young Israelite.

We are thankful to present to you the account given by a young Israelite, recently baptised by the Rev. John Wilkinson, and some other interesting extracts. We hope, in future numbers, to glance at operations by other agencies. Meanwhile, we renew the oft-made plea of prayer, believing prayer for Israel, not only for the conversion of the unconverted, but also for the stability, and growth, and comfort of those who have

believed through grace. Their position is peculiar,—young in the Divine life, and often early separated from those who have led them to Jesus, they have to encounter the scoff and the irritation of the ungodly, and not unfrequently the suspicion and reserve of the Christian. They need the Comforter, they need the presence of the Saviour. He has seen of the travail of His soul in their conversion. Oh, may He be satisfied in beholding their growth, their fidelity, their faithful exhibition of “the banner they are called to exhibit, because of the truth.” Fellow Christians, cherish, and, so far as you can, diffuse a spirit of confiding and fraternal affection towards them. Are they not your brethren?

The following is the account referred to:

The young Jew whom I met in Lincolnshire last November, and whose case I mentioned in my last report, came to London a day or two before Good Friday, in order that he might be admitted, by the rite of Christian baptism, to membership in the Christian Church.

On the evening of this day, after a sermon preached by me in the Wesleyan Chapel, Dalston, to a full congregation, the accompanying paper was read; a few questions proposed, relating to doctrine and experience, were very satisfactorily answered; baptism administered, and prayer offered.

“I am a native of Poland; my parents were strict observers of the Jewish law, but I lost the fostering care of a mother in my early childhood, for she died when I was only four years of age. My father often talked to me about Jewish laws and observances, and tried to impress upon my mind the manner in which he thought the Messiah, the hope of Israel, would appear, not knowing that He had already come. When I was fourteen, I was bereaved of the protecting care of my dear father, was sent away from home, a distance of about thirty-six miles, and apprenticed to an uncle, as a tailor. When I had been with my uncle four years, I was required to go and serve in the army, and my uncle then thought it would be better to get me out of the country away to England. He sent me off with his blessing, and urged me to cleave to the God of my fathers. I brought with me my phylacteries, which I bound round my arm and as frontlets between my eyes, when I prayed to the God of Israel. My uncle gave me a few pounds to provide me with the necessaries of life on my way. I journeyed on to Hamburg, and landed in Hull in November, 1855, stayed there about two months, and then left for Brigg, in Lincolnshire. On my arrival in Hull I had only twelve or fourteen shillings left, did not know a single individual, neither could I speak one word of the English language. While standing in the market-place, in this desolate state, scarcely knowing what to do, a Jew, a fellow-countryman, passed by me, and when I spoke to him, he said he would just take his work home to his master, then return to me, and take me with him to his lodging. When I reached his lodging, I found his landlady came from the same part of Poland as myself, and knew me well. I was persuaded to spend my few shillings upon a box, but not having been accustomed to this sort of life, it did not answer; so I left Hull for Brigg, and obtained employment as a tailor, at very small wages. It was soon known in the town that a young Pole had come to live there, but it was not known for some time that I was a Hebrew; this I tried to keep a strict secret, lest I should suffer persecution. There worked in the same shop a young man who was a follower of the Lord Jesus; he asked me if I should like to accompany him to the Sabbath School, and as I did not know what sort of a place it was, I went. It was here I first heard the name of Jesus as the Saviour of the world. I became a scholar in the lowest class, by God's blessing on the kindness of friends soon passed on to the top class, and have since become a teacher. Amongst the friends connected with the school, the Misses B— have, by their Christian kindness, laid me under obligations to them for life. They invited me to their home, but for some time I dared not tell them I was a Jew.

One night, however, they asked me if I should like a Polish Bible, for they feared I might lose my native language. I could not read Polish, I could only read Hebrew, so that I felt embarrassed, and remained silent. They saw me look sad, and urged me to tell them the cause, so I resolved that they should know all about it; and when they were altogether, I told them, through a flood of tears, that I was by birth a Hebrew. The ladies wept with me, and told me they would treat me as kindly as ever, which greatly comforted me. Like followers of the Lord Jesus, they soon pointed me to the Lamb of God that taketh away the sin of the world, and tried to prove to me that Jesus is the promised Messiah. Other Christian friends were also very kind to me. In course of time, the Rev. John Wilkinson, whom my friends had talked about as a great friend of the Jews, came to Brigg to give a lecture on the conversion of the Jews. I met him at the railway-station, made my self known to him, and he further extended to me the Hebrew Scripture and cleared away many of my difficulties, and has kindly written to me several letters since. The prayerful concern of Christian friends for my salvation has not been in vain, for the Lord has been pleased to show me the way of salvation through Christ Jesus; and now, when I look back, I can see that it was the hand of God that led me, for when I was in darkness He brought me to see the Light of the Gospel, which is Jesus Christ; and, now, by the help of God, I would confess Him before the world as the Messiah and my own Saviour. I trust it will ever be my delight to do His will. In the course of a few weeks, I expect to sail with many Christian friends to New Zealand, and ask an interest in the prayers of this congregation, that I may have grace to adorn my Christian profession, and ever keep looking for the mercy of God unto eternal life through Jesus Christ our Lord."

David and the Poet Burns.

THE *Jewish Chronicle* presents a striking parallel and contrast between David and the poet Burns. The following is an extract:—

"How marked the parallel, and yet how striking the contrast, between the national poet of Scotland and the poet of Judea! Burns was a ploughboy; David a shepherd-boy; and both exhibit in their verse their familiar education in the school of Nature. Burns 'walked in glory and in joy, behind his plough, upon the mountain side;' David sang, 'the Lord is my Shepherd; He leadeth me into green pastures, and beside the still waters.' Burns had the discipline and the world's reproach, and some of his finest songs are the protest of a manly heart against the contumely of society. David indited some of his most touching psalms when an outcast in the wilderness, hunted by the envy and rage of Saul. Burns was trained in religious sentiment by his pious father—and he shows the fruits of this in his 'Cotter's Saturday Night,' and other poems. But he did not love, as did David, the God of his fathers. With David, religion was no tradition nor poetic sentiment, but a living inspiration. Burns had a season of temporal elevation and prosperity, when, by the favour of the first literary circle of Europe, the way of social advancement and of honourable emolument was opened to him in Edinburgh. David rose to the highest station and power among his countrymen, the king and psalmist of Israel. Burns grew giddy with the temptations of new scenes—as Carlyle so forcibly says, he became 'initiated into those dissipations and vices which are a kind of mud-bath in which young men are steeped.' He lost his innocence, and wild desires and wild repentance alternately oppressed him. The blackest desperation gathered over him, broken only by the red lightnings of remorse. David, too, had his fall from virtue; but he never used his pen to tempt others by the gilded seductions and passionate appeals of vice. And where Burns has unveiled only the horrors of remorse, David has opened a fountain of

repentance, and his psalm of contrition is the liturgy of all humble and penitent souls. Burns had a sad reverse of social position. He might never have been rich, yet he might always have been respected, admired, and courted. But he chose the championship of the ale-house, and trifled with virtuous love, and society turned away from him in coldness and disgust. He felt himself an outcast; he sank into moodiness and despondency, and died the victim of a debauch.

"David, too, suffered the most painful reverses of fortune. The rebellion of his favourite son drove him into exile—a fugitive in the wilderness beyond Jordan. But in this hour of overwhelming calamity the true greatness of David, the greatness of a soul confiding in God, with faith and love, most signally appears. He has no reproaches for his enemies and no fears for himself. He breathes forth his sacred trust in God, saying 'I will not be afraid of ten thousands of people. I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety.' And while the rebels at Jerusalem are revelling in his palace, he can gratefully sing, 'Thou hast put gladness in my heart, more than in the time that their corn and wine increased.' His life is true to God, 'and the fire that is in him is a strong, still, central fire, warming into beauty whatever it touches.' The life of Burns was false to his Maker, and false to himself; and his was the mad fire of a volcano."

Notices of Books.

Memoir of the Rev. E. Henderson, D.D., Ph.D.; including his labours in Denmark, Iceland, Russia, &c., &c. By THULIA HENDERSON. London: Knight & Son; Hamilton & Co. (Pp. 476.)

We do not know that the time will ever arrive when an inhabitant of New Zealand will look with pity and surprise on the ruins of London; but we believe that, in every age, men of God will review with liveliest interest the period when in this mighty city there arose a Temple of Peace, a Bethesda for the world, whose living stones are reflecting Heaven's benignant rays on nations sitting in darkness and the shadow of death. Providential events, scientific discoveries, and human enterprise will be regarded as tributary to the wondrous work; but most of all will the MEN of the times be studied in the pages of truthful history, and grateful homage be renewed to Him who rendered them what they were, and who has left their memories as a record of His loving-kindness, and a stimulus to those who yield themselves to His service. Among them we believe that Dr. Henderson will hold a distinguished place, and we rejoice that in this volume we have his character and his deeds so ably and gracefully drawn by one to whom we are already indebted for valuable contributions to our sacred literature.

The biography is like its subject, truthful and unobtrusive. It traces his consistent and persevering piety from its early dawn, through a life of arduous service, as the pioneer and distributor of the Word of God amidst the thousands of Northmen, who were stirred up by the Holy Spirit to welcome the precious boon, and to co-operate in its diffusion through the world; thus forming an important link in the chain by which, under God, the Bible Society has encircled the globe. His travels in Iceland, his labours as a translator and author, his character as a tutor and a minister of the Gospel, will give an abiding interest to the volume, and fully justify the epitaph inscribed by his students on his gravestone:—as for many years Agent of the British and Foreign Bible Society in Iceland, Russia,

&c.; for twenty-four years Theological Tutor in Hoxton and Highbury Colleges, beloved and honoured in every station.

Our commendation of the book is not needed, but we offer it unreservedly and affectionately. It will be read with interest by all who love to trace the consecration of talent and piety to the cause of Christ, while to the friends of this Society it will derive an increased value from the known attachment of Dr. Henderson to its cause. We hope to resume our notice of it, and to extract from its pages much that bears immediately on the object of the Society.

Azuba, or the Forsaken Land: a description of a recent Visit to Palestine.

By the REV. WILLIAM RITCHIE. London: Nisbett. Pp. 496.

The glance we have already taken stimulates us to an entire perusal of this volume. Every page seems to add new interest to the land we love to tread (at least in thought), and to awaken our heart's best feelings. We shall be glad to make our readers better acquainted with its contents, and are quite prepared to recommend it to their perusal.

Our Missions.

WALLACHIA.

MR. GELLERT writes:—

You have probably been informed, by the papers, of the sad calamity which befell the Jewish population at Galatz lately; little was wanting to make it a real extermination of them, this being the avowed desire of the perpetrators of the crime. Many of my Jewish brethren were severely wounded and pillaged, their synagogues, sacred rolls, and other books entirely destroyed by the Greeks, who form the chief part of the population of Galatz, as well as Ibraila, and under no other pretence than the repetition of the old story of the Jews wanting Christian blood for their Paschal feast—a fable without any foundation, made use of by some despicable wretches to satisfy their thirst after Jewish property, feeling sure they would be assisted by the superstitious population. Nor was this atrocious scene far from being repeated at Ibraila. A gipsy had been engaged in cleaning a Jew's house for the approaching Passover feast; when her work was done, she ran about the streets bewailing the loss of her child she had taken with her, and which was missing. It was fully believed that this was owing to the Jews, even by the educated part of the population, and it was only by the prudence and wise management of one of the police officers, that any serious outbreak was prevented, as indeed

the child was afterwards brought there by its father, who had taken it home. However, the Jews are still very disquieted, and very much afraid of the Greeks attacking them when assembled in the synagogue during the feast. I am sorry to say some of those who used to visit me in the evening are afraid at present to leave their homes at night. I was told, too, that some of the Greek merchants called on the rabbi, and put some strange questions to him concerning the Jewish religion and observances; and also many of the Greeks, who used to be on very friendly terms with the Jews, now do not even deign to return their salutation. The Jews cannot sufficiently express their gratitude and obligation to Mr. Cunningham, the British Consul, and some of the English inhabitants of Galatz, for protecting them, and taking their part. Do not such repeated occurrences induce us to bring this humble petition before the throne of grace? "How long, oh Lord, wilt thou continue in thine anger to inflict punishment upon punishment on thine ancient people" before they will be brought to acknowledge that precious blood they themselves once invoked as the only propitiation even of that very national sin? and how long will those who, in God's purposes, are called to be the

executors of His will, continue to profane His holy name and act diametrically opposite to the light in which we endeavour to present Jesus to the Jews before their measure of wickedness shall be full? The Jews, while recording, on the two first Passover evenings, the wonders and miracles by which the Lord brought them out of Egypt, very properly mention that, not only the Egyptians intended to destroy them,

but in generation after generation their enemies rose up in order to sweep them away from the earth, had not God by some miracle saved them.

At present I have nothing particular to mention in my work, except that the Jews on all sides are very anxious for me to open a school, which they called a Protestant school. Mr. and Mrs. Meyer visited us lately.

COLOGNE.

MR. W. BRUNNER's course appears to be increasingly encouraging.

I have just returned from a Missionary visit to A., and was greatly encouraged there by the intercourse which I had, especially with the resident teacher, Mr. — who has been since some time standing in connexion with me, and in whom I perceived a real earnestness and decided progress in his inquiries after the truth. You will, perhaps, remember that I described to you the state of mind of this highly interesting individual in one of my former reports, observing the fact, that it had pleased Divine Providence to cause him lately to experience some severe trials in his domestic affairs, which had the salutary effect of softening his heart, and turning the same more earnestly towards Him in whom we live, and move, and have our being. When I last visited this individual, I rejoiced to observe that a great change had taken place in his views, and that his former demeanour and mode of thinking had given way to a more calm thoughtfulness and serious reflection, which symptoms are sure signs of an inward awakening of the soul. He did not, on this occasion, bring forward objections and arguments as he formerly used to do, because his mind is considerably overcome by the power of the divine truth, as he himself confessed; but he listened as one who has an anxious desire to be instructed, and manifested the lowliest concern to enter on all the particular details connected with the truth of the Gospel. It was to me, indeed, a source of great comfort and encouragement to have sat for three full hours together with the Bible in our hands, and going through with him all the principal predictions and prophecies that bear testimony to the Messiahship of our Redeemer, and the salvation to be obtained by faith in Him, and to find him (Mr. —) so deeply concerned in this truth, and

earnestly feeling the bearing of the same upon his own case and personal condition. Mr. — admitted, in the course of our discourse, and especially after reading some of the more striking Messianic portions of Scripture, that it was impossible to shut one's eyes to the irrefragable evidence in favour of the claims of our Saviour; but, like the man in the Gospel whom our Lord asked whether he would be healed, so poor Mr. —'s language of the heart was, "Lord, I believe; help thou my unbelief." I can truly enter into his feelings, disasters, conflicts, and struggles, as he stated them to me—his family, his relations, connexions, and so on; but I trust, on the other hand, that the work which is evidently going on within his heart will, ultimately, lead him to overcome all earthly considerations, and that he will be enabled, by divine grace, to consider all things but loss for the excellency of the knowledge of Christ Jesus his Saviour. Let us pray for this interesting individual, that his convictions may be matured, his knowledge enlarged, and his faith increased, so that he may not be hindered, by the suggestions of flesh and blood, from giving himself freely to the Lord, and confessing his unshaken belief in His name.

‡ The community of A. I found in a very low spiritual condition, and even the chiefs of the synagogue, who manage the affairs of the congregation, are, in reference to religious matters, not much more enlightened than the inferior portion of the flock, which circumstance called to my mind the expression of the prophet Isaiah, li. 18. Mr. W. is now officially disconnected from the community, and he mourns and sighs over the deplorable religious aspect of his brethren. And what adds to their sad condition in this place is, the lamentable circumstance that in the

whole town, which contains a population of between four and five thousand souls, there is not one Protestant, much less a Protestant place of worship, by which means the Jews might, directly or indirectly, receive occasional testimony for the truth of Christ, as is the case in places of evangelical population, where the Jews, by intermixture and intercourse with Protestant Christians, are sometimes made acquainted with the doctrine and principles of Christianity; and particularly if they happen to have dealings with consistent and pious Christians, their minds often stop to inquire as to the source and origin of their superior conduct, and what it is that makes such people in their life and actions different from others. As it is, the Jews at A. see only around them a population given, in the highest degree, to idolatrous and superstitious practices, by no means calculated to give them a favourable notion of real Christianity. May the Lord have mercy both upon the Jews and professing Christians of that place, and lead them out of darkness into the clearer light of the Gospel!

In Cologne I have, during this month, also had ample opportunities of intercourse with my Jewish brethren, and in various instances a new door of access has been opened to me, where the message of the Gospel has met with a favourable acceptance. I must first notice the case of Mr. —, the Hebrew teacher, and his family, where the occasion of the feasts particularly afforded an opportunity to direct their minds to Him who was foreshadowed by the ceremonies of the old dispensation, and by the sacrifices of the Paschal Lamb, which had reference to the spotless sacrifice of the Messiah for the sins of His people. In endeavouring, likewise, to point out and make apparent to Mr. — the incompleteness and defectiveness of the present mode of the Jewish celebration of the Passover, which I showed him to be the case, by the absence of the Paschal lamb, and the other requirements instituted in the law of Moses, Mr. — was brought to feel the unsatisfactory nature of the present state of Judaism, and confessed that neither he nor any Jew could keep the Passover as they should, and that there must be something radically wrong which has kept the Jews so long in this anomalous position. I preached the Gospel to him, pointing out to him the true way of obtaining the remission of his sins, not by the blood of bulls and bullocks, and he-goats, &c., but by

faith in the sacrifice of the Messiah, who is the end of the law to all them that believe. Mr. — is a man with whom religion is a very earnest thing; he therefore thinks it worth his while to submit these questions to his serious consideration and to reflect upon them. I trust that in proportion as he learns the insufficiency of Judaism, and its incapacity to satisfy the demands of his immortal soul, he may be convinced of the rich provision there is in the Gospel of our Redeemer.

I have likewise had very interesting missionary intercourse with two rabbis who were staying here some time, while on their way to Holland. They were, as a matter of course, great zealots for the law, and advocates of the rabbinical views as to the Messiahship of Jesus; but I have reason to believe that they have not remained unbenefted by the testimony they had heard from me for the truth as it is in Christ, and that they have carried away something which they will not be able to stifle in their conscience, but which will continue, I hope, to operate in their minds, although removed from my missionary influence. I need not repeat the course of arguments they used, or the objections they brought forward; but this I must notice, that their belief in the Talmud was the chief stumbling-block that conducted them from entering on the simplicity of Christ's Gospel, and the excellency of its method in enthroning the righteousness of God instead of the righteousness of man. Nevertheless, I must say that the seed of the truth has been sown within their hearts by my preaching of the Gospel; and who can tell whether the word preached may not in due time ripen into precious fruit?

Another favourable case I have to mention is Mr. —, of whom I spoke in my previous reports as one who was rather opposed to my missionary endeavours. I am thankful to state that he is now differently disposed, and is no more offended when I am preaching the Gospel to him. Poor man! he told me the last time, that it was from his ignorance and unacquaintance with the real nature of Christianity that he felt prejudiced against me; but as he knew that our aim and desire were well meant, he would be most happy to be taught by me to know the errors under which he laboured, that he may relinquish them for ever. Mr. — is a member of a very religious Jewish family, and his father was quite renowned in this

place for his piety and strictly orthodox Jewish principles; therefore, it is not to be wondered at that he at first felt it to be his duty to oppose me; but now, as he knows that it is a question of truth and error what I propounded to him, he feels in the same degree a deep interest to arrive at the issue of this matter, and to discover whether he be right or wrong. I trust that I may have occasion to communicate more concerning the progress of this individual.

In pursuing my visits, I was very gratified to introduce myself lately to an old and very respectable Jewish family, consisting of six members, who gave me a very kind reception, and listened to my conversation with great interest and attention. The old lady I found did not know much of what the Passover signified, although she was very scrupulous to observe the same in all its details and requirements. The rest of that family are more instructed in re-

ference to religious subjects, but their knowledge, too, is of a very limited character, so that many things belonging to the province of their own faith they cannot understand, unless it is properly explained to them. In this case, particularly, I find verified what is often said, that there are Jews whom you must first teach Judaism, and make them Jews, before you can present to them the principles and doctrine of Christianity.

Our Jewish prayer meeting, to which I alluded in my last note but one, was conducted in a very nice spirit, and was edifying to all the little company who attended it. There were also some mechanics who have tasted that the Lord is gracious, and who take an interest in the building up of Zion, and in the gathering in of the Lord's ancient people. I intend, in future, to extract interesting portions from the *Herald*, translate them into German, and to read them there.

PARIS.

Mr. BRUNNER states:—

I am thankful to say that I had, during this month, many opportunities to preach the Gospel with profit. The preparations of the Jewish Passover, which, as you are aware, engage their rigid attention many days beforehand, afforded for my topic most appropriate introductions. Several of my Jewish friends were struck to hear that Jesus Christ was the real Passover Lamb, which taketh away the sins of the world. This assertion they first, as usually, opposed, but I easily established it from God's holy word.

How scriptural discussions painfully reveal the scriptural ignorance of their *soi-disant* Rabbis! And, what is more painful, they often ignore their beings so.

On one of these occasions, when, amongst others, I referred to some passages in the prophecy of Zechariah, I was startled at the ease with which a Polish Rabbi violated the most simple laws of grammar; and when I called his attention to it, he answered to the effect that grammar was with him a suspicious guide, since it favours the Christian interpretations of scripture; and that, according to his opinion, it ought to be subordinated to the belief entertained by the ancient Jewish doctors on these controverted points. After a long discussion, however, he admitted that Jesus was a prophet, and had a Divine

mission, but he persisted that his doctrines were subsequently altered.

Mr. —, whom I mentioned before, continues to visit me. He still denies the efficacy, and consequently the necessity, of baptism; but he fully and sincerely acquiesces in the truth of the Messiahship of Jesus; and I think that, judging from his conversations and his regular attendance to the means of grace, he may be considered almost a Christian.

The poor Russian refugee, whose sad adventures I have related to you, is reading the New Testament with great interest. He said to me, the other day, that he regretted much not to have read the New Testament when he served in the Russian army, because it might have enabled him, though a Jew, to remind Christians of the love of Christ.

Mr. —, a Jew of considerable intelligence, who knows the truth but does not feel it, seems exceedingly anxious that his child (a boy about ten years old) should both know and feel it. For that purpose, he desires me to place the child here in a Christian institution, where he should remain till he had finished his education. He expects, however, that some Christian friend would bear the college expenses. I promised him to speak with some of the patrons about it.

The periodical of the Free Church of Scotland describes a remarkable awakening in the Italian Female Jewish School at Constantinople, of which Mr. Koenig writes some time after its first occurrence :—

"I rejoice to say, that we have become more and more assured and persuaded, that salvation unto eternal life has resulted from this movement. Nothing of an exciting nature preceded the awakening; no extraordinary means had been resorted to, except that more time had been set apart for private prayer; and then we witnessed, week after week, and day by day, the same earnestness, prayerfulness, and anxiety for salvation among those dear children, along with a broken spirit for sin, and finally, professions of faith in Christ, with lively joy and peace in believing."

The *Jewish Intelligence*, in a recent number, gives an affecting statement of the increase of Chasidism among the Jews in Hungary, Silesia, &c., and of its influence in closing the heart and conscience against revelation or the voice of reason.

On the other hand, reference is made to "a call (in a Jewish paper) to all faithful Israelites on the restoration and diffusion of cheap Bibles." May the call meet an abundant response, even though it be confined to "the Hebrew text of the Old Testament with a new German translation!"

Would that there were a similar call for the exercise of *prayer*, that the prediction of Ezek. xxxvi. 37, may be realised, and so Jehovah be inquired of by the House of Israel to do for them all that He has promised.

A Page for the Young.

VISIT TO A JEWISH SYNAGOGUE.

A few days since—one Friday evening—I visited a Jewish synagogue. It was a beautiful and substantial structure, with nothing in its fittings, service, or ministers to call up any feelings but those of respect. The congregation was small, perhaps about seventy or eighty males in the lower part of the building, and only four females in the gallery. The men and women, as I suppose most of you are aware, do not mingle in the religious services of the synagogue. The men keep their hats on, as they consider it a desecration of the holy place to appear in it with the head uncovered. Myself, and the friend who was with me, were shown into a very comfortable, roomy, doorless pew, far more commodious and convenient than those to which we are usually accustomed in our churches and chapels; it had also the excellent advantage of enabling us to see and hear with facility.

In the centre of the synagogue is a large square platform, or desk, elevated three or four steps from the ground, having at each corner handsome branches of candelabra, and fitted up with accommodation for the singers, and a reading-

desk covered with velvet for the use of the readers. There were two officiating ministers, each clothed in the ordinary clerical gown of black silk, with bands, and broad-brimmed hats, such as were formerly used by clergymen. The singers formed a very respectable choir, and looked not unlike the singers in a table-pew at a chapel.

When we entered the synagogue the service had commenced, for we had been unavoidably delayed, and were late by five minutes. One of the readers was engaged in reading, and when he ceased, he took off a light-coloured scarf which he had worn during the engagement, and sat down at the back of the pew. The other, having arranged his scarf—with the sacred fringes, to which much importance is attached—stepped forward to the desk, and began to intone the liturgy, which was responded to by the choir. At intervals, the whole congregation would be hushed for a few moments in deep silence, and then the reader, taking the lead, would read certain prayers, in which he was joined by all the people. Twice they sang one or other of the old songs of Zion, and to-

wards the end of the service, chanted a simple, plaintive melody, very touching to hear. Some of these musical pieces date as far back as the days of King David, and are common to the Jews all over the world. The service was brought to a conclusion by the reader pronouncing a benediction, previous to which a cup containing wine was consecrated. Its contents were afterwards given to some children in the congregation, not as a religious ceremony, but because the wine of that cup of blessing is regarded as too sacred to be carried out of the synagogue.

The service lasted one hour, and ended at half-past seven, and then I went round the building. The upper end of the synagogue is singularly beautiful; the marble columns, with their gilded capitals, the richly ornamented ceiling, the vivid colouring of the stained glass windows, the mysterious curtain veiling the sacred chamber in which the rolls of the law are preserved, altogether produce a very striking and impressive effect. To look up at the lofty ceiling of the church, to look round on its richly-wrought gilded gallery, or on the costly candelabra and massive columns, shows us that the Jews have not grudged to give liberally towards the house of their God. And as our attention is directed to a large tablet written in English, we find that the British Jews are loyal to our Queen, for it is a prayer for her Majesty, equal in simplicity and power to that which occurs in the Church Service.

Well—sitting in that synagogue, listening to the solemn service, read and chanted in a language, which, accounted as dead by the majority of mankind, retains all its vitality amongst the seed of Abraham; listening to a language in which God Himself spake to his ancient people, and to music to which, perchance that ancient people sang while yet the cloudy pillar rested on the mercy-seat; looking round on the worshippers—few and scattered—but whose physiognomy unmistakably identifies them with each other; looking at the books from which they sing and pray—written in the old character which

God's own finger traced on the stone tablets at Sinai—the heart is touched with Christian compassion, and warmed into devout enthusiasm. Compassion for Israel fallen—enthusiasm in the prospect of Israel's restoration.

A visit to a synagogue makes an appeal to us for the Jews,—an appeal which, if we have minds to think and hearts to feel, cannot be resisted. How many, many thoughts it suggests!

First, of the history of this remarkable people, their glory, their shame, their sin, their sorrow; receiving the law by the disposition of angels, but not keeping it, and completing a long rebellion by the crucifixion of that Just One, in prospect of whose day Abraham rejoiced. Then, their long exile from the dear land given to their fathers, the victims of popular fury and legal injustice—their history a martyrology, their preservation a miracle. Then we think how they have, in all time of tribulation, held fast by the religion of their fathers; how tenaciously they still hold by it, and how much we, as Christians, are indebted to them for their care over the Old Testament Scriptures. Then we call to mind how much they are still suffering from those who profess and call themselves Christians, and the heart grows sad in thinking of their sorrow; but Bible texts come to our memory, and we ask with the apostle, "Hath God cast away His people? God forbid. Have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles,"—for "if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!"—for "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Yes—there is a bright hope for the Jews. But a deep obligation rests upon us Gentiles. We must help—all help—to direct them to the Messiah—and to change, by God's mercy, the curse which they denounced on themselves into a blessing, so that Christ's blood may be on them and their children! J. T.

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held, as usual, at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, June 16th, at 8 instead of 7 o'clock. The Meeting is open to all friends of Israel.

CONTRIBUTIONS IN AID OF THE SOCIETY,

From 31st March to 23rd May, 1859.

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| Birkenhead | 4 | 15 | 6 | Offerings | 14 | 19 | 6 | Stockton-on-Tees | 6 | 10 | 0 |
| Bishopgate Chapel | 2 | 13 | 0 | Huddersfield | 6 | 16 | 0 | Sutton, Norfolk, Mrs. Barber | 2 | 17 | 9 |
| Bishop's Stortford | 1 | 0 | 0 | Ipswich, Friar-street Chapel. | 30 | 12 | 4 | Sutherland Chapel, Walworth | 7 | 14 | 8 |
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| Offerings | 1 | 1 | 0 | Liverpool | 7 | 12 | 5 | Tetheridge | 11 | 1 | 0 |
| Ditto, Ditto, Mr. | 1 | 1 | 0 | Louth, "He shall be as the | 5 | 0 | 0 | Tenbridge Walls | 25 | 8 | 44 |
| Racemacher | 1 | 0 | 0 | dew unto Israel" | 3 | 0 | 3 | Wallingford, by Mrs. Gannon | 0 | 14 | 0 |
| Brixton Hill, Mr. Minson, | 0 | 10 | 0 | March | 1 | 16 | 7 | Ditto, by Rev. C. McC. Davies | 0 | 2 | 6 |
| tribute | 0 | 10 | 0 | Margate | 7 | 12 | 5 | Wandsworth | 1 | 17 | 0 |
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| Bury | 2 | 8 | 0 | Chapel | 16 | 12 | 4 | Whitchurch | 25 | 8 | 0 |
| Bury Saint Edmunds | 2 | 15 | 3 | Middleboro' | 0 | 15 | 0 | Whitchurch, Hants | 2 | 0 | 0 |
| Calster | 1 | 15 | 8 | New Court Chapel | 0 | 15 | 0 | Ditto | 2 | 10 | 0 |
| Callington | 5 | 12 | 0 | Do. Do. Mr. Yonge's | | | | Woodford Sunday School, | 2 | 14 | 0 |
| Carnarvon | | | | Bible Class | | | | Independent Chapel | 112 | 7 | 0 |
| | | | | Do. Do. S.S. Juvenile | | | | Wrexham | 7 | 18 | 0 |
| | | | | Missionary Society | | | | Wycliffe Chapel | 3 | 1 | 7 |
| | | | | | | | | York | | | |
| | | | | | | | | York-road Chapel | | | |

The List of Meetings of Associations, &c. is unavoidably postponed until next month.

Lectures will be delivered by the Rev. JOHN GILL, as follows:—

| | |
|---|--|
| June 1..Marylebone Presbyn. Church (Rev. W. Chalmers's). | June 20..Staines. |
| June 8..Finchley Ind. Ch. | June 21..Mitcham Ind. Ch. |
| June 9..Stepney Meeting. | June 22..Walworth Bap. Chapel (Rev. J. George's). |
| June 13..Craven-hill Chapel. | June 23..Pembury Ch., Clapton. |
| June 15..Bethnal-green New Independ. Chapel. | June 27..Vernon-sq. Bap. Ch. |
| | June 30..Orange-st. Ch. |

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JULY 1, 1859.

[Price 1d.]

The Feast of Pentecost.

IN its original institution it was beautifully adapted to the character and condition of the people by whom it was observed, as one of the Three Festivals at which, by the command of Jehovah, all the males of Israel were to attend in Jerusalem. It was intended to awaken gratitude (the happiest of all emotions) on a survey of the mercies which had attended them from Egypt to the Land of Promise; and on a tender consciousness of the bounties with which they were surrounded amidst the luxuriance of the land flowing with milk and honey, and in the month of May, and to remind them of the day when the Lord of Hosts gave them the law on Sinai. Imagination could picture many a happy scene, as village families came forth, and went "from company to company," until they reached the Holy City. What loving recognitions—what stories of mercy—what histories of the living, and of those gone to the home of their fathers! How joyful the songs of the desert, and how dear the hallowed bond which united them together as the people of Jehovah, and to Him as their one Father, the God of all the families of Israel! Their cup was full to the brim when, as they approached the Holy City, they were welcomed by crowds of expectant guests, sharers with them in the holy joy which the occasion and the felt presence of God must have inspired. And, oh! with what mingled emotions, enkindled at the source of Heavenly love, must they have poured forth the appointed utterance (Deut. xxvi. 3-11) "I profess this day unto the Lord thy God, that I am come unto the country which the Lord swore unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders; and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord

thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you." and then, having presented the appointed offerings, they returned to their homes, around which the angels of God had encamped during their absence, to renew their sacred joys by reciting them to those dearest to them within the loved enclosures. The deliverance from Egypt, the giving of the Law, and the consecration of earth's most precious fruits, must have awakened reflections and anticipations in devout and believing minds, only fully realised by their remote descendants.

How humiliating the contrast presented by the Talmudical absurdities obtruded into the present observance of the sacred feast!

Mr. Mills, in his very valuable work on "The British Jews," gives us the following particulars:—

"This feast is kept to commemorate the giving of the Law to Moses on Mount Sinai. To imitate the scenery of the open fields on that eventful occasion, the Synagogues are decorated with flowers; and in their houses the tables and floors are also strewed with flowers, sweet briars, and other fragrant herbs.

"The three days preceding the feast are called *the three days of bordering*, because the Almighty directed Moses to set bounds about the Mount, that the people might not go near to it.

"On the evening of the fifth day, after the service in the Synagogue, the family sit at table to sanctify the feast. The master takes a glass of wine in his hand, and repeats the following *Kidush*, or sanctification—'Blessed art thou, O Lord our God, King of the universe, the Creator of the fruit of the vine! Blessed art thou, O Lord our God, King of the universe, who hast selected us from all other people, and exalted us above all other nations, and sanctified us with thy commandments; and granted unto us, O Lord our God, in love, solemn feasts to rejoice, with festivals, and times for gladness, this festival of the weeks—the time of the giving of our Law—a holy convocation—a memorial of our departure from Egypt; for thou didst select us and sanctify us from all other people; and thy holy seasons with (love and favour) joy and gladness thou causedst us to inherit! Blessed art thou, O Lord, the sanctifier of Israel and the times! Blessed art thou, O Lord our God, King of the universe, who hast maintained us and preserved us to enjoy this season!'

"The next morning, in addition to the usual service, prayers, descants, &c., are read, composed for the occasion. One is a singular paraphrase on the eighth chapter of Proverbs; another is a kind of descant put in the mouth of the Law, in which it glories in its antiquity and exalted degree. It shows the reason why it was not given to Adam, nor to Noah, nor to the patriarchs, save to Moses. It also mentions the disputation that took place on this occasion, as if God had been willing to give it to each of them, and, therefore, makes mention of their merits; yet doth it object to them. Again is a poem, in which the poet declares the praise of the King of the universe, in the creation of the world, and also of the heavenly hosts, and yet of the Lord's hosts below (Israel), showing the strength of their faith in opposition to those that would seduce them, their disputes with the Gentiles, and their trust in the greatness of their future reward. This poem concludes with the oft-quoted story of the leviathan—which, however, according to Mr. Levy, must be understood in a figurative sense. It

reads thus—'The sporting of the leviathan with the ox of the high mountain (Job xl 15, &c.) when they shall approach each other and engage in battle. With his horns he thrusts at the mightiest beasts, but the leviathan will leap towards him with his fins and great strength. His Creator will then approach him with his great sword, and will prepare him for an entertainment for the righteous; who will be seated at a table of jasper and carbuncle, with a river of balm flowing before them, when they will delight themselves, and be satiated with the bowls of wine prepared at the creation, and reserved in the wine-press. As ye have been happy to hear the praise of this poem, so shall ye be seated in the society of the righteous. Ye shall also merit to sit in the most exalted part, if ye will attend to the words that I deliver in purity. Our God is exalted—He is the first and the last; He desired and choosed us, and delivered to us the Law.'

MR. J. BRUNNER, in writing from Paris, thus refers to the recent observance of this festival:—

We have just traversed the Jewish Pentecost, which, as you are aware, had originally a threefold signification: first, as a solemn festival of thanksgiving for the participation of the harvest; next, as a grateful commemoration, after the deliverance from Egypt, of the reaping the fruit of their own land; and thirdly, as it was supposed that on that day God delivered the Law on Mount Sinai.

The Jewish liturgy of this festival embraces these different heads, but the fundamental idea of the feast is now symbolised by the garlands of flowers and leaves—typifying the harvest—with which their synagogues, as well as their private dwellings, are ornamented.

One of the temples I visited, on the eve of the festival, presented an imposing aspect. The beautiful decorations of the aisles, walls, and candelabras, artfully and tastefully executed, and bathing, as it were, in a sea of light; the happy dispositions of flowers—especially on the steps that lead up to the Buma; the glittering of the gold-woven curtain which encloses the Ten Commandments, worked in letters of the same precious metal, and which hung majestically before the arch; the sudden entrance of the choir, who took their seats opposite the tabernacle, now that it sends forth its antique hymns in sacred language;—all this produces within you a rapid succession of feelings, transporting you, almost, into the midst of those sublime scenes of sacred historic memory. This grateful sensation, in which you indulge a few minutes, soon, however, glides away as a vision, and the surrounding scene, with all its relatively discordant *ensemble*, saddens the heart of the Christian spectator, and changes his former sensation into a feeling somewhat akin to that of the Apostle, when, moved by zeal and pity, he exclaimed that he could wish to be accursed from Christ for his brethren and kinsmen according to the flesh. I soon found, however, opportunity to speak to several of them, who stood outside, of those precious realities of which these splendours they so gloried in were lifeless and spectral shadows; but I am sorry that their attention was then divided.

I had, the next day and the following, better success in preaching the Gospel in Jewish families, whom I usually find more disposed to listen to and converse upon my subject on days in which they are disengaged from their habitual pursuits.

On one of these occasions, a Jewish parent said to me, in the presence of his family and friends, that, whatever objections there may be made against Christianity, he must confess that it possessed a mysterious and divine power of transforming the heart and habits of its converts; he himself had known several proselytes, who, before their embracing Christianity, had immoral characters, but who afterwards exhibited an exemplary walk and conversation. This frank observation produced a favourable impression upon the others present, and led to a most profitable discussion on the one thing needful.

I mentioned to you before, that I had interesting conversations with a Jewess, who was preparing to go to Jerusalem with her friends, not merely on a holy pilgrimage, but with a view that her remains might be deposited in sacred ground. This resolution on the part of the poor and weakly woman, which seemed to be produced and ripened, not by a romantic view of character, but by a combination of

events and experience that told upon her religious feelings, is in itself, in the first instance, very striking, and induces a desire to know her past history, in order to trace some connecting links with the present. I do, besides, always deem it expedient to familiarise myself with the tone and breathing of the heart before I address to it the words of life and comfort; and surely if the ordinary physician proceeds on this principle, before he administers what appertains to the cure of the body, why not the "workman, who is dividing the word of truth?"

When I first met this poor daughter of Abraham, I found her reading the book of Psalms, with a pathos that excited my attention. The orthodox Jew attaches a mysterious efficacy—nothing short of thaumaturgy—to the act of reading the Psalms; it is therefore resorted to by them, in all afflictions of body and mind, as an infallible means of diverting God's wrath. Hence this poor woman made this book her friend, companion, and confidant, with which she holds communion in all the moments of anxious thought, when she is haunted by the recollections of the past, or the fearful anticipations of an endless future.

My sympathy for her soon opened her heart. She was a great sinner, she said, for whom there was no hope of pardon. Having been brought up in Poland, under the influence of that pseudo-enlightening which, particularly in Judaism, is entirely subversive, she gloried in the violation of every religious ceremony and injunction—nay, she used shamefully, and destroyed, as many Bibles and prayer books as she could get hold of, and lived in open rebellion against the law of her fathers. She continued so for some time, in the pride and ignorance of her heart, until it seemed as though God's long suffering was at an end. His hand fell heavily upon her, in her family and domestic relations. These trials brought her to reflection, and reflection brought home to her conscience her enormous guilt. Since then she had no rest, and her repentance remained unfaithful.

I began then to preach to her the Gospel in all the fulness of its consolations, and pointed her to the fountain which is open for sin and uncleanness. How well her mind, though wavering and uncertain, seemed tuned for the reception of Gospel comfort! It opened, as it were, like a thirsty flower to the quickening dew of heaven. The gentle invitations of Christ seemed to solace her spirit. It was exactly, she observed, what she needed; but how could she, in her ignorance, solve this momentous question, and conquer her prejudices?

She hung, however, always intently upon my lips when I developed to her God's counsel concerning her. Although the impressions thus produced upon her were, according to her timorous state of mind, necessarily transient and changing, yet I trust that the word will not return void, but prosper in the thing whereunto it was sent. She is now on her way to the Holy Land, whence her thoughts may recur to these conversations. May the Lord speedily comfort her with the comfort which is in Christ!

The observance of this festival, although it has no reference to the descent of the Holy Spirit, invites us to a moment's reflection on the position of the Jewish people. They are not, we apprehend, under the influence of that Spirit, as a people, but it is promised that they shall be so. The Word of God has been extensively diffused among them; Christian argument and industry have been addressed to them—what, then, is required but the power under which 3,000 were converted on the day of Pentecost? Those converts were made intensely and socially happy, and they preached the Gospel as it had never been preached before. (Acts ii. 41.)

Why may we not look for a renewal of this visitation, with its joyful results? What a season of refreshing it would be to the sterile region of Judaism—what a reproduction of Jewish piety under Christian influence—what an argument to the world of the truth of Christianity and of the power of Divine grace—and what a resource of holy energy, on which the Church might draw for missionary enterprise, at home and abroad! Why, then, we ask again, is this but a picture of the imagination?

Is it, that because we find in the Jews good members of society and intelligent fellow-citizens, we have therefore ceased to feel with any deep concern their real condition as sinners? Or that, because we perceive not

any general movement of a spiritual character, we therefore doubt the probability, if not the possibility, of their conversion?

To whatever views our apathy may be traced, it finds no sanction in the Word of God, but every thing to induce exertion and to inspire hope.

Surely the predictions of Joel (ii. 28), "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit,"—were not exhausted in the conversions on the day of Pentecost. We know how the threatenings for their sins have been realised, but we see not yet fulfilled the glowing predictions which ensure the restoration of Israel to peace and purity—the people whom Jehovah formed for Himself, arrayed in the beauty of holiness, and showing forth His glory. Let us be more earnest and importunate in prayer. Let the Jew everywhere perceive that we fervently desire and humbly expect his conversion; and let it be more than ever our object to awaken his conscience, and to excite him to prayer.

The Training and Calling of Moses Considered.

The various circumstances detailed in the history of Moses are truly striking, and serve very beautifully to exhibit the watchful care and overruling providence of God. Here we may trace the lines of Divine wisdom, and behold the workings of Omnipotence. We see God casting down and raising up; permitting His servant to be exposed to the greatest danger, and yet preserving him in the hollow of His hand. The contrasts in the history of this wonderful man are very marked. We behold him as a helpless babe cast among the crocodiles, then a worker of stupendous miracles, turning the river into blood, and making it teem with millions of living creatures; a fugitive flying from the wrath of a monarch, returning a conqueror, and leading the hosts of Israel forth in triumph; a simple shepherd, and a seraphic prophet. These are among the contrasts with which his singular and eventful history furnishes us. In all these things God had a great purpose to work out: He intended to prepare Moses to be His suited instrument by whom He would work mighty signs and wonders.

The subject we propose to consider may be thus expressed: *In training Moses to be His instrument, God teaches us many important truths.* Let us first look at the *training* of Moses. God had four things for Moses to do—to use the pen of inspiration, to wield the rod of power, to be a type of the great Messiah, and to be a pattern of all believers. All these things were accomplished in Moses. We have in our possession the holy and infallible books which he wrote under the inspiration of the Holy Spirit;—books which reveal to us the origin of all things, the creation and fall of man, the genealogy of Messiah, the lives and trials of the patriarchs, the sufferings and deliverance of the chosen people, their sojourn in the wilderness, their fall, and his own stumbling, the giving of the law, the establishment of a dispensation full of expressive types, and many other important and instructive things. In closing his wondrous books, he rises up to all the dignity of the prophet, and in seraphic strains traces the past history and future destiny of his people, and sings over them, as restored, sanctified, and blessed in the latter day, a joyful song of triumph (Deut. xxxii. xxxiii.) He who

was honoured thus to write the wonders of God's creating power, redeeming mercy, and righteous government, was also an instrument in carrying out His sublime designs. He was the leader of Israel—"King in Jeshurun." They who despised him despised God, and they who trusted him, when he spoke in God's name, were never disappointed. God "spake to him face to face, as a man speaketh to his friend;" and Omnipotence acted in answer to his prayers. In these, and many other things, he was a type of the Messiah—"that prophet whom God promised to raise up (Dent. xviii.) like unto him;" that great one whom God would give as "a leader, a witness, and a commander" (Isaiah lv. 4). "The law was given by Moses, but grace and truth came by Jesus Christ." To Moses God "spake face to face;" but the Lord Jesus lay in his bosom (John i. 18). Moses said, "I beseech thee, show me thy glory;" Jesus was and is "the brightness of His Father's glory," and declared "He that hath seen me hath seen the Father." Thus the Saviour excelled Moses in those very things in which he excelled all others. The affection of Moses for Israel was great—his prayers for them, and his forbearance with them, were all wonderful; but they are all eclipsed by the love, the patience, and the prevailing intercession of Jesus the Lord. While thus shadowing forth the Messiah, Moses was a noble pattern to God's people, and as such the apostle views him with much delight:—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. xi. 24-27).

In his faith in the heaven-provided blood, his renouncement of this world's treasures, his resignation to the will of God, his realisation of God's all-seeing eye, his rejoicing in hope of coming glory, his recognition of God's claims and authority, he is a noble character to study, and a bright example to imitate. Let the young study him, and imitate his wise choice; let those whom this bright world is seducing and entangling, study him, and learn to turn their backs upon the delusive shadows which they are pursuing; let the aged study him, and seek grace to testify for God to the last, and to die resting on His faithful arms of love and mercy. Let all inquire concerning the principles which produced all this holy conduct, and seek to possess more of that faith which "is the substance of things hoped for, the evidence of things not seen."

It must be an interesting study to watch the *process* by which God trained him for all this honour and usefulness. There are three places in which we are called to contemplate him, previous to his entering on his public work. We may view him in the *palace*, the *wilderness*, and at the *bush*. His eventful life was divided into three equal periods of forty years. He was forty years a courtier, forty years a shepherd, and forty a leader of Israel's hosts. The two former periods were seasons of preparation for the latter. Stephen tells us that he was learned in all the wisdom of the Egyptians, and no doubt this learning was very useful to him as an historian and a lawgiver. Having acquired all this knowledge, circumstances occurred which constrained him to renounce the palace, and we now behold him a dweller in the desert. The accomplished courtier is turned into a simple shepherd, and, strange to say, he remains in this humble occupation for forty years. Thus God laid him aside to teach him his own weakness. At the close of the forty years, when the time of the promise made to Abra-

ham drew near, God appeared to him at the bush, on the Mount Horeb, and in the third and fourth chapters of Exodus we have an account of the conversation which took place between Moses and the God of Abraham, Isaac, and Jacob. Jehovah proclaims His glory, as the "I AM," the self-existent *One*, yet a covenant God. Bent on fulfilling His ancient promise, He reveals to Moses His intention to employ him as an instrument in the deliverance of Israel: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of the land of Egypt."

Moses evidently, from some cause or other, was very unwilling to go on this errand; he again and again declines the high honour, and pleads that the people would not believe him; the Lord furnishes him with signs which shall command their attention and belief. He next pleads his want of eloquence; this also is over-ruled, by God's declaration respecting His own power over man's mouth. Still he excuses himself, until the Lord becomes angry with his excuses: Aaron, his brother, is now associated with him, and Moses is despatched on this important embassy. The reluctance of Moses at this interview contrasts very strikingly with his forwardness when he slew the Egyptian, supposing his brethren would have understood how that God would by his hand deliver them (Acts vii. 25). How prone are we to extremes! how narrow the right path, and how ready are we to deviate from it!

Thus Moses is fitted and qualified for his great work. In the palace he learned much of worldly science; in the desert he was taught humility; and at the bush, he was instructed in the knowledge of God's character, as a covenant God, who was faithful to His promise, and almighty to fulfil it. He was shewn that the work was the Lord's, and that He could use the feeblest instruments to bring about the mightiest results. He is sent to conquer Pharaoh, and deliver Israel; his only weapon a shepherd's rod. But he who wields that rod is in the hand of Omnipotence, and the might of Egypt must bow down before that simple rod. We propose to notice some of the *wonders* wrought by this rod, and some of the *lessons* taught us therefrom, in another paper.

The glance we have taken of the training and call of Moses is calculated to encourage our hearts in God, while endeavouring to seek the good of Israel. He who had heard their groaning when oppressed by the Egyptians, who remembered His covenant with Abraham, Isaac, and Jacob, who looked upon them, and had respect unto them (Exodus ii. 24, 25), "hath not cast away His people whom He foreknew." He has glorious purposes yet to accomplish respecting them, and can raise up suitable instruments to accomplish all His will. Yea, have we not seen in these latter days that He *has* done, and is *still* doing so? Surely the friends to Israel, whom God has raised up among the Gentiles, and the various instruments He has called out from His ancient people to carry the good news of salvation to their countrymen, prove that God is still working in their behalf. Let us still groan before Him, on account of Israel's unbelief and misery, and in answer to our prayers more labourers will be raised up. We see that God is displeased with any unwillingness in His own people to engage in the work to which He calls them, on behalf of Israel. Let us not shrink back from any service to which He so clearly calls us: His word is sufficient warrant to go forward, and clearly indicates that He will prepare the way for us. We have as clear a command to preach the Gospel to Israel, as

Moses had to proclaim a temporal deliverance. And if the difficulties now are as great or greater than Moses had to encounter, the words, "Certainly I will be with thee," "I am with thee always," (Exodus iii. 12, Matthew xxviii. 18), should suffice to scatter all fears, and to fill the heart with hope. Let us think much of the willingness of Him of whom Moses was a type. When He saw before Him all He should have to endure, confident in His resources, anticipating the glorious results, glowing with infinite love, He said, "Lo, I delight to do Thy will, Oh, my God!" He was faithful to Him that appointed Him, as Moses was faithful in all his house: He is worthy of more glory than Moses (Hebrews iii. 2, 3.) Him, the Apostle and High Priest of our profession, let us evermore attentively *consider*—in Him constantly glory—and His self-sacrificing love seek to imitate.

I. C.

"Is the Spirit of the Lord Straitened?"

THE movements of the Spirit of God upon the soul of man are, in their outward form, remarkably varied. As "the wind bloweth where it listeth," from the north, south, east, west, and in each case with different immediate effects; so, in conversion, the Holy Spirit adopts an endless variety of methods. There are, no doubt, some universal principles according to which He is pleased to work: but these are very unlike the narrow lines we lay down—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.";

Man is so limited a being, that a little study of his habits enables us to interpret, and, under given circumstances, to anticipate his conduct. But the infinitude of God enters into all He does, and ever baffles our calculation. The essential principles with which His mighty power associates itself are indeed made clearly known to us; but the particular modes of His operation are so little traceable, that if we ever attempt to limit the divine agency within certain pathways of our making, it may be expected that the Lord will avoid all these human boundaries, on purpose to rebuke our prejudice and to widen our views. Indeed, the entire history of the Holy Spirit's work goes to show that our expectations from Him are never large enough. We form a system in our minds which is too contracted for God; hence, we are frequently surprised and put out of countenance by His wonderful doings.

The recent religious awakenings in Ireland may be taken as illustrations of this remark. According to the statements of the most eminent and most sober-minded men in connexion with the Evangelical churches there, it appears that large numbers of persons have been "renewed in their minds," as if by miracle, and without any other special agency than that of secret prayer.

These conversions have indeed, in many cases, been associated with physical phenomena of a very startling character, and such as to necessitate the most careful inquiry. But such facts are familiar to all who have read the accounts of former great awakenings, as, for example, those which took place under the preaching of Berridge, Whitfield, and others; and there are traces of the same extraordinary circumstances in some of the conversions narrated in the Acts of the Apostles. Moreover, they do not in the least

invalidate the real evidence by which the work of the Spirit is to be ascertained—"the fruits of the Spirit" are the true test. Where these are seen there can be no room for doubt, and it would be most presumptuous, as well as ungrateful, to deny their testimony.

When brethren, on whose judgement there is every reason to rely, send forth the tidings that many hundreds of souls are, in a way quite out of our usual reckoning, brought under the power of Divine grace, the intelligence should be received by the Church of God with joy and thanksgiving.

Nor is this all. A great lesson, and a most welcome one, comes with the good news. Every case of conversion, however effected, reiterates the appeal—"Is the Spirit of the Lord straitened?" Are we to limit our expectations of His works within boundaries of our own? Are we ever to allow past experience to discourage our hope, or check our desire? Cannot the Spirit give effect to a thousand times as much instrumentality as we have yet employed? If earnest prayer be addressed to Him, may we not look for His coming any where and every where?

And is there the shadow of a reason for despair concerning the Jew? Whatever difficulties we may see in the way of his conversion, if we are hopeless of it, do we not deny the very power which, at this moment, the God of grace is displaying before our eyes? Even a discouraging thought must never be allowed, or we shall be saying, "the Spirit of the Lord is straitened." Manifestly our business is, not only earnest labour and unceasing prayer, but large expectation. Those who speak in a disheartened tone little think how they "grieve the Spirit of God." Even the fear that He cannot or will not convert men of any race whatever, is an offence in His sight. He is ever at work, where we do not look for Him. He would have us seek Him for all, and look for Him every where.

J. G.

Extract from a Paper on Training of Missionaries,

READ BY THE REV. WILLIAM CLOUGH,

The Training Agent of the Country Towns' Mission Society, at the Conference on City and Town Missions, held in Birmingham, in the month of November, 1858.

THERE is a race which a missionary ought never to pass by, to which especial promises are made, and for which especial blessings are in reversion, i. e., the Jews. Of these there are various characters, from worst infidel Jews, through the money-getting and self-righteous, to the devout, awakened, and inquiring Jews.

Some thirty years ago, it was with difficulty that a Jew could be spoken to on religious subjects, for where the Saviour's name was mentioned, his evil language and blasphemies were painful to hear. It is not so now; for, as a rule, he will hear what is said, and at times thank the Christian, taking the effort as well meant. The religious sense of the Jew is also quickened. Thirty years ago, the synagogue service was a performance with but little appearance of devotion; now it is as decently conducted as those held in most places of worship. When opportunity serves, the synagogue is visited and the agent to be trained is shown the why and the how of the Jewish question.

All intercourse with this people amply recompenses itself in an in

creased knowledge of the Scriptures. Higher and purer motives call to evangelic action on behalf of the Jew: he is a living demonstration of the truth of our faith; his fathers were the prophets, and our Lord was a Jew. It is written, "Blessed is he that blesseth thee, and cursed is he that curseth thee."

Our Missions.

IBRAILA.

The following extracts are gathered from Mr. GELLERT's correspondence:—

When passing the banking-office of Mr. —'s sons, whose name I have often mentioned to you, last Saturday, I was accosted by one of them, an amiable youth, who often visits me, expressing his father's, as well as his own, desire to hear our determination about the school, which they constantly expect I will open. One of the clerks, named —, who used to attend my evening classes, soon joined us. He said, "though my time is too limited to visit you now, as I used to do, nor can I attend your service on the Lord's-day, at present, as I wish to do, yet I diligently read the New Testament," producing it, at the same time, from his pocket. It was a Hebrew one he had bought from Mr. —, *colporteur*; and pointing out the description given of the human heart, by the Apostle Paul in his Epistle to the Romans, he observed, "How true every word recorded here! It corresponds exactly with our own experience." Though several Jews were attracted by his reading, he continued in the same way. The Testament has the appearance of being much used by him. I have frequent opportunities of conversing with him on religious matters, and promised to give him a New Testament in German, the offer of which he gladly accepted. He is a man of sincere disposition, and very much affected with Gospel truth. He lately visited me for the Testament I had promised him. We had a long conversation, and when I asked him what had convinced him that the New Testament had the same authority as the Old, he answered: "The whole of the New Testament seems to have been written by simple-minded, sincere men, who knew of no artifice, but wrote what they saw and knew as their conscience dictated, and this is sufficient conviction for me." Though there are still some difficulties in the way of his becoming

publicly a member of the church of Christ, as he himself expressed it, yet nothing is impossible with God: He alone is able to shew us the excellency which is in the truth of Christ Jesus.

I have lately made the acquaintance of a tradesman, who seems to be well off in his business. He lived for some time in Constantinople, and had the opportunity of hearing the Gospel of Christ preached as the only means of the salvation of our immortal souls, by Mr. Konig and other missionaries. He seems to be a secret reverer of Him, and, indeed, I have seldom met with one who paid so much respect to those who come in His name. In the Pass-over feast, he introduced me to a very wealthy Jew, a friend of his.

I was lately visited by a stranger, who came to Ibraila for the purpose of spending the Passover in this place. He told me that he was very glad to hear of a Missionary residing here, and immediately made inquiries for my dwelling, but in an indirect manner, that the Jews might not take notice of it. He further told me, that it was only a year since he left Jerusalem, where he had resided for a long time. According to what he says, he earnestly inquired into the truth as it is in Jesus, and feels deeply interested in it. He named several missionaries he knew, among them Mr. Stern. He attended their prayer-meetings regularly, morning and evening.

"That Jesus is the Messiah and God," said he, "is an unquestionable truth with me, and yet, for the sake of my mother, who lived with me in Jerusalem, I felt I could not there make public confession; but the Missionaries on leaving said to me, 'I should never be happy without my Saviour,' and I must confess, that ever since I have wandered about forlorn and miserable; therefore, I earnestly desire to

embrace Christianity, and I should wish to do so here, if there were a community of Jewish converts, which, I see, is still wanting in your mission. I will, therefore, go to Bucharest." He visited me several times, and on every occasion his mind and soul seemed much affected, when we conversed on holy subjects.

I am very gratified to be able to state that Mr. —, whom I mentioned to you once before, continues zealously to defend the truth in a most convincing and, at the same time, logical manner, though he has not enjoyed the blessing of a liberal education. Not long ago, he said to several Jews: "If idolators were convinced of the superiority of the true God over all others, and cried out, 'the Lord He is the God, the Lord He is the God, by one single miracle performed by Elijah, why should we not acknowledge the divine authority of Jesus, who, as you allow, performed so many? and nothing will convince me that he did so by the Devil's power, as He taught a doctrine entirely opposed to that of Satan.'"

The young man, —, continues, thank God, to visit me regularly three or four times a-week for instruction, and I have reason to think that he really and earnestly believes in Jesus, though, humanly speaking, he is still far from being determined to confess our precious Saviour publicly.

You will feel interested to hear that

our meeting on the Sabbath is much more numerous attended, and as they learn to know me better, and become more accustomed to the simple and truthful expositions of the Word of God, they seem to take deep interest in it. On Easter Sunday and Monday the place was so crowded that there was no room left. A woman, on leaving, said to me: "Sir, I cannot refrain from shedding tears of joy to hear Christ preached again, after having so long been deprived of that invaluable blessing;" and, indeed, tears were fast flowing down her cheeks. On every occasion they express their gratitude that the Lord has brought us into the midst of them.

My unceasing prayer in this country is—Lord, help me to proclaim Thy glorious name to Jews and Gentiles, and even to those who are nominally Protestants! as the name of the Lord must be afresh preached to them.

The longer we are absent from England the more painfully do we feel being separated from Christian friends whom we hardly appreciated sufficiently when still in that blessed country, and of whom it may be truly said, that they are followers of Him who went about doing good.

We dedicated a part of our Divine service, on the Sunday previous to the anniversary of our Society, to invoke the Divine blessing on all your proceedings.

NUREMBERG.

MR. JAFFÉ gratefully records the following:—

It falls once more to my happy lot to convey to you intelligence of the most cheering and delightful character. Two more souls from among the lost sheep of the house of Israel have been added to the redeemed, and are now exalting and extolling the richness of the grace and boundlessness of the compassion, which to them has been so free and glorious,—which have rescued them from woe and destruction, and brought them into the possession of a peace and joy, of a delight and satisfaction, which, in their natural state, they neither could nor would have. I am now referring to my two inquirers, Mr. — and —, whose history I have already given you, and to whom it was my high privilege and pleasure to administer, on the 16th inst., the holy rite of baptism. I shall briefly relate to you some of the circumstances which attended

One morning, on leaving my house, I saw an individual coming with hasty steps towards me. When near, I recognised Mr. —, whose appearance greatly startled me. To my inquiry what brought him here, he replied in a deeply agitated tone: "The hour of our tribulation has at last arrived; our correspondence has been discovered, and shame and reproach await us!" He then told me that Mr. —, his companion in suffering, has had to bear deep and bitter trials since then; but that he has stood up and maintained the truth with a firmness and consistency which daunted his very opponents; and that when all attempts to make him recant failed, his relatives decided upon banishing him from under their roof. "But," continued Mr. —, "I will not leave him; his youth, his faith, and his sincerity have linked my soul to his, and if we are to become separated, we will

cheer and encourage each other under it. Mr. — then earnestly urged me that, as they don't know how soon they may have to leave, and as they feel anxious to confess their attachment to the Saviour before they go, that I should appoint a day for their baptism. Thinking that, under these circumstances, delay might prove dangerous, we agreed upon the place where, and the date when, the solemn rite should take place. But a few days after Mr. —'s return, I received a letter from him, stating, that he finds that they will be obliged to leave much sooner than they had anticipated; and that I should, for the love of Christ, come without delay, and administer the ordinance. As their baptism was as yet to remain a secret, I appointed them to meet me at a place a few miles distant from their native town; and, accordingly, on the 16th of this month, the happy and never-to-be-forgotten meeting took place. Our assembly was small, but, I believe, the presence and power of God was felt by every one, and each felt happy in the exalted privilege of witnessing the solemn scene. I read the 12th chapter of Paul's Epistle to the Hebrews, and then we knelt down to prayer. This ended, I addressed them from the first part of the 7th verse of the 2nd chapter of the first epistle of Peter; showing what their state is by nature—a state of depravity, guilt, and utter hopelessness, and what it is by grace,—a state of pardon, peace, and reconciliation. He

was now made precious to them, who before was taunted, reviled, and scorned; and He who formerly was regarded as a vain pretender, has now become the groundstone of their hope and rejoicing. To the questions I put to them, respecting their faith in, and love to, a crucified Redeemer, they gave clear, distinct, and highly satisfactory answers, upon which I baptised them, in the name of the Father, Son, and Holy Ghost, one Triune-Jehovah; and then commended them once more in prayer to the gracious care and guidance of our covenant-keeping God. The scene was, throughout, solemn and impressive, but none felt the deep solemnity of it more than our two brothers, who gave vent to their feeling in frequent sobs and heavy tears. A dark future was before them, but they accepted God's appointed way with cheerful and resigned hearts. And what though father and mother may forsake them, have they not a Friend on high whose love and tenderness knows no bounds, and who has pledged Himself to be their succourer and supporter throughout life's dreary journey? Yes! they felt it and sincerely believed it, and hence their readiness to commit their all into His hands. Let Christians rejoice that two more souls of the woe-stricken race of Israel have been brought back to the Captain of our salvation, and let them be encouraged to pray yet more fervently, and labour yet more earnestly, for the recovery of God's ancient people.

KONIGSBERG.

MR. JACOB'S narrative presents an interesting instance of the candour of a Jewish friend, and of the influence of Christian character:—

In my last report I mentioned the case of a Jewish physician, Mr. —, and said that he belongs to those who are not disinclined towards Christianity, and who are not far from the kingdom of heaven. According to promise, I spent the "Purim" with him, and really enjoyed his conversation. He assured me that he read the tract, "Writings of the Rabbi Augusti," which I had given him, and that the little tract has confirmed in him the conviction that Christianity does contain deep-founded truths. He has been alienated from Judaism more than twenty years, and although he has not yet arrived at the conviction that Jesus is the Son of God,—and therefore cannot recognise and adore Him as such—

yet that Christ is to be placed far above Moses, although he believes Moses to have been a true and faithful servant of God, firm as a rock in sufferings and temptations. I quoted to him 2 Cor. iii. 7. The way in which Dr. — discussed with me on this and other passages of Scriptures gave me sufficient proofs that he must have diligently perused the New Testament. Among other things, he mentioned the harsh way in which the Saviour dealt with the Canaanitish woman. I showed him that Christ, the searcher of the heart, saw in the woman a little faith, and willing to raise that little to a great flame, He employed this means. He did not send her away empty, ~~after all~~, for at the end of the narrative we read:

"Thy faith has saved thee; and her daughter was made whole the selfsame hour."

Dr. —, spoke further of the great trembling and fear of the Saviour in Gethsemane, and feeling himself so forsaken of God when on the cross. I explained to him the twofold nature of Christ, and that it behoved Him to suffer thus, that He might be better able to succour and help those that are tempted.

It caused me great joy that — prefers Christianity to Judaism. He told me that, being a physician, he often witnessed the last supper of dying Christians, and the joy and peace they enjoyed afterwards, and how gladly they looked for death—a circumstance which he never yet once witnessed at the death of a Jew. I related then to

him the death of martyrs of the early Church; with what delight they wished to die for Jesus, knowing that they should enter into life, and that their blood has been the seed for the church, that God in mercy only favoured them to die for their faith—quoting to him the history of Sextimus and Severus, &c., &c.

He told me further that the Counsellor von Bergen, whose family physician he is, had, by his simple, Christian, life, made a deep impression upon him. I could only agree with him, proving to him that the early Christians by their conduct fought through all difficulties, and sowed the seed in tears which has now brought forth fruit abundantly. After giving to his brother-in-law a New Testament we parted most friendly, with the invitation to visit him again.

HULL.

Mr. KESSLER writes:—

Had I not known the Jews to be of a migratory character, I should have found this truth most fully realised in my second visit to Hull. Some with whom I was acquainted last year are gone altogether, whilst new comers have filled up their places; others have changed their temporary abode, and it gives me a good deal of trouble before I can find them out again.

It is gratifying to me to find that Christian friends are glad to see me again; but I value much more the hearty reception I meet with among the few Jewish friends I have made during my short stay last year. They seem really to appreciate my being sent among them a second time for the sole purpose of attending for a little while to their spiritual weal. It is through the missionary, and almost exclusively through the missionary, that the bread of life is distributed among them. Chapels and churches are open to them, it is true; but do they ever enter a place of worship? Lectures to the working-classes are delivered regularly; but do Jews generally attend? Scripture readers go from house to house; but will Jews listen to them? will they accept tracts from them?

How, then, can we reach the Jew? Principally, yea, I may say, solely, through the missionary; and let me state it here, I think most effectually through a Jewish missionary. Some time before I left Birmingham, when on a Sunday morning I was seen talking to

a Jewish woman by a lady who knew me, and who is one of the tract distributors in the Jewish locality, she told me that she could not prevail upon that Jewish woman to take a tract, nor to listen to her; and town missionaries and Scripture readers, both in Birmingham and Hull, have told me the same: they cannot distribute tracts among them, and as to foreign Jews, not even attempt to speak. And though a Christian missionary, labouring among the Jews, is perhaps received with more respect, and treated with greater affability, it is to the Jewish missionary that a Jew would open his heart; for who can sympathise with a brother better than a brother, and enter into the feelings and arguments of a Jew, but he who claims Abraham for his ancestor.

On the first day of Pesach I went to the morning service at the synagogue, where there was a good attendance, amounting, I believe, to 120 individuals, but few women among them. The place itself is small, nor is it such a fine building as that in Birmingham. The service, however, is conducted with great decorum, and the reader, who is a well-educated gentleman, and, at the same time, teacher to the Jewish children, performs the ceremony with great pathos, and seems well qualified for the position he fills.

In the afternoon of the second day, I met, at the house of Mr. —, besides his own family, a few Jews, where we talked over, in a friendly way, the r

nificance of the Passover; and as it was left to me to be the spokesman, I endeavoured to draw their minds from the letter to the spirit, explaining to them that the deliverance out of Egypt was typical of the deliverance to be achieved hereafter; that the smiting of the first-born, the blood of the Paschal lamb on the door-posts, was typical of the expiatory death of Him who was most emphatically the first-born, and the true Passover; and that the sparing of the firstborn of the Israelites was typical of the new life which would be deprived from Messiah's death.

These are, of course, but the heads of what I advanced on the subject, aiming principally to bring them to consider the priestly office of Christ, which topic occupied us altogether for about two hours; and though there were some good talmudical scholars among my listeners, who tried all in their power to involve me in a rabbinical controversy, I kept, as I always do, close to the Bible; for it is my firm conviction, and based upon experience, that the safest way for the Missionary is to argue from the Bible, as the entering into talmudical quibbles leads him away from the main point, and often counteracts the success he otherwise might have gained.

I may mention here, that some bigoted Polish Jews would not allow me to enter their house on the day of preparation for the Passover and during the holidays.

The paper written by Dr. Bennett came too late for the first days of the feast, but I posted 120 copies in 78 letters to Birmingham, enclosing in each one of the Messianic passages of the Old and New Testament compared and set in circulation in Hull; by letter 8; by other means 64.

Foreign Jews arrive but few. I watch, if possible, the various steamers coming in from Rotterdam, Antwerp, Hamburg, &c., and see the steamers off from Hull to London and other ports; but there are very few Jews among them—often none whatever. Only yesterday, the *Helen McGeorge* came from Hamburg, and there were but two Polish Jews among the passengers, who told me that there were not many Jews in Hamburg; and as now that unfortunate war has really broken out, the communication through Germany, for people without passports, is entirely stopped.

Wherever I meet Jews—on the piers,

in the streets, in the shops—I talk to them; they will not always talk to me, however; nevertheless, I make Christ known whenever and wherever I have an opportunity. The time will come—yes, may come more speedily than we expect, when their faces are turned Zion-ward and they behold the city sit solitary that was full of people; then they will remember that the Lord is good unto them that wait for him, to the soul that seeketh him; and that it is good for a man both to hope and wait quietly for the salvation of the Lord.

Mr. Kesler, having subsequently returned to Birmingham, gives us the following account of the meeting held in Ebenezer Chapel:—

The Rev. J. D. Wilson occupied the chair, and after having offered prayer, and made a few introductory remarks bearing on the subject of the lecture, W. Wright, Esq. read the cash statement for the last year, regretting that the Ladies' Association had lost some efficient collectors, on account of which the amount sent to the parent society was smaller this year than in the preceding.

Rev. John Gill then addressed the audience, which, considering the numerous meetings that had been held the week before, on account of which some of the ministers could not give up their weekly services, was a pretty good one, and which listened most attentively for more than an hour to Mr. Gill's very interesting statements concerning the Jewish mission.

The Rev. John Angell James, whose presence at our meeting we cannot esteem too highly, closed the proceedings by remarking, that we, as dissenters, evince considerably less interest in the spiritual welfare of the Jews than the Church of England, and that it is but seldom we hear prayer offered in their behalf, either from the pulpit or in the prayer meetings. He deeply deplored that state of things, and hoped that all present would commence this night to pray for the Jews, as a pledge to always remember them in their private communions with God, and evince their interest in the cause by contributing to the funds of the society, and help them to carry on the work they are engaged in.

Mr. Wilson concluded the meeting.

Meetings of Associations, &c.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS. | NETT COLLECTION. |
|---------|--------------------------------------|-------------------------|----------------------|--|------------------|
| Mar. 24 | Waltham—York st. Cha. | Lecture | Rev. J. Gill | Rev. P. J. Turquand | |
| Mar. 29 | Waltham—Ind. Chapel | Lecture | " | Rev. Dr. Archer | |
| Apr. 2 | Thetford—W. Chapel | Sermon | " | " | |
| " | " Prim Meth. | Sermon | " | " | |
| " | " Ind. Chapel | Sermon | " | " | |
| Apr. 4 | Tutinsham—Bapt. Chapel | Lecture | " | Revs. R. Wallace and J. S. Russ. | |
| Apr. 6 | Hackney-road—Adelphi Ch. | Lecture | " | " | 1 1 0 |
| " | Billerica—Indepen. Cha. | Lecture | Rev. J. Reynolds | Rev. H. Jameson | 1 0 0 |
| Apr. 7 | Widham—Indepen. Cha. | Lecture | " | " | 1 7 6 |
| " | Widham—Ind. Chapel | Lecture | Rev. J. Gill | Rev. J. Nunn | 2 0 9 |
| Apr. 8 | Chelms—Bloane-ter. Wes. Chapel | Lecture | " | " | 1 0 6 |
| Apr. 11 | Stur y Chapel | Lecture | " | " | |
| Apr. 12 | Bristol Hill—W. s. Cha. | Lecture | " | Rev. F. Thomas | 2 10 0 |
| Apr. 13 | Brompton—Tr. or Cha. | Lecture | " | Rev. F. L. Whitwood | 2 3 6 |
| Apr. 14 | Peapack—Trinity Chapel | Lecture | " | Rev. J. Stratham | 1 7 0 |
| " | Haverhill—Ind. Chapel | Lecture | Rev. J. Reynolds | Revs. H. Gill, R. J. Newton, and J. Simpson | 1 16 1 |
| Apr. 15 | Stoke-by-Cleve—Ind. Cha. | Lecture | " | " | 0 6 0 |
| Apr. 17 | Norwich | Sermons | Rev. T. Archer, D.D. | " | |
| " | Widford—Indepen. Cha. | Sermons | Rev. J. Reynolds | " | 1 13 6 |
| " | North Walsham | Sermons | Rev. J. Gill | " | |
| " | Worland | Sermons | " | " | |
| " | Mundley | Sermons | " | " | |
| Apr. 18 | North Walsham | Meeting | " | Rev. W. A. Courtenay | |
| " | Widland—Ind. Chapel | Lecture | Rev. J. Reynolds | Rev. W. Ward | 1 11 54 |
| Apr. 19 | Stoke-by-Cleve | Lecture | Rev. J. Gill | Rev. J. Venimore | |
| Apr. 20 | Norwich | Juv. Meet. | " | Rev. J. Alexander | |
| Apr. 21 | Widland—Wes. Chapel | Pub. Meet. | " | The Ven. Minister and Rev. W. Tritton | |
| Apr. 22 | Castle Hedingham—Ind. Ch. | Lecture | Rev. J. Reynolds | Rev. N. Steer | |
| Apr. 24 | Dunston—Indepen. Cha. | Lecture | " | Rev. W. Gambridge | 2 0 0 |
| " | Hertford—Ind. Chapel | Sermon | " | " | 2 1 6 |
| " | Widland—Old Ind. Chapel | Sermon | " | " | |
| " | Oulton | Sermon | Rev. J. Gill | " | |
| " | Wood Dalling | Sermon | " | " | |
| Apr. 25 | Bury St. Edmunds—Ind. Chapel | Pub. Meet. | Rev. J. Reynolds | " | |
| " | Ayleham | Pub. Meet. | Rev. J. Gill | Revs. A. Tyler, Elton, Reaiby, and Newton | 2 4 0 |
| " | Dis | Pub. Meet. | " | Rev. E. Jeffery | |
| " | Tharland—Ind. Chapel | Lecture | Rev. J. Reynolds | Mrs. Ayton, Revs. G. Jackson and W. Willey | 2 3 0 |
| May 2 | Whitchurch—Ind. Chapel | Lecture | " | " | |
| May 3 | Stockbridge—Ind. Cha. | Lecture | " | Rev. W. Collins | 1 3 0 |
| May 4 | Downham—Bapt. Chapel | Lecture | " | Rev. J. T. Collier | 2 0 14 |
| May 5 | Wimbome—Ind. Chapel | Lecture | " | Rev. H. F. Holmes | 1 0 14 |
| May 6 | Bett Regis—Ind. Cha. | Lecture | " | Rev. G. C. Smith, M.A. | 1 17 14 |
| " | Widland | Lecture | Rev. J. Gill | Mrs. Jones | 0 10 10 |
| May 8 | Widland—Wes. Chapel | Sermon | " | " | 0 11 0 |
| " | Widland—Ind. Chapel | Sermon | " | " | 2 0 0 |
| May 9 | Barnstable | Sermon | Rev. J. Reynolds | " | 2 8 6 |
| May 10 | Widland—Town Hall | Pub. Meet. | Rev. J. Gill | Revs. Jolliman and Martin | 3 7 9 |
| May 11 | Torrington—Town Hall | Pub. Meet. | " | Revs. H. H. and Cad | 3 1 9 |
| May 12 | Bridgewater | Pub. Meet. | " | Revs. J. C. and Malley | 1 8 0 |
| May 13 | Bridgewater | Pub. Meet. | " | Revs. Jones and McMichael | 2 0 0 |
| May 14 | Bridgewater—Castle Green Cha. | Pub. Meet. | " | Revs. H. Quick, J. Burden, A. M., M. Harland, B. Jenkin, J. Glendinning, & Mr. H. O. White | |
| May 17 | Stroud—Bedford-st. Cha. | Pub. Meet. | Rev. J. Gill | Revs. W. Wheeler, W. Yates, and F. Williams | |
| " | Lyngton—Ind. Cha. | Lecture | Rev. J. Reynolds | " | |
| May 18 | Widland—Indepen. Chapel | Lecture | Rev. J. Gill | Rev. — Lloyd | |
| " | Widland—Ind. Cha. | Lecture | Rev. J. Reynolds | Rev. J. Wainwright | 0 10 14 |
| May 19 | Widland (Isle of Wight)—Town Hall | Pub. Meet. | " | The Mayor, & Messrs. G. Procter and — Froggatt | 1 19 1 |
| " | Chelms—Philosophical Institution | Pub. Meet. | Rev. J. Gill | Revs. T. Haynes, & — Steel | 6 0 0 |
| May 20 | Rose—Bapt. Chapel | Pub. Meet. | " | " | |
| " | Fareham—Indepen. Cha. | Lecture | Rev. J. Reynolds | Revs. F. Leonard, L. L. B., M. C. Leonard, M.A., & W. F. Buck | 2 4 0 |
| May 21 | Gosport—Indepen. Cha. | Sermons & Address | " | Rev. J. Verity | 7 4 6 |
| " | Shrotonbury—Seven Hill Chapel | Sermon | Rev. J. Gill | " | |
| " | " Castle-gate Cha. | Sermon | " | " | |
| " | " Wes. Chapel | Juv. Meet. | " | " | 1 0 6 |
| " | Carlisle—Free Meth. Cha. | Sermon | Rev. J. Wilkinson | " | 1 7 6 |
| " | " Lowther-st. Ind. Chapel | Address | " | " | 0 10 6 |
| " | " | Sermon | " | " | |
| May 22 | " | Lecture | " | " | 1 12 0 |
| " | Christchurch—Ind. Cha. | Lecture | Rev. J. Reynolds | T. H. Hodgson, Esq.; Revs. N. Wright & J. Jones | 2 17 8 |
| " | Liverpool—Hope Room | Pub. Meet. | Rev. J. Gill | Rev. Mr. Fletcher | 2 17 10 |
| May 24 | Hemel—Ind. Cha. | Lecture | Rev. J. Reynolds | Revs. Dr. Haines, and J. K. Mallybasse, and Mr. Ginsburg | 1 8 0 |
| " | Shrewsbury—Wes. Ch. | Lecture | Mr. J. P. Colson | " | |
| " | Widland—Ind. Cha. | Lecture | Rev. J. Wilkinson | " | 0 14 0 |
| May 25 | Birmingham—Ind. Chapel | Lecture | " | " | 4 11 2 |
| May 26 | Widland—Ind. Chapel | Lecture | Rev. J. Gill | Mr. W. Lawson; Rev. Mr. Black | |
| " | " | " | Mr. J. F. Cohen | Rev. E. D. Wilson | |
| " | " | " | " | Rev. J. T. Smith, Revs. J. Birt, M.A., and Josh. Earmshaw | |

MEETINGS OF ASSOCIATIONS, *Continued.*

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS | NETT COLLECTION. |
|---------|--------------------------------------|-------------------------|-------------------|--------------------------------------|------------------|
| May 25 | Reading—Trinity Church | Address | Mr. J. P. Cohen. | Rev. C. H. Balamon | |
| " | Mayport—Court Room | Lecture | Rev. J. Wilkinson | Revs. Bewbster, Saunders, K | 2 0 0 |
| " | Blackfriars—Bap. Chapel, | Lecture | Rev. J. Gill | Rev. W. Barker | |
| May 27 | Workington—Wes. Chapel | Lecture | Rev. J. Wilkinson | Revs. Clemenson, and J. Bennie, | 1 15 9 |
| May 29 | Colchester—Head-gate Ch. | Sermon | Rev. J. Reynolds | M.A. | 3 11 9 |
| May 30 | " Wesleyan Cha. | Pub. Meet. | Mr. J. P. Cohen | Rev. Blanchflower, Revs. R. | 5 18 2 |
| May 30 | Whitcham—Ind. Chapel | Sermon | Rev. J. Wilkin on | Langford, and T. W. Davids | 3 12 7 |
| " | " Wesleyan Ch. | Add to Yng. | " | | |
| " | " Ind. Chapel | Sermon | " | | 5 17 6 |
| May 30 | " Ind. Chapel | Lecture | " | Revs. Saunders, Harper, and | 9 2 6 |
| May 31 | Cockermouth—Ind. Chapel | Le-urs | " | Barrowclough | |
| " | Battersea Rise Chapel | Lecture | Rev. J. Gill | Rev. Mr. Southwick | |
| June 1 | Marplebone—Presb. Church | Lecture | " | Rev. J. M. Soule | 0 2 2 |
| June 2 | Kerwick—High-st., Ch. | Lecture | Rev. J. Wilkinson | Rev. W. Chalmers, A.M. | |
| June 5 | Kendal—Zion Chapel | Sermon | " | Revs. Dellow and Colville | 0 16 0 |
| " | " Fell-side School | Address | " | | |
| " | " Zo' Ch. School | Add res | " | | |
| " | " Sand-area Chapel | Sermon | " | | |
| June 6 | " Odd Fellows' Hall | Pub. Meet. | " | | |
| " | Pennith—F. ben. Ind. Cha. | Lecture | " | J. Somervell, Esq., Rev. Mr. | 11 11 11 |
| June 8 | Brampton—Wes. Chapel | Lecture | " | Taylor Revs. Brewis and Greenwood | 2 2 |
| " | Finchley—Ind. Chapel | Lecture | Rev. J. Gill | J. Coulthard, Esq., Rev. | |
| June 9 | Stapney Meeting | Lecture | " | Thompson, and Grey | |
| " | Alston—Wes. Chapel | Lecture | Rev. J. Wilkinson | Rev. C. M. Howell | |
| " | " | " | " | Rev. J. Kennedy, A.M. | |
| June 12 | Hexham—Eco. Church | Sermon | " | U. Bainbridge, Esq., Revs. Mat- | 4 3 0 |
| " | " West Chapel | Address | " | by, Alnwick, and Long | 1 12 4 |
| " | " Ind. Chapel | Sermon | " | | 0 15 0 |
| June 13 | Corbridge—Wesleyan Cha. | Lecture | " | | 2 12 0 |
| " | Crown Hill—Ind. Chapel | Lecture | Rev. J. Gill | | 4 2 4 |
| June 15 | Betham—Presb. Indep. Ch. | Lecture | " | Rev. E. Cornwall | 2 15 0 |
| June 21 | Salmon—Independent Cha. | Lecture | " | Rev. T. Thomas | 1 17 4 |
| June 21 | Mitcham—Indep. Chapel | Lecture | " | Rev. R. For- | 2 5 0 |
| June 22 | Walmorth—Baptist Chapel | Lecture | " | Rev. G. Stuart | 0 9 0 |
| June 22 | Arthur-street | " | " | Rev. J. George | |
| June 22 | Lower Clapton—Fembury Ch. | Lecture | " | | |

CONTRIBUTIONS IN AID OF THE SOCIETY,

From 23rd May to 23rd June, 1859.

SUBSCRIPTIONS & DONATIONS.

| | £ | s | d. |
|--------------------------|---|----|----|
| A Friend, by Rev. W. W. | | | |
| Duke, Congleton | 0 | 10 | 0 |
| Faulkner, Mrs. Riverhead | 1 | 1 | 0 |
| Fyeh, Misses, Stamford | 4 | 0 | 0 |
| Pitt, Mr. G., Brentford | 0 | 6 | 0 |
| Wigg, Mrs., Peckham | 0 | 10 | 6 |

AUXILIARIES & ASSOCIATIONS.

| | £ | s | d. |
|------------------------------|---|----|----|
| Alston, collection | 4 | 2 | 3 |
| Aspirin, do | 4 | 11 | 7 |
| Barnard Castle | 1 | 9 | 2 |
| Barnstaple, collection | 3 | 7 | 9 |
| Battersea, offerings | 0 | 8 | 8 |
| Beebles | 3 | 12 | 6 |
| Bere Regis, collection | 1 | 17 | 1 |
| Blisford, collections | 5 | 12 | 9 |
| Ditto, coll. by Miss Ford | 2 | 8 | 4 |
| Ditto, Mr. Cunningham | 1 | 0 | 0 |
| Ditto, Capt. Duncombe | 0 | 10 | 0 |
| Ditto, Messrs. Cox | 0 | 10 | 0 |
| Billericay, collection | 1 | 9 | 0 |
| Brampton, J. Coulthard, Esq. | 1 | 0 | 0 |
| Ditto, Rev. Mr. Thompson | 0 | 2 | 6 |
| Ditto, small sums | 0 | 7 | 6 |
| Bury St. Edmunds, coll. | 2 | 4 | 7 |
| Ditto, Miss Hagreen's | | | |
| School | 0 | 7 | 0 |
| Ditto, by Mrs. Hooper | 1 | 6 | 0 |

| | £ | s | d. |
|-------------------------------|----|----|----|
| Bridgewater, collection | 2 | 0 | 0 |
| Canstatt, by Rev. P. E. Gott- | | | |
| hell | 0 | 18 | 6 |
| Carlisle, collections | 7 | 4 | 8 |
| Obeltenham | 5 | 0 | 0 |
| Chorley | 0 | 8 | 0 |
| Christchurch | 2 | 17 | 10 |
| Church-street, Blackfriars, | | | |
| offerings | 0 | 9 | 6 |
| Cockermouth, collection | 1 | 12 | 0 |
| Ditto, coll. by Miss Smithson | 2 | 10 | 0 |
| Colchester | 12 | 11 | 7 |
| Corbridge, collection | 4 | 8 | 4 |
| Downton, collection | 2 | 0 | 1 |
| Dunmow, do | 2 | 0 | 0 |
| East Cowes, offerings | 0 | 10 | 1 |
| Fareham, H. Sheridan, Esq. | 2 | 0 | 0 |
| Ditto, a poor woman | 0 | 0 | 6 |
| Gosport, collection | 7 | 4 | 6 |
| Havant, collection | 1 | 8 | 1 |
| Haverhill, collection | 1 | 18 | 1 |
| Ditto, box | 0 | 5 | 4 |
| Hertford, collection | 3 | 1 | 6 |
| Hexham, collections | 4 | 10 | 0 |
| Ditto, a Friend, donation | 1 | 0 | 0 |
| Hull | 13 | 2 | 8 |
| Ilfracombe | 0 | 10 | 10 |
| Ditto, Mr. Jones | 0 | 5 | 0 |
| Ditto, Master Jones | 0 | 2 | 6 |

| | £ | s | d. |
|-----------------------------|----|----|----|
| Keswick, offerings | 0 | 15 | 0 |
| Kendal, collections | 11 | 11 | 11 |
| Leeds | 8 | 12 | 0 |
| Leighton Buzzard, by Rev. | | | |
| S. Cowdy | 3 | 1 | 6 |
| Lynton, Mr. Collard | 0 | 10 | 0 |
| Marplebone Presb. S. S., by | | | |
| Mr. T. Taylor | 0 | 8 | 2 |
| Mayport, collection | 1 | 0 | 6 |
| Mellord, collection | 1 | 13 | 6 |
| Ditto, by Mrs. Burgess | 0 | 7 | 6 |
| Mayland, collection | 1 | 11 | 5 |
| Newport, Isle of Wight | 1 | 19 | 1 |
| Newark, collection | 6 | 10 | 2 |
| Ditto, collected by Miss | 1 | 16 | 6 |
| Robinson | 1 | 1 | 0 |
| Ross, collection | 2 | 4 | 6 |
| Shrewsbury, offerings | 1 | 0 | 6 |
| Stockbridge, collection | 1 | 3 | 0 |
| Stoke-by-Clare, offerings | 0 | 6 | 0 |
| Stuxead, collection | 2 | 8 | 6 |
| Torrington, collection | 1 | 8 | 0 |
| Wareham | 14 | 8 | 6 |
| Whitehaven, collection | 0 | 6 | 6 |
| Wilton, offerings | 0 | 6 | 6 |
| Wimborne, collection | 1 | 0 | 1 |
| Witham, do | 1 | 7 | 6 |
| Workington, do | 1 | 14 | 9 |

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held, as usual, at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, July 20th, at 8 instead of 7 o'clock. The Meeting is open to all friends of Israel.

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[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

OFFICE:—No. 1, CRESCENT PLACE, BLACKFRIARS, LONDON.

No. 164.]

AUGUST 1, 1859.

[Price 1d.]

On Palestine and the Jews.

THE Holy Land is desolate, for heaven's malediction rests upon it on man's account; and its inherent productiveness is enjoyed by neither the outcast Jew nor its present Mohammedan possessors. How can a country be fertile which has for centuries been the theatre of injustice and rapine? It lies in its winding-sheet; its hands and feet are bound; yet its bosom heaves with life, and it mournfully awaits the all-powerful mandate, "Come forth," to start into full vigour, and to gladden with its warm embrace its long-lost children. A better day is dawning upon its shores, and it shall yet silence gainsayers, by proving that its heart is full to overflowing.

"What is the condition of the Jews?" They are depressed, yet cheered by the hope of future good, which sustains their mind amidst the most protracted sufferings. Being of Arab descent, they partake of the constitutional peculiarities of their race; are slow in movement, as time is of small value; are furious when aroused, and violent in action when influenced by passion. Their representatives in Palestine are as distinct from other classes as those whose descendants they are, and who, beneath the willows of Babylon, wept when they remembered Zion. The chosen race may be dispersed, wanderers and outcasts among every people and nation under Heaven; they may live among all races of men, blending and uniting with none; but even in their own land, their habits, manners, and characteristics are neither swallowed up nor lost in the predominating customs of their conquerors. Nowhere have these vanquished ones mingled with their Muslim oppressors;—they are as completely a distinct people as at any former stage of their existence. Perfectly isolated, they follow their own laws, which almost antedate the dawn of civilisation, and spurn the light of more modern times, as unsuited to their condition and their wants.

* * *

The Jews, it is calculated, do not exceed 12,000 in the whole of Palestine. They are met with in most of the towns of consequence. In no country have they been more despised and down-trodden than in their own; and in no city have they been so condemned as in Jerusalem. This extraordinary people, who have been the sport of the waves of adversity, have often risen upon the tide, and regained respect and power; and at this hour their heads are being raised above the billows which have so long drowned their supplicating cry. God blessed them when their faith had

not yet lost its strength nor their confidence its life. In the days of their piety they rejoiced in the light of His countenance, and obtained sweet glimpses of their Father's glory.

"Do they still love Palestine?" Under every adverse circumstance their attachment to Palestine partakes of a religious enthusiasm, and is increased alike by the hope or despair of breathing freely among the mountains of Judah, and sleeping in death in the suburbs of the Holy City. They here seek a lonely grave, and the land itself is their winding-sheet, though no false flattering tombstones perpetuate their names, and blazon abroad supposed virtues which they should have possessed. Who, except an ungenerous renegade, does not love the land of his fathers? But the Jews have higher thoughts, nobler aspirations, than swell the bosoms of other men. Their land is a sacred gift, and destined yet to be, they believe, the birth-place of their Messiah the Redeemer, and they are therefore bound to it by the ties of permanent affection. * * *

"Are they happy?" It is not strange if a deep melancholy overshadows their spirit, and a keen jealousy marks their conduct to strangers. Their persons may be as perfectly modelled, and their minds as accurately constituted as formerly; but they want the cheerful brow, the independent gait, the bounding pulse and living vigour of the days of Joshua and David. They seem as if conscious of some great crime in the sight of God, and neither know, nor will be told, what it is, because they have a vague consciousness, rather than a clear comprehension of their criminality. They forget that nations, like individuals, fatally expiate their offences. Their wounded pride finds an antidote to their dreary lot in depreciating the worth of others, and in their own supposed superiority, springing from ancient divine favours, which should inspire humility, not superciliousness. They wish to obliterate their past faults, are blind to the present, and hear no certain voice from the depths of the near future. It must have been no ordinary crime that involved this highly-favoured people in woes so grave and protracted; and deep must be the infatuation that still gainsays the exact fulfilment of the Old Testament prophecies in their accomplishment in the New, in the life, doctrines, miracles, and death of Jesus. Those must have been mad and unearthly dissonances that rent the air, and made Jerusalem's temple quake, when a people, thirsting for innocent blood, implored Heaven's direct curse upon themselves and their offspring. That imprecated calamity, so awful, soon visited the asylum of their faith, scattered for ever the fires of their sacrifices, sold them into a long captivity, and still embitters every moment of their lives. Their day, however, of deliverance and restoration, when they shall believe in Jesus of Nazareth, their long-expected and much-loved Messiah, is rapidly approaching. Its coming we welcome with delight, for its advent shall usher in a world's conversion, peace, and salvation; and Palestine may be honoured as a chief fountain upon earth, whence shall flow this saving "knowledge of the glory of God." * * *

As an objection to the employment of missionaries to the Jews in Palestine, we are unceasingly told of heathen at home, to reclaim whom demands our first combined and exclusive efforts. Such is the common plea of avarice, the usual apology for doing nothing; and this, under an assumed refinement of charity, is what Montesquieu defines hypocrisy to be, "the homage which vice pays to virtue." The self-degraded at home are not overlooked, and the complaints of destitution are ever heard with respect. So

abundant are the supplies for the really indigent, that none, if their case be fairly known, may be without the necessities of life and the means of grace.—[*Azuba, or the Forsaken Land.**]

We gladly avail ourselves of the opportunity again to recommend this very interesting volume. To a numerous class of readers it will prove a very acceptable present. It is truthful, suggestive, and scriptural. Mr. Ritchie is just the companion with whom we should like to traverse the Holy Land. He renders us familiar with it, as the Land of the Bible—the Land where most of those scenes were enacted which connect earth with Heaven; man as a sinner, with the redemption foreshadowed by Patriarchs and Prophets, and accomplished by Him who trod these shores and died on its Golgotha.

Notes.—From the "City Press."

| | |
|---|---------|
| There are in London, 12 Hospitals for general purposes; 46 for special purposes; | |
| 34 Dispensaries; giving relief to 365,956 persons every year. Income £300,000 | |
| 12 Societies for the preservation of life and health, benefitting 39,000 | 40,000 |
| 17 Penitentiaries and Reformatories | 2,500 |
| 15 Charities for the relief of the Destitute, benefitting 150,000 | 25,000 |
| 14 Charities for Debtors, Widows, Strangers, &c. | 30,000 |
| 4 Jewish Charities (exclusive of 20 minor Jewish Charities) | 10,000 |
| 19 Provident Societies | 9,000 |
| 27 Pension Societies, benefitting 1,600 | 58,968 |
| 23 Trade Societies of a purely charitable nature, exclusive of self-supporting Societies. | 118,467 |
| 126 Asylums for the Aged, benefitting 8,000 | 87,680 |
| 9 Charities for Deaf, Dumb, and Blind | 28,000 |
| 21 Educational Societies | 72,247 |
| 13 Do. Asylums, exclusive of Schools supported by Government, 1,777 persons | 45,466 |
| 60 Home Missions, many of which extend their operations beyond the Metropolis | 400,000 |
| 5 Miscellaneous, not admitting classification | 3,252 |
| 7 Church of England Foreign Missions | 248,533 |
| 7 Dissenting Foreign Missions | 211,136 |

The above represent a total yearly income of £1,678,445. We add 5 other Societies included by Mr. Low in his summary, as not being susceptible of classification, and we have an income of £1,681,607. If we separate the Societies of a purely domestic character from those whose operations are wholly or in part conducted in foreign lands, the result will be as follows:—

| | |
|------------------|------------|
| Home Charities | £1,522,029 |
| Foreign Missions | 459,668 |

The amount spent in Foreign Missions, therefore, is just one-third of that devoted to the relief, instruction, and reformation of the poor, the ignorant, the unfortunate, and the vicious in London alone; showing how wide may be the discrepancy between generalities and particulars.

Confessions of a Jew.

TO THE EDITOR OF THE JEWISH HERALD.

DEAR SIR,—I have once before presented to the readers of the *Herald* a deeply interesting instance of that silent, unseen, unsuspected, yet sure and effectual, acting of the Lord's Spirit through His holy Word. It was in the

case of one of the most learned and distinguished Jews of Germany, who, through reading and studying the Word, unaided by any human agency, came to the conclusion, that all the vast stores of human learning he had acquired during weary years of study, and all the honours, literary and otherwise, that fell to his share, could do nothing to save his soul from sin and guilt, upon which he betook himself to the fountain of salvation, and sat down at the foot of the gentle Jesus, to learn of Him the wisdom that is from above.*

I have now to lay before your readers another proof connected with this subject,—if proof it needed. Some time last year, Dr. Hengstenberg, the editor of the Evangelical Church Gazette published at Berlin, received from an unknown hand a paper, headed: "Confession of a Jew," with the urgent request to publish it in his paper. Dr. H.—very properly did so, though, as he observes in a foot-note, "it is not yet a voice from within the sanctuary, yet it is a sign of the times." At the same time, he recommends the writer to read and study diligently the third chapter of John.

These "Confessions of a Jew" I now beg, Mr. Editor, to put before your readers in as faithful a rendering as I am capable of producing. I leave them to speak as they stand, for the power and never-ceasing agency of the Spirit. Surely that good Spirit is striving with souls among Israel. Who would have hoped to hear a Jew thus confess the great truths of the Gospel fifty, say twenty-five, years ago? Who would have dared to expect to hear a Jew calling upon his rabbis to study the Gospel, because, in it alone are to be found the elements for Israel's reformation in a religious, moral, and social point of view? Let your readers weigh well these "Confessions." They are not all we could desire them to be, especially with reference to a personal application to himself by the author, as required in John iii.; but evidently that Jewish brother (whoever he may be—I am entirely ignorant about his person) has been led by the Spirit to the right source and fountain of all saving knowledge,—to the Word of God. He has not yet the courage, apparently, to step forth, confessing openly his convictions—for, you observe, his initials only are attached to the paper; but may we not hope, that he will yet have strength given him to make his public confession before man and angels, and that his name will eventually be found known and written among the redeemed of the Lord?

At all events we may take courage and derive encouragement even from this incident. We are not labouring in vain. Who knows but that, perhaps, some Christian labourer or friend has once scattered a few Bibles, or a few tracts, without seeing any result? yet he has accompanied his labour with faithful prayer. Who knows whether it has not been one of these very Bibles, or one of these very "silent messengers," by means of which that Jewish physician (for such, you observe, is his calling) has been led to appreciate that balm which alone is for the healing of the nations, Israel not excluded?

I remain, dear sir,

Yours faithfully,

PAUL EDWARD GOTTHIEL.

Cronstadt, July 3, 1859.

CONFESSIONS OF A JEW.

"This is my beloved Son, in whom I am well pleased: hear ye him."—MATT. xvii. 5.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them, that are entering, to go in."—IBID. xxiii. 13.

1. The moral and religious condition of the Jews is at a very low ebb; there obtains among them either a religious laxity, which, in by far the most cases, carries with it a very low state of morality; or there is a groping after the ancient ceremonialism, which has long ago outlived itself, and can never give rest to a peace-seeking soul.

2. Every endeavour hitherto made by the Jews and their rabbis, with the object of setting up, in place of the antiquated Talmudism, a new religious system, has failed altogether, and must, according to the Word of God and all reasonable expectation, always fail.

3. The Jewish rabbis and doctors mislead their people, in that they make them believe that there is any other salvation for the Jews, except in the knowledge and acknowledgment of the sacred books of the New Testament. It is there only, as the newest, truest Divine revelation, as well as in the truth, so evidently and clearly established, that Jesus is the—by the prophets Isaiah liii. and Daniel ix. unmistakeably predicted. — Redeemer of Israel and the whole human race,—that true salvation is to be found for the people of Israel.

4. The rabbis and doctors equally mislead the people, when they foster the idea that Israel is still the privileged and chosen people of God, or that that people has yet to fulfil a divine mission, not yet revealed, but absolutely indispensable for the well being of the human race. Israel's mission has been closed by the appearance of Jesus Christ. The rest of the people is spiritually pining and perishing unless they receive the Gospel, which, according to the word of prophecy, will most surely take place.

5. It is eminently necessary, not for the sake of dogmatic differences, and in order that one view may obtain the victory over another,—but on account of the moral degradation of the Jews themselves, that the Gospel be brought to bear on them in great abundance, of course not by force, but in a spirit of love, be it through the medium of the Christian pastorate, or through that of the Jewish teachers.

6. Every cold system of ethics (system of morals) founded on philosophic theories is rotten and untenable; because it is not built on the Gospel. The Gospel, and the other writings founded on them, are the newest revelation of the Divine Spirit. It is the will of the Most High and Supreme God, that all men are to hear, not only Moses, but also Jesus Christ; a truth which the rabbis everywhere seek to suppress in their synagogic teachings. Since most of them now glory in the honours of doctors of philosophy, it is not unreasonable to ask them also to turn their attention to the Gospel of God, and thus to seek out the truth.

7. The light of the truth, which has been frequently darkened, even in Christendom, in consequence of many abuses (for instance the prohibition to read the Bible, &c.), has always been re-established in its full brightness, as soon as the Gospel was freely given into the hands, and recommended to the hearts of the people. It is therefore incumbent for the spiritual leaders of the Jewish people—who look up to them as an authority—to afford to their flocks every facility for acquiring a knowledge of the Gospel, its historical facts, and moral truths.

8. If they think themselves, in truth and reality, called on to care for the welfare of the Jewish people, the Jewish rabbis themselves ought, above all things, to study that Gospel.

H. J. Med. Doc.

Notices of Books.

Memoirs of Dr. Henderson.—(Second Notice.)

We have promised ourselves the pleasure of again noticing this attractive and valuable volume—valuable in itself, and for the varied information supplied of agencies, by which the sacred volume has been brought to speak in divers tongues, and to become the heart's best treasure among people who were sitting in darkness, and passing to eternity through the shadow of death.

ness of human praise), were aware of the large and important share which Dr. Henderson bore in those agencies. All will be benefitted by the contemplation of his character as here presented to us, and will realise the attractiveness of that which praises not man, but glorifies the grace of God in the memory of a beloved father.

The following extract will be acceptable to the friends of the British Society :—

“ There was another religious institution which he assisted alike in founding and in fostering. Although the London Jews' Society had done much for the sons of Abraham, it was manifest that more might be done. Dissenters, for the most part, stood aloof from the work. It was needful that a Society should be framed on a broader basis, wherein Christians of every name and party might co-operate. Such was the ‘British Society for the Propagation of the Gospel among the Jews,’ of which Dr. Bennett and Dr. Henderson were the first promoters, and in which they sought to make evangelical catholicity a main feature. A Bickersteth and a Bunting could rejoice to have their names in juxtaposition on the list of its Committee. The Presbyterian and the Congregationalist could join in the pulpit or on the platform to advocate its cause. This Society was on no terms of rivalry with that which had previously existed. Dr. McCaul and Dr. Henderson could feel toward each other the same friendly regard as in earlier days. The supporters of each cause could meet together in amity and love. There was a distinctive element in each Society which forbade an amalgamation; but the very line which separated them, when looked upon with the eye of Christian charity, was seen also to forbid collision. It marked out for each a separate field to occupy, while yet both were sowing the same precious seed in the same stubborn soil, both looking up for the same heavenly dew to ‘drop from above,’ both were cheered with foretastes and promises of a rich harvest, and both were anticipating the same great ingathering-day.

“ Dr. Henderson's interest in the cause had not been of recent or sudden growth. At Copenhagen, he and Dr. Paterson in 1805 had longed to be useful to the thousands of Jews who were resident in that town; and were as much delighted as surprised, when some among them were observed to come again and again to the Sabbath-service.

“ In Russia, Dr. Henderson had his eye on the descendants of Israel. When travelling through the provinces, he often entered the Jewish synagogues, and took with him New Testaments in the Hebrew language for such as were willing to receive them. At Jytomir, this effort was not without fruit. Invited into the bema, he did not abuse the privilege :—

“ ‘ I did not find it advisable to address them, but proposed a few questions respecting the Bible to such of the rabbis and rulers as sat next me. My heart was like to rend as I witnessed the poor creatures pressing themselves against the wall in the earnestness of their prayers, and remembered the awful wall of unbelief which separates between them and their God. They inserted the names of Ebenezer Henderson and Nikolai Seroff in their public prayers immediately after the prayer for Alexander Paulovitch.’

“ In his printed account of this, he adds :—

“ ‘ It was meant no doubt as a compliment, but it naturally excited in our bosom a tender and compassionate feeling in behalf of the poor Jews, and forcibly reminded us of our duty to remember them in our daily prayers.’

"After the service, the Testaments which the strangers offered were eagerly received; and there was one young man, who, through the study of the gospel-record thus placed in his hands, was led to reject the traditions of the Talmud, to embrace the religion of Jesus of Nazareth, and to apply to the Metropolitan of Kieff for Christian baptism.

"The compassion so long felt for the outcast owners of the promised land, could not fail to be heightened by an increased acquaintance with the writings of the Hebrew seers. Dr. Henderson did not believe that the duty of labouring for Israel was in any way connected with a particular school of prophetic interpretation. He maintained that whether men believe in a literal or a figurative Millennial reign, whether they believe or disbelieve the national restoration of the Jews, whether they conclude that such restoration will precede or follow their conversion to Christianity, whether they imagine that the time to favour Zion is far off or near at hand, still they are called to labour for the individual souls that are clinging to empty forms, and vainly crying for a boon which already waits their acceptance. His own deductions from the study of unfulfilled prophecy were such as to place him midway between the two extremes of prophetic theorizers. He believed in the literal restoration of the Jews to Palestine, but not in a personal reign of the Messiah in the literal Jerusalem. He regarded the dispersion of the Jews as a curse resting on them for their rejection of the Saviour; and hence he judged, that as in olden time their repentance preceded the reversal of their captivity in Babylon, so again their temporal restoration will succeed their spiritual return to Him from whom, as a nation, they have so long departed. That their conversion might possibly be wrought as by a miracle, he did not deny; that it would be through human agency, blessed by saving influences from above, he regarded as far more probable. But in either case, and under any circumstances, he thought that Gentile Christians are called to arise, and make known to them the message of reconciliation through a Saviour's finished work."

The Pictorial Model of the Tabernacle. Its Rites and Ceremonies, &c., with Explanatory Observations, by JOHN DILWORTH.—(Stevenson, 54, Paternoster Row.)

We very much regret that an earlier notice has not been taken, in our periodical, of the very valuable Tract presented to the public by the excellent Treasurer of the Manchester and Salford Auxiliary.

The Author thus describes the origin of the publication; and we are anxious, though late, to add our cordial recommendation to the very many which have hailed its appearance.

"With the valuable aid of enlarged copies of illustrations, by Kitto and Bagster, but more especially the former, he commenced an explanation of the tabernacle, with its rites, to a Sunday-school class of young men. But as he proceeded, he became convinced that a perfect comprehension of it would not be attained until a complete model of it was constructed; and he resolved, that if ever placed in circumstances to justify the expense, a model should be made. The goodness of God has at length permitted this ardent desire of his soul to be accomplished, and the model, with its explanations, he now dedicates, with devout gratitude, to Him, and to the use of 'the Church which He hath purchased with His own blood,'

ferrently trusting that they may prove valuable aids to teachers and parents, in conveying to children a clearer understanding of the relation in which Christ stands to them as their atoning Saviour. He hopes that even ministers of the Gospel may find them useful in conveying the elementary instruction which is necessary to advanced spiritual knowledge.

"In the execution of his undertaking, he has represented the Levitical Institutions, not according to the corruption of later years, but as they were inaugurated by Moses, and practised under his superintendence. The more carefully the model and these explanations are compared with the sacred text, the more thorough will be the conviction that they manifest no errors of importance.

"It is to be feared that many persons look upon the Old Testament merely as a history of the Jewish nation, without seeing in that people, and the rites and ceremonies of their worship, the types of things to come. If directing attention to the subject lead any such to perceive the intimate connexion between the Old and New Testaments, and how fully those types have been fulfilled in the blessed Redeemer, more especially if it lead them to put their trust in Him as their Saviour, the author will obtain the reward of his best hopes, and feel thankful to God for using him as an instrument in bringing about so happy a result."

The Pictorial Illustrations form a very acceptable appendage, and we trust that no Sunday-school or Bible-class teacher will deny himself or his scholars the information which Mr. Dilworth has thus provided for them.

Mr. Herschell's "Golden Lamp" will form an admirable companion to the above, the tendency of both being to exhibit Christ, as set forth under the shadows of the Old Testament, and as having now unfolded His glories as the ever-living Priest, who, by One offering, hath perfected for ever those that believe, and, having passed into the Heaven for us, shines forth the light of the world and the glory of His redeemed Church.

Our Missions.

THE reports of the missionaries this month do not present any facts of very exciting interest. They, however, mark the progress of the work, and they singularly unite with the statements of other agencies in testifying to the growing dissatisfaction of intelligent Jews with the religious system in which they have been trained, and to their willingness patiently to listen, at least, to earnest and scriptural argument for Christianity. Here and there we have indications of an anxious spirit giving utterance to its desires in prayer. We cannot help hoping, too, that the extreme measures pursued by the Church of Rome, and the spirit manifested, especially in the case of the child, Mortara, may have opened some eyes to the utter un-Christianity of that fatal system, and that some, at least, will be led to study the religion of Jesus, in His character and doctrine, as exhibited by His inspired Apostles, and in the lives of consistent Protestant Christians.

FRANKFORT-ON-MAINE.

MR. WILLIAM BRUNNER, on visiting this City, refers to his former residence there, and proceeds:—

The fact that first presented itself to my observation was the numerical increase of the Jewish population in

this locality, who, it appears, have augmented themselves by a third, since I was formerly stationed there. Their

continual augmentation and thriving in this town is evidently to be attributed to the liberal spirit of the local government, and the favourable enactments of late years, which place the Jews almost on an equal footing with their Christian fellow-citizens. This circumstance has the effect of causing a continual influx of new Jewish families to Frankfort, swelling the Hebrew congregation into an unusual proportion. Frankfort, viewing the Jews in their collective capacity, is a stronghold of Judaism.

The case is, however, quite different, if we view the Jews here individually, and enter on a minute analysis as to the separate elements of which this community is composed, and the peculiar spiritual tendencies of its individual members. In the first place, we notice the fact of a rupture and division in this community—in other words, the existence of two opposite congregations, the orthodox and the modern party. Both these parties have their distinctive establishments, and different rabbis; and separate themselves in every thing that relates to the management of their institutions. With reference to the majority of the Frankfort Jews individually, their peculiar features, in a spiritual point of view, are indifference and materialism. They have in practice thrown off Moses, and have no regard for positive religion at all, and the only things they care for, are those which are immediately connected with their worldly pursuits. Speak to them of Christ, and the salvation to be obtained by faith in Him, they are dull of hearing, and they consider one a fool for propounding such truths to them. The principle upon which they boast, as being the embodiment and summary of their religion, is, "do right and fear no one." To the Missionary, this kind of people listen with the most perfect indifference, but, at the same time, with an absence of that ill feeling, which generally characterises the demeanour of the orthodox and bigoted Jews. It is, however, a remarkable fact, that among these reformed Jews (as they call themselves) one hears often expressions of the highest respect and veneration for the person of Christ. Now, although it is true that, in most instances, these expressions are attributable only to their general religious indifference, yet I am sure that, in many cases, this profession of the highest regard for the Saviour, or, as they say, for the person

of Christ, is really sincere, as it arises from a partial conviction of the truthfulness of His claims and His Divine mission; and this shows that the reformation-movement is, at least with reference to a large portion of the reformed Jews, the working of a transition state, its development depending upon the influences which may eventually be brought to bear upon it.

I am, however, happy to state that I met here with a hearty and affectionate reception among a circle of Jews of whom I hope better things, and of whom it may be said that the root of a good matter is still in them. With some of these I had missionary intercourse some years before, and to some I introduced myself since my arrival on the present visit. I was very delighted with the reception given to me by Mr. —, a very respectable and serious-minded person, a member of the orthodox community, in whose house I had the privilege to address a large number of Jews on the great theme of our mission, the salvation to be obtained by faith in the atonement of Jesus Christ. Mr. — was evidently deeply impressed by the hearing of the Word of Life, and said that it appeared to him that Christianity revealed more to a man of his sinful condition than the Jewish religion, since in the latter, although the fact of the original fall and its sad consequence upon the race are admitted, yet Judaism does not touch so closely a man's conscience upon this point, and, as a Jew, one goes on in the practice of his religion without his being continually reminded of his guilty state as a sinner. Some of the Jews were pricked to hear these sayings, and showed it by their opposition; but the majority did not gainsay, because they could not do so. While I was going on addressing this company, I felt great interest in watching one individual, a poor Jewish countryman, who stood in the corner, so humble and serious, that his position reminded me of the poor publican standing amidst the Pharisees, and realising a most overwhelming sense of unworthiness within his soul! The poor man was too diffident to open his mouth, but he listened with the most absorbed attention; and when he heard that there was provision made in the Gospel, by an all-sufficient sacrifice, to justify the sinner, he was very much moved, and showed evidently that the truth came home to his own soul. I trust he will be led to a serious inquiry after the way that leads to everlasting

life. All the other individuals in the room assured me, likewise, that they were pleased with what they had heard from me, and that I should come to see them as long as I stayed at Frankfurt.

I was very happy to meet with a former inquirer of mine, of the name of Mr. —. He opened to me his whole heart, and in a conversation which lasted for three hours, revealed to me all the difficulties and conflicts he is experiencing in his soul in connexion with his convictions of the truth of Christianity. The poor man is convinced in his mind that Jesus was the Messiah, and although he feels, to a certain degree, his lost condition, his heart cannot realise the fact of his personal justification by the vicarious suffering of an innocent sacrifice; in other words, he finds it difficult to realise the principle of imputation, the mysterious and yet glorious cause of the Christian's salvation.

I had a very interesting interview with a Jewish rabbi from Russia who received me most courteously, and paid the greatest attention to my message. He said, that the time for the appearance of the Messiah was evidently passed, but that there were, on the other hand, great difficulties in receiving the Christian religion, since it was as far removed from the standard of Divine truth as modern Judaism was. Of course, the man confounded the religion of the Gospel with that Christianity which obtains at large among nominal Christians, and in so far he was very correct. But when I acquainted him with the teaching of the Gospel, the holiness of its character, and its harmony with the teaching of Moses and the Prophets, he said, that if this be the case, and it were generally manifested, there would be nothing to object to. He believes in the necessity of an atonement, which he admits was the principal teaching involved in the Old Testament sacrifices, and he confessed to me that, as a Jew, it was exactly the absence of the sacrificial institution which led him frequently to meditation and embarrassment. In Russia (he said) Christianity is nothing but a low state of heathenism, so all the Jews consider it there; but he wanted now to examine whether the religion of the Protestants was really better than what he had always been accustomed to see. I reminded him that, in order to ascertain the truth of the Christian faith, which is so intimately bound up with

his soul's salvation, he must seriously examine the teachings of Christ and His Apostles, which is the only criterion by which the verity of Christianity was to be attested and certified.

Called on Mr. —, a respectable old merchant, who received me most affectionately at his own residence, where I was permitted to preach, not only to himself and Mrs. —, the truth as it is in the Gospel, but also to his clerk, a very interesting young man, whom Mr. — himself introduced to me. Mr. — lamented over the state of Judaism, and especially this present splitting among the Jews, and said that one is at a loss where to go, as on the one hand he only sees superstition and darkness, and on the other infidelity and unbelief, which was still worse. I pointed out the way to him by which a harassed and undecided sinner may find peace to his soul, and where, once arrived, he is at rest, and safe as in Noah's ark. In the course of my conversation with Mr. —, he related to me a circumstance which strikingly illustrates the state of Judaism in its influence even upon the most orthodox Jew, in relation to his thoughts in view of eternity. The circumstance was as follows:—He (Mr. —) called one day upon an eminent Jew on business, and was shewn into his private cabinet, where he found him standing at the window, and absorbed in a mournful gaze at something that was passing. He turned himself to Mr. —, and asked him what he wanted. The latter mentioned the particular business which he came to propose. "Ay," said he—"and can you propose to me some scheme to insure me against this?" pointing him to the funeral cortège that was just passing his house. Now this was a pious, strict, and orthodox Jew, and yet, with all his piety, strictness, and orthodoxy, he could not feel happy in contemplation of eternity. This gave me occasion to speak to Mr. —, and those who were present, of the sure hope and confidence of the Christian, who puts his trust in Him who has overcome death, and opened the kingdom of heaven to all believers.

I called upon Dr. L—, a very interesting individual, with whom I had a long conversation about the truthfulness of Christianity, and the necessity of personally participating in the blessings of the Gospel. The Doctor said his views on this subject were those of Dr. Joet, who, as is well known, entertains the most enlightened and

friendly views of Christ and His religion, so that one may style him almost a Christian. Doctor — observed, that he believed that Christianity was the refinement of Judaism, and that it was the sublimest production that the Jews have ever afforded to the world.

Subsequently the Missionary states:—

I described to you, in my last letter, the state of mind of the Jews at Frankfurt, their division, the general spiritual apathy among them, and the indifference they commonly show with reference to religious truth, and the things that appertain to the peace of their souls. Still, even among these, I found a small remnant who were differently minded, who have opened to me their doors, and their hearts too, to deposit there the blessed seed of the Gospel; and I have reason to believe that, in a good number of them, there has been stirred up an inward awakening, and a spirit of inquiry, urging them to search after the means and way of their salvation. These were such as have arrived at the conviction that Judaism is entirely insufficient and powerless to afford them that which their immortal souls require, and who have received a glimpse of Christianity, and are impressed with a considerable apprehension of its truthfulness and divine origin. When such a work has already commenced in the heart, our labours and ministrations are certainly well applied, and we have a right to look with hope and sure confidence to the blessings that will attend them. I was very much encouraged and satisfied by the state of mind of Mr. —, to whom I was introduced by Mr. —. He received gladly the message of the truth, and admitted that it was unscriptural, as well as unreasonable, to look for another Messiah than the one whom the Christians acknowledge and adore. He felt his own state as an unreconciled sinner, and confessed that, in his own religion, he could not find that peace and hope which his soul was longing for; but the religion of Christ, he said (not the one exhibited by Catholics or Lutherans), had to do with the spiritual man, and placed before him a clearer and surer way of his acceptance than is the case either in Judaism or any other religion. I pointed out to Mr. — the great necessity of not only being morally impressed

in the heart, as it was upon these important truths that all our happiness depended. My subsequent interviews with this individual confirmed me in the opinion that he was perfectly sincere in his sentiments; but, as is the case with many persons, especially in Germany, he is prevented by his position and family circumstances from coming out and making a public declaration of his faith. I trust, however, that he will learn not to regard the outward hinderances more than the duty he owes to himself and to his conscience, and that the time will arrive when the power of the truth will overcome and conquer all earthly considerations; when he will be able to say, "I consider all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord."

Mr. — gave me also great satisfaction in seeing that he has evidently improved, and made considerable progress by the visits I have paid to his house. His opinion was, that the religion of Christ was *not* a cunningly devised fable; and that if every one was to receive it, and practice it consistently, the world and society at large would soon become different to what they now are. He deeply lamented that he was imbued, as a Jew, with certain prejudices against the religion of the Gospel, and that he felt some difficulty in appreciating the theme of Christianity; but this, he said, was the fault of the Christians themselves, who have not, and do not still exemplify to the Jews, the spirit and pure teachings of their Master, which the Jews would not have failed to appreciate and to have inquired into. For himself, he would never, he said, give again room to those thoughts with regard to the religion of the Gospel which he entertained some years ago, for his mind has since become enlightened, and things appear to him now in a different aspect to what they did before. Mrs. —, too, was very strongly impressed with the truth of the Gospel, and she felt particularly pleased when I spoke to her of the rich provisions that were also made for her case, to wash and cleanse her from her sins, and to make her a new creature in righteousness. "Oh!" she would say, "that I could realise this within my heart; but I feel that I am so depraved, and so unworthy in myself!" I encouraged and comforted her, and told her to look to Him by whom alone we can be renewed, and translated from weak-

from sinfulness to righteousness. The two individuals are in a very interesting spiritual condition, and I trust that I may have the privilege of hearing of decided progress in the way of life and truth.

Mr — (the Russian rabbi) has given me great encouragement and satisfaction in my intercourse with him. He submitted the subject of the Gospel to his serious study and examination, and he confessed to me that he discovered the most conceivable contrast between its teachings and that form of Christianity which he always saw in his own country practised around him, and which led him to the conclusion, that it was nothing better than a system of heathenism, deserving the contempt and abhorrence of every Jew. Since, however, he read the New Testament, he was struck with the sublime character of its principles, and the Scriptural authority on which it proceeds, and by reading the book he was led to a subject which, he must confess, never arrested his attention before, namely, as to whether the Messiah had already come or not. "Shall the author of Christianity have been the Messiah, and we Jews have hitherto offered a vain resistance to His claims?" This, he said, would be an awful fact, and yet, he must confess, he had some apprehension that the views he hitherto entertained were not right. Since he read the New Testament, he was more brought to see the imperfect state of Judaism: the absence of ordinances and institutions, which alone rendered the Mosaic religion efficient; and the sacrifices of the Old Testament, too, after reading the New Testament, appear to him to have had another meaning and significance than he always had seen in them. I was thankful that, through my urging him on, Mr. — has been led to an inquiry, and thus to this apprehension of the truth, which, I trust, will be more and more developed in his case, until he will be able to perceive the truth in all its light and clearness. He requested me not to make known his inquiries to any person at Frankfort, but that he would soon be in England, where he hoped he would have the opportunity to gain more instruction on the subject he had taken up, and that he would be led there into the harbour of peace and rest for his embarrassed soul. I exhorted him to continue in the path which he had chosen, namely, of searching diligently after the truth, and not to rest until he would find that his dark-

ness had entirely been superseded by the light of the Gospel.

Mr. — was also one of my acquaintances, to whom I could preach with advantage, and in whom I believe my words were not spent in vain. The poor man was very sincere, and had nothing to object when the Gospel was preached to him. He felt that his devout attachment to, and consistent practising of, the Jewish religion did not give him that comfort and consolation and that consciousness of pardon, which, as a poor sinner, he needed, and therefore he was anxious to learn what the Gospel affords, and what hopes and prospects it imparts to those who receive it. By hearing and having been made acquainted with the teachings and nature of Christianity, especially in regard to human guilt and depravity, and the need of an atonement, he became gradually more attached to my ministration, and showed unmistakably that his own soul was influenced by the words I addressed to him. He would then frequently invite me, in order to have an opportunity to converse more with me on the subject, and to state to me his difficulties, in order that I might explain the same to him. I trust that this person has been decidedly benefited by his intercourse with me, and that I may consider him among those who are in a hopeful condition.

Mr. —, a very respectable merchant, received me gladly, and listened each time with the greatest attention to the words I addressed to him. He had no ill-feeling against the Gospel, but, on the contrary, he regretted that he himself were not born under its benign influence, and that he had not from his youth imbibed those sublime principles which make the true Christian so much superior to every other sort of being. I was astonished to hear such a sentiment expressed by a Jew; but it appears that Mr. — was educated together with some Christian young men, who, by their class intercourse and frequent conversation with him, have produced a great effect upon his state of mind. He was also conscious of his condition as a sinner, and of the need there is of an atonement, and, of such an one as was provided and pointed out in the Gospel; but he has not yet attained to that degree of faith as to be able to adapt it to his own case. My intercourse with him tended to advance him in the right course, and to bring him in a fair way of progress in his inquiries after the truth of Christianity.

While I was in Frankfort, I also made a short journey of three hours' distance by railway, visiting the places of Darmstadt, Heidelberg, and Mannheim, where I had also opportunity, as the short stay afforded me, to meet with Jews, and to make known to them the way of life and truth through faith in the Gospel of our Redeemer. In Darmstadt, I had a very important and interesting conversation with Mr. — on the state of Judaism, its insufficiency, to secure our souls' salvation, and the claims the Redeemer had upon our faith and acceptance. The young man manifested the greatest interest while I spake to him on these subjects, and assured me that he often felt himself greatly perplexed, and in a state of disquietness, when his thoughts are directed upon his own prospects as a sinner, and the hope and comfort that his own religion was affording him. As to that, he said, he did not feel greatly relieved by it, and he considered it quite providential that I met with him that morning, to speak to him words of comfort and consolation, while his soul had been much troubled within him on account of various trials he had just experienced. I made use of this excellent opportunity to preach to him, for two full hours, Christ and Him crucified, and directed him to the Saviour as the only medium by whom our souls can obtain its perfect peace. Mr. — received my message most gladly, and accompanied me in the train a distance of two hours, where I had the most excellent opportunity to unfold to him the whole plan of salvation, to which he listened most seriously and attentively. A Jewish woman, who was

sitting opposite to us, and was going from Wurtzburg, in Bavaria, to Landau, to visit a daughter on the Pentecostal feast, listened with apparent interest to our conversation, which, I trust, may have done her some good, too. When we parted, Mr. — asked for my address, and expressed then his gratitude for the conversation I had with him, and received a tract, which he promised diligently to read. I must observe, that I was greatly delighted with this young man, for his earnestness and his sincere desire to learn the truth. I trust that my intercourse and interesting conversation with him, may, by the Divine blessing, be the means of leading him to a serious inquiry after the truth of the Gospel.

In H — I addressed a venerable old Jew on the Messiahship of Jesus, and the vain expectation of the Jews in looking forward for another Messiah. I appealed to the Scriptures, which bare testimony to the claims of Christ, and urged him to submit the matter to his most serious consideration. The poor old man did not offer any opposition, but referred to the 13 Jewish articles of faith, one of which runs thus: "I believe in the advent of Messiah, and although he retards, yet do I look forward to him." I showed to the old man that the passage proved nothing, but, on the contrary, that it contained an admission of the retardment of the Messianic appearance, which was equal to an acknowledgment of the fact that the time of Messiah's coming was long past. I urged the old man to consider the subject seriously, and left a tract with him.

BRESLAU.

Mr. SCHWARTZ writes:—

In March last, I became acquainted with three young men from the province, here engaged in respectable commercial houses as bookkeepers and clerks. When I first came in contact with them, I found them void of all religion, and there was no trace of the knowledge of God, nor was there any desire for it. It was, therefore, a very unpromising soil to work upon, and I endeavoured, with a steady look for assistance from above, to supply, in some measure, this void by raising a desire in their minds to know more of the peculiar history of their ancestors, of which they were remarkably ignorant; and as this stands in close connexion with the religion of

the Jews, I trusted, by these means, to deposit the seeds of the Gospel in their hearts, and thus to cultivate the ground of which I hope to reap in future. And, thanks be to God! in this I have fully succeeded. The call of Abraham, the early history of the Patriarchs, the delivery from Egypt, the giving of the law on Mount Sinai, and the other important epochs in the history of the Old Testament, wrought wonderfully upon their minds. For the first time in their lives, they heard and could appreciate of what vast influence the call of Abraham was to the future world; and as their interest grew, I led them step by step upwards to the head-

stone which crowneth the whole building—to Christ Jesus, in whom alone life and immortality are to be found. Their interest once gained, it was not difficult to prevail upon them to read the Scriptures, and they now determined to fix stated periods to attend regularly at my lodgings, for the purpose of studying the Word of God, and for further inquiry. This they have done for nearly three months, and I can truly say that the progress they made was beyond all my expectations, and would have cheered the heart of every believer. By the power of the good Spirit, a consciousness of sin was awakened in their bosom, together with a sense of guilt and a longing for redemption. Jesus and His work of atonement, placed before their view as the only way of escape from the wrath to come and the only true source of eternal salvation, was by degrees acknowledged and joyfully received by them. Suddenly, however, our intercourse was, to the great sorrow of all of us, broken up. An order was sent to them, immediately to appear in their native places, in order to be enrolled in the army, for which there was no delay. They brought me this intelligence with a sad countenance and with a heavy heart; and the time allotted to me that I could still devote to them, was a single hour, which I spent with them in prayer and supplication before the throne of mercy, imploring the good Lord to watch over them, guide and preserve them, if it be His holy will, from all danger, and bring them back to this place in order to carry out their good purpose; after which they took a most affectionate leave of me, and we all wept tears of regret. I consoled them as well as I could, gave them each a copy of the Holy Scriptures, and admonished them, in brotherly love and affection, to study it, and thus parted, perhaps never to see each other's faces in this life; but I have strong hopes that we may one day sing our united praises before the throne of the Lamb. Christian brethren, into whose hands these lines may fall, pray for these three brethren. "The prayer of the righteous availeth much."

I am glad also to be able to give you a favourable account of two aged inquirers, natives of this town, both of whom I have mentioned on former occasions. Mr. — is a man of seventy-two years of age, lives in independent circumstances, and is a pattern of honesty and integrity—a character which he gained for himself during his com-

mercial career, and which he has hitherto inviolably preserved. A character of this kind, on the side of truth, is an inestimable acquisition, and I have, therefore, concentrated my whole energy, with the help of the Lord, in the first place, to disarm him of prejudices which I found he entertained against the truth, and, in the next place, to bring him to read and search the Scriptures, which he acknowledged to be the highest authority in matters of faith. To effect this, however, was by no means an easy task, as he had fortified himself within the rabbinical interpretation of the Bible, to which he gave scrupulous and implicit faith. His upright character and love of truth was of very great service to the principles which I defended. Hitherto he was a blind adherent to the traditions of the synagogue, and never questioned their authority; but when their fallacious doctrines were pointed out to him, and how, through their traditions, the "law of God was made of none effect," his honest soul recoiled, and doubts began to agitate his mind. From this time a struggle commenced in his inner man, of which none but he who has passed through the same conflict has any idea. He saw with open eyes how fearfully the old teachers of Israel had fallen off and departed from the way of truth; and yet, so strongly rooted was their authority in his heart, that he had not the courage to confess, and much less to renounce it. It was as if he was bound with iron fetters, from which he struggled to make himself free; but, at every attempt, he shrunk back, and his exertions proved fruitless. This state of things lasted a considerable length of time. I interceded for him with the Lord unremittingly, and I am thankful to say that my prayers were, to some extent, answered. Upon my persuasion, he came one day with me to my lodging, and we read together the third chapter of the Gospel of John in Hebrew, which exceedingly struck him, and the whole of the contents of this remarkable chapter seemed to work mightily upon his mind, and for the first time he agreed that we should pray together. I did so, and he went away immediately, after without speaking another word upon the subject. A few days after I received an unexpected visit from him, and had very soon occasion to find that a complete change must have passed in his mind. The struggle seemed now to have been over, and there was a calmness in his countenance that I had never observed

before; and the issue of this interview was, that he completely abandoned his former views, and is now drinking from the pure source of the Word of God, deriving from it an unspeakable benefit for the further development of his faith as it is in Christ Jesus. I may add, that a son of his likewise visits me, and is very much interested in the truth. May the good Lord lead them both in the way of eternal life!

The other individual, Mr. —, the head of a Jewish private school in this place, is a man of decided opinions, which are strongly in favour of Christianity. With rabbinism he has long agitated; but, unfortunately, got himself entangled within the labyrinths of rationalism and infidelity, which, for a great length of time, held him captive. What mischief he has done to Jewish youths, in his capacity as head of a Jewish school, with his decided infidel doctrines, I can only judge from the repeated regrets he has often expressed to me. But with him, also, I am thankful in being able to state, a change for the better has taken place. The immediate cause of this change was his own son, who, as it appears, has embraced Christianity from no other but sincere and pure motives, which circumstance led him away by degrees from his infidel notions, in which he never found satisfaction, to the examination of the Word of God, upon which his son took his stand for the defence of his faith in Jesus, and this had the effect, at least, of modifying his views, and to abandon the more dangerous altogether. In this state I found him; the position which he occupied, together with the state of mind which he was in, prompted me never to lose sight of him, but pursue the advantages which I trusted the Lord would give me strength to gain, with all my might and energy. There was already, as I have observed above, some foundation to work upon, and this, in some measure, facilitated my labour with him. Every time when an opportunity occurred for conversation, I saw some stronghold of infidelity fall before the mighty power of the Word of the living God, as Dagon fell before the ark of the covenant, and thus was led step by step to Christ Jesus, in whom alone true grace and salvation is to be found. The result is, that Mr. — is now reading the New Testament, with every reasonable hope that it will be the means to lead him to the fountain of truth, and to acknowledge Christ as his

Master and Saviour. This circumstance is also of great importance in another way, inasmuch as it influences the Jewish youth in an indirect manner; as I am convinced, and as Mr. — himself assured me, that he endeavours, by all possible means, to repair the injury he has done in a former period, by instilling into the minds of his pupils the truths of the Gospel, and by these means to dispose their hearts in after life to receive and abide by it. May the Lord grant it for His holy name's sake!

During the last few weeks I have been also very profitably employed with Jews, both from Russian and Austrian Poland. From the latter country there passed here a great number on their way to England, to America, and some even with an intention to emigrate to Australia. They all fly the military conscription which is now being prepared in Russia, for the first time after the Oriental war, for which no one can find fault with them when we consider the hardships of the Russian military service. With these brethren, who remained here above a fortnight, I had daily intercourse; sometimes at their own lodgings and sometimes at my own house, ten and twelve at a time; and on one occasion, there were fifteen assembled. They were, most of them, wholly ignorant of Christianity, and never knew of the existence of such a thing as the New Testament, and have, of course, never seen it. The passages I adduced in favour of the Messiahship of Jesus of Nazareth struck those of them that understood the Hebrew text very forcibly, and, I believe, made upon them an abiding impression. The tracts I offered them were readily accepted, and they very often began at once to read the contents, which then became a subject of discussion among themselves, and generally ended with a desire to examine the Scriptures whether these things be so or not. Their friendliness and readiness to enter into conversation on religious topics were indeed very remarkable, and I had the satisfaction to see many of them earnestly longing for the possession of a Hebrew New Testament, which, of course, may be looked upon as a sure sign of the interest they felt on the subject of our holy faith. Altogether, I had intercourse with fifty of these brethren of the house of Israel, distributed two hundred tracts, thirty New Testaments, and five Hebrew Old Testaments, which, I trust, will be a blessing to them wherever the Providence of God may lead them. There

Pray

THAT the Lord would pour out on the Christian Church a spirit of earnest intercessory prayer, for Jews and Israelites. Rom. x. 1; Isai. lxii. 6, 7.

That He would bless all who pray and labour for the conversion of God's ancient people; and that He would strengthen and support all Missionaries, Converts, and Inquirers. Ps. cvi. 4; Rom. xi. 12, 15; Jer. vi. 16.

That the Lord would remove out of the way of the Jew the stumbling-blocks presented by a nominal Christianity, by the idolatries of the Church of Rome, and by the Mahommedan imposture. Rom. xiv. 13; Rev. ii. 14.

That the Jews may "look upon Him whom they have pierced, and mourn;" and may be led to the "Fountain opened for sin and uncleanness." Zech. xii. 10; xiii. 1; Rev. i. 7.

That the Lord Jesus Christ would fulfil His own glorious office, and His own gracious purposes, as "A light to lighten the Gentiles, and the Glory of His people Israel." Luke ii. 32; Is. lx. 3.

That He would remember all who thus unite with us in prayer, "with the favour He beareth unto His people." That He would "visit us with His salvation," that we may "see the good of His chosen;" that we may "rejoice in the gladness of His nation," and that we may "glory with His inheritance;" and that He would speedily accomplish all His great and glorious promises, and graciously answer these our prayers, for Jesus Christ's sake. Amen. Ps. cvi. 4; 2 Pet. i. 4; 2 Cor. i. 20.

From the Watchmen's Daily Prayer Union for Israel.

Memoranda.

THE REV. JOHN REYNOLDS has relinquished his official connexion with this Society, having taken the oversight of a Christian church in Pietermaritzburg, Natal, South Africa. Our best thanks follow him for the valuable services done by him in the cause of this Society, and we trust he has yet a long course before him of active devotedness to Him whom he faithfully serves in the Gospel of His dear Son.

THE REV JOHN WILKINSON continues to fulfil the twofold duties of his office, and the Rev. JOHN GILL is actively engaged in arranging for the visitation of various localities by ministers who are willing to plead the cause of the Society.

Recent accounts from Mr. DAVIDSON and from Mr. GELLERT encourage us to expect that, notwithstanding the difficulties and privations which attend the mission in the Principalities, there is yet a great work to be done there, and we believe that the patient and persevering labours of Mr. Gellert and his family are and will be blessed.

The Committee hope soon to resume the Mission at Oran, on the Coast of Africa, and also to arrange for a Medical Mission in Palestine. Remittances from Associations since the Annual Meeting have been very few, and inadequate for current expenditure. Supplies are solicited, and continued prayer for those showers of Divine influence which shall cause the seed, widely sown, to take root and fructify, and which shall enable those who go to and fro among the scattered or resident Jews faithfully and earnestly to preach Christ and Him crucified.

Notice.

THE MONTHLY DEVOTIONAL MEETING will be held, as usual, at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, August 17th, at 8 instead of 7 o'clock. The Meeting is open to all friends of Israel.

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The Jewish Herald.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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No. 165.]

SEPTEMBER 1, 1859.

[Price 1d.]

"WILL THOU NOT REVIVE US AGAIN?"—Ps. lxxxv. 6.

THE character of our Missionaries' reports during the last month is cheering. They indicate no hindrance to the progress of the work. They supply us with instances in which the blessing of God is evident, while they leave an impression that much of light and life is extending amongst the Jewish population where Christian influence is in action. How strange the question at the head of this notice! and yet we sometimes seem to hear it whispered from "the valley of vision," and if so, it can only originate with Him who quickeneth whom He will. "Marvel not at this, for the hour is coming (even if we may not say, and now is) when the dead shall hear the voice of the Son of God, and they that hear shall live." As we have waited, in the stillness of early dawn, by the margin of the sea, until some hovering cloud has caught the first ray of sun-light, and then the crest of the wave, and the dew-drop on the hill side have reflected the beam, and at length the sun has risen to run his joyous race; so perhaps we are waiting in solemn pause, in humble faith, in joyful hope, for the hour when the Sun of Righteousness shall arise over the tribes of Israel with life and healing in His wings;—and He will arise, and although clouds may gather round the horizon, and storms for a time attend His way, it will be an upward and an onward way. None more need the revival, "the life from the dead," than the seed of Abraham—none have more reason to expect it, although they anticipate not their mercy, and no event will be so bright a signal of joy to the world. "Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel." "And in that day thou shalt say, O Lord, I will praise Thee, though Thou wast angry with me, Thine anger is turned away, and Thou comfortedest me." Let us ascend with humble steps the hill of prophecy; let us study the action; mark the footsteps of the Saviour; and in cheerful reliance on the Holy Spirit, labour on and never weary. "The vision is yet for an appointed time, but, at the end, it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

A REPLY TO THE INCREDULOUS.

It occurred to the writer, a day or two ago, that a brother minister said to him:—"You should have been where I was the other day; I was in company with three persons (supposed to be ministers), who said that

they did not believe in the conversion of the Jews. I, of course, took the contrary position, and said that there were fifty Jews who were ministers of the Gospel, and as many as 200 who were ministers or missionaries." But the inference was left, that, if silenced, they were not convinced; if convinced, not converted. Now, it was very deferential in the ministerial brother to intimate that it would have been well for there to be a substitute or a second; the cavil, however, was well met. More, no doubt, was said by the brother than he stated. But what, in addition, may be advanced? For it is to be feared that the three incredulous ones might be augmented to 300. Surely there must be some reason; at least plausible, if not sound.

When Christians and Christian ministers speak of conversion, they mean a change of heart,—that which evidences the new birth, and has its being through faith in Christ and in union with Him,—the work of the Holy Spirit,—that which in other cases laughs at impossibilities. It cannot be supposed that Christians and Christian ministers will deny that God may, in His sovereign grace, convert a Jew as he does a Gentile—a Hindu, for instance, however difficult—a Chinaman, however questioned.

The incredulity must claim to itself some Scriptural reason: and if this be so, the Scripture that warrants the incredulity should be shown by the incredulous. Scripture *facts* seem to be contrary to this incredulity. The first Christians were Jews, and the first converts by the agency of the first Christians were Jews; and converted Jews, as agents in the conversion of Jews and Gentiles, continued to the end of the Jewish state; and, after that, Scripture *argument* seems to be contrary to this incredulity too. The Apostle Paul continued to pray for his brethren after the flesh, though he was inspired to tell, and he knew, the mystery in regard to them. He stated, that although they, in some sense, were cast off, yet those were not so whom God foreknew, and that there was a remnant, according to the election of grace. He said that it is but in part that blindness has happened to Israel, until the fulness of the Gentiles be come in; and he teaches that this partial dispensation towards them will issue in that which is so comprehensive that it may be said, "And so all Israel shall be saved." It is true that Christ says, "The kingdom shall be taken from them, and given to a nation bringing forth the fruits thereof," but he does not say that individual Jews shall not be converted; and Paul confirms the general rejection, but he says that there shall be individuals all along, until "all Israel shall be saved," who shall be saved, and therefore converted.

Yet these individuals do not believe in the conversion of individual Jews. Must there not be some other reason than the false assumption that the Scripture supports them in their incredulity? When Jews were converted during Scripture time, or the times of the Apostles, there were means of conversion. Miracles did not convert, but confirmed the truth that did. Craving signs for their own sake was a Jewish stumbling-block. It was the truth that converted. That truth might be by Apostles and Evangelists, or it might be by Aquila and Priscilla—office was not essential to the efficacy of the Gospel. But, perhaps, the incredulous doubt whether there is any real prayer offered to God for the Jews—or whether there is any really prayerful and believing effort made for their conversion. If there be real prayer, the Spirit of God is its keeper. If there be true Gospel agency, the Spirit of God is the helper. But these incredulous ones judge that the prayers are unwarranted and unsound, and the efforts

but beating the air. Of course, these incredulous ones never themselves pray for the conversion of the Jews, and have no sympathy with agency for them; and if relationship or business put them in the way of them, they would never think of doing towards them as they must in duty do towards a fellow Gentile; in regard to them, the joint-worker of God is to receive the Gospel in vain—the Jew is not among the every creature to whom the Gospel is to be preached.

These incredulous ones cannot think that there ever will be a period when the Jews can be converted. Because, if there be a period in the future, why may not the period, before future, be now present, and this very time be the future of the incredulous that have gone before us? Do these persons so know the Jews as to be warranted to assume that their character and condition are such as to sustain the incredulity?

Is it worse than it was when they were cast off as a nation, and when their Christian priority and privileges made their guilt so great, and their hardness of heart so dire, but when there was a remnant notwithstanding? Do the incredulous suppose that, before the period when the conversion shall be a thing to be credited, they will become so morally improved, while rejecting the Gospel, as to warrant the belief that they can be converted by the Gospel? Or, are the incredulous so credulous as to think that there will be some other means than the Gospel employed by God, and some other agency than that of Christians, to accomplish the purpose which is certainly revealed,—that, in some sense, all Israel shall be saved?

Does it occur to the incredulous—we write not of the cautious—does it occur to the incredulous, that, supposing they were associated with one who, by prayer and Christian endeavour, has brought a Jew to inquire, and apparently to believe—to pray—to desire to profess the name of Christ—that they three, God permitting their incredulity to have its legitimate effect, would destroy what the one had been the means of doing? Else what means the charge in the 17th of Luke, which would apply first to the preaching to the Jews and then to the Gentiles—to all: “It is impossible but that offences will come; but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” (See also Matt. xviii.)

Suppose there were three of the Jewish nation—not believers—but taking a speculative view of the New Testament, and judging the Gentiles by the New Testament Scriptures—judging them in the gross, and particularly with regard to their conduct towards the Jews, and estimating conversion according to the description which the Gospel gives, how faith works by love, and how love is delineated,—would it be a marvel if these Jews should lose sight of the individual Gentile, and conclude in regard to the mass that conversion has not been and cannot be?

But if it be granted that such an one as the writer has known for years, having him dwelling for a length of time in his own locality, observing his gratuitous labours for the good of others—then marking his course in the ministry, with everything to commend and nothing to detract; suppose it granted that this is an instance of Jewish conversion (one case, of course, is incompatible with the position taken, but such an instance is granted),—then what must this one think of the judgment of the three incredulous ones? Is it by the light of God's Spirit? Is it a fruit of God's Spirit, which fruit is love, &c.? These three must not be unchristianised because they

bear a fruit not compatible with Christianity; but is there not room for solicitude about the fact of the conversion of those who have failed to discover, in their own case, greater impediments to life and to godliness than in the case of any fellow-sinner?

But three Christians making such a declaration, and maintaining it, must surely have some modified sense in which there may, at least, be plausibleness. Perhaps it is that they have no faith in special means being used for the Jews. Of course, this means that the Gospel can reach the Jew, and the Jew as easily as in the Gentile case. It is no more now anything personal or relative with the Jew—nothing dispensational or sovereign; the Jew is as easy to be converted as any other; he will as readily come to the means, or the means go to him. Well, let these three incredulous ones take up their dwelling by Houndsditch, and let them ask themselves, "Now, shall we do something for the Jews?" Upon the former position, that they did not believe in the conversion of the Jews, what would they do for them? On the latter position, that ordinary means will do, can they think that their opening a place of worship for the Gentiles will gain the Jews? Do they come? Are they likely to come? Are they not trained, educated, associated not to come?

Will the incredulous ones show the writer wherein he is wrong, in the arguments he has attempted to adduce? If he is not wrong, be it remembered that idle words, that serve to obstruct the cause of Jews, are liable to render a weighty account. (Mat. xii. 36.) W.

OUR MISSIONS.

NORTH AFRICA.

THE Committee, after long and prayerful deliberations, have appointed the Rev. A. BEN OLIEL to labour among the Jews at Oran, and on the North African Coast. The Committee have confidence in their former Missionary that he will justify the strong and influential testimonials which he has presented to them, and they believe that his past experience and his natural and other qualifications will, under the influence of decided piety, and by the grace of God, render him and his partner in life a blessing in regions near where he drew his first breath and first called on the name of the Lord Jesus, both his and ours.

Mr. Lowitz will, probably, transfer his residence to Algiers.

Earnestly do we commend these and our other missionaries to the prayers and sympathies of all the friends of Israel. Because it is a cause dearest the heart of God, and rich in benefit to the Church, it awakens much jealousy and opposition, and requires all "the gentleness of Christ" and the guidance of infinite wisdom. Who, indeed, is sufficient for these things? Encourage them by your sympathy, secure the blessing by your prayers!

We have received the subjoined notes of the services held in connexion with the intended departure of Mr. and Mrs. Ben Oriel, on Lord's Day evening, August 21st. We have not time to avail ourselves of Mr. Herschell's revision, but give them just as they were handed to us by Mr. Ben Oriel's brother.

A very interesting and most impressive discourse was delivered at Trinity Chapel, John-street, Edgware-road, on Sunday evening, August 21, 1859, by

the Rev. R. H. Herschell, the esteemed pastor, on the occasion of the departure of the Rev. A. Ben Oliel (who has laboured eleven years amongst his countrymen in the east, seven in connexion with the British Society, and four under the auspices of the Established Church of Scotland) on a Mission to the Jews at Oran, in French North Africa, under the direction of the British Society, &c.

The rev. gentleman selected as his text, Phil. iii. 7-9, and commenced his sermon by propounding, in a very solemn manner, this important question, "What do we mean by the conversion of a Jew?" The discourse was a very evangelical and faithful reply to this inquiry; and the conversion of the Apostle Paul, as a type of all conversions, whether of Jews or of Gentiles (though not attended with the same miraculous influence), was brought forward in illustration of the subject. The rev. preacher referred his audience, in the first instance, to the connexion of his text. Judaizing teachers had arisen in the Church at Philippi, as in those of Galatia and Corinth. Starting with the assumption that none could be saved but through union with the Jewish Church, they enjoined upon all Gentile believers the necessity of conforming to the Levitical ritualism and Mosaic ceremonial. They had had an externalism in idolatry, and they must have visible religious emblems and outward observances in the present religion. This arose from the attachment these Judaizing teachers had conceived for the religion of their fathers, encumbered, as it then was, with the traditions of the elders, and the exacting laws of the Pharisees. Their prejudices were deeply rooted in their hearts; they had sucked them in with their mother's milk till they had become part of their very selves.

And, like these early Jewish Christians, the Jews of every age and country have deeply-seated prejudices to uproot, and religious pride to crush to the dust.

Now, Paul strove hard, to warn the Philippians against these errors. He endeavoured to convince them that Christian conversion was not the changing of one set of forms for another; that the Gospel did not require the observance of the ceremonial law; and that they must, in fact, strip themselves of all self-righteousness, and be robed in the spotless righteousness of the Lamb, if they would be saved. He brought forward his own conduct as an example of this. "If any man has ought to trust upon," says Paul, "I more: I belong to the chosen race—God's elect church, 'the stock of Israel.' I am not a descendant of a mean tribe, but of one of the two most honoured and favoured of God: I am 'of the tribe of Benjamin;' my lineage is pure, not mingled with Gentile blood, not even of a low Jewish family; 'I am a Hebrew of the Hebrews,' of the first class of Hebrew families; and not only can I boast of holy parentage, but my religious education, too, has been of the highest order—of the strictest sect—a Pharisee. And to those I can add personal merit, for I have excelled in the observances of our holy religion. I have profited in the Jews' religion above my equals; and as for zeal in God's service, I challenge the man who can stand as my rival. I persecuted, imprisoned, bound with fetters, harassed, and troubled even to death, those who did not serve God according to our faith. If any man, therefore, thinketh he hath whereof to glory, let him look at me, for I have more. Yet all these grounds of boasting, all these foundations of acceptance and salvation, I renounce and cast away; I tread them down as dung and dust; I count them loss, not worthy the keeping, so that I may win Christ Jesus my Lord."

And exactly such as this was the conversion of a Jew now. Nothing short of a change like this could be called conversion; nothing less than this was worth labouring for.

After describing the characteristics of this great change in the soul and life of every converted man, and insisting on the fact that the believer finds Christ to be all in all, just as David and Paul did, the rev. gentleman went on to adduce two reasons, which, according to the text, actuated the Apostle in this, to his brethren, strange course:—

First,—He renounced all because he could not keep it and at the same time win Christ. Here a solemn appeal was made to every Christian present:—"Did you, while still cleaving to your merits, while still grasping, with a firm hand, your self-righteousness, cast yourself upon Jesus for salvation?" No; impossible! The soul must feel herself poor, and naked, and lost, before she will come to Him for riches, and clothing, and salvation.

Secondly,—The apostle renounced all, because, in the knowledge of Christ, he had more. A very striking illustration was here presented by the rev. preacher. An eastern sultan witnessed the sale of a female slave in the market. He bid higher, and obtained the maid. His heart's love was set on her from the moment he saw her; and it was to raise her from a slave to a sultana that he purchased her. When thus sold, the maid was not aware who her new master was—her feelings were those of a slave still. But when the knowledge of the position and object of the purchaser burst in upon her wondering mind, that knowledge brought to her all the joys of a queen! Her lord's treasures and dominions, his palace and his throne, his sceptre and his crown, were hers. And ten thousand times greater were the treasures of Christ; and all these were shared by his bride, whom He had purchased by His own blood. In the excellency of the knowledge of Christ Jesus, his Lord, the Apostle, like all believers, had more than all he had renounced to win him.

And such must be the feeling and determination of every converted Jew and every converted Gentile. The principles were the same in all persons and in all ages of the world.

In conclusion, the rev. gentleman spoke of the cause that had led him to discourse on that subject; and, after a few remarks of explanation, he called upon the Rev. Abraham Ben Oliel, who then stood up in the table-pew, and addressed him, in a most affectionate and solemn manner, in words which chained our attention too intensely to be able to pen them down. That, he said, was the Gospel he wished him to preach—Christ—as a personal Saviour; not a religion, not a system, but a person; and that person as crucified for the sins of the world. He would meet with discouragements; that was nothing new to him, he had been a missionary many years. In a land where he would have no real Christian sympathy, surrounded by unbelief, and blasphemy, and sin, his mind would be inclined to despondency, his heart would sink within him. He reminded him of the precious promises of help and comfort,—those promises were for him. Let him use no carnal weapon, but arm himself with the armour of God, and he was sure to conquer. After many other words of comfort and counsel, backed with such assurances as these, "I speak to you freely, my friend and brother, because I have known you for many years; I feel deeply interested in your welfare and your work; you know I have always taken a deep interest in you ever since I saw you the first time," Mr. Herschell concluded, hoping that his younger brother may so live and act and preach in the place where he was going, by God's providence, as that many monuments may be left behind him—monuments far more precious and glorious than any reared up for warriors and princes—monuments that shall rise from earth to heaven, and endure through all eternity—as seals of his earnest and evangelical ministrations. "And when my tongue is silenced in death, when thou art no longer able to speak of Jesus, when thou shalt have passed away to thy eternal rest, may all who have known and heard you in the land of your pilgrimage, have cause to say in deed and in truth, 'Abraham Ben Oliel always spoke to us of Jesus, and of His great salvation;' and may thy memory thus be sweet and blessed! Amen."

The sermon, which lasted three quarters of an hour, was characterised throughout with the usual earnestness and fidelity of the honoured preacher; and listened to by the vast assembly with breathless attention and evident emotion.

The service was concluded with the singing of a hymn and a very appropriate prayer, in which the Missionary, his dear wife, and his work, were very devoutly commended to God's keeping and care.

The large chapel was well filled; and a collection was made at the doors. It was interesting to see in the vestry, at the conclusion of the service, amongst others, no less than six Christian Israelites, all employed in the glorious work of preaching the Everlasting Gospel—qualifying the remark of one present—"Here is a whole tribe of Benjamin!"

IBRAILA.

The subjoined communications from Mr. GELLERT and from Mr. DAVIDSON will encourage those who feel a lively concern in the mission at Ibraila. Mr. Gellert, in June, writes thus:—

Mr. Davidson's arrival about three weeks ago was the source of much Christian joy and pleasure to us all. May the Lord enable him to confirm the truth I have, by His grace, made known until now among my Jewish brethren, as well as among the Protestants in this place! Soon after I was enabled to afford him opportunities of realising my earnest prayer, in a measure. Walking by the Danube, we met Mr. —, who continues to pay so much regard to the servant of the Lord. I introduced Mr. Davidson to him. He immediately invited us to a restaurant, where we were joined by his son-in-law, and the father of the latter. Our conversation lasted about two hours; the Lord was with us, and strengthened us in defending the cause of our Lord Jesus Christ, on Scriptural and practical grounds; at the same time, we had more than once to prove the Divine authority of the Bible, which appeared quite strange to Mr. L's son-in-law, to hear converted Jews defending, as he called it, Judaism, having no idea that the Gospel truth has its foundation on the same book which they read in their synagogue Sabbath after Sabbath. I have since then frequently met them, and on every occasion they repeated their invitation that I might call upon them, so that I sincerely trust it may be attended with good results.

I further introduced Mr. Davidson to a friend of mine, a wealthy and orthodox Jew, who met us with marked kindness and civility. Soon after Mrs. —, a well educated lady, joined us in our religious conversation. She could not sufficiently express her indignation against those who deny the Divine authority of the Bible, asserting that, by doing so, they were not actuated by principle, but rather wished to be considered as philosophers. Asking her quite plainly afterwards, although I knew her husband would not be much pleased with the question, "Madam, have you ever read the New Testament?"

she replied in the affirmative, and we were quite surprised to hear her adding, "It is an excellent, a true book; Jesus is great and holy." She offered us refreshments, and soon after we took leave in a very friendly way. I hope soon to be able to provide her with some good religious books, as I really believe there is a very favourable ground for the seed of the Gospel.

In my former reports, I mentioned Mr. —. When we came to his house, he said he saw us conversing with a neighbour, and would certainly have joined us, but that he was not on good terms with him. When I was about to quote a passage from the Talmud, that we ought to forgive offences, and think the best of every man, he at once recited the Lord's prayer, in the Hebrew language, as they read all the New Testament in it, and said, "You see by this more strikingly than by the Talmud that we cannot expect the Lord to forgive us, unless we forgive our fellow men; but the human heart is full of evil passions, which we often cannot resist." He visits me very often, and I have reason, thank God, to believe that he pays homage to the Lord Jesus, as true God. I must allude again to a repeatedly-mentioned tradesman, Mr. —, a truly believing Jew. Mr. Davidson and I had a long conversation with him in my own house, where he bore a faithful witness to his Lord and Master, before all who were present at the time; but this is what he does daily among the Jews. Being very conversant with the Scriptures, and other Jewish literature, he defends the truth very judiciously, and knows how to extricate himself from all the captious questions put to him. It is very gratifying to me to be able to report that, when I lately visited him, I found him working with the New Testament before him, in the presence of his master and all the others. In fact, every Hebrew book I give him he reads with the greatest avidity and devours it, if I may say so. We may rest

assured in this case there is neither hypocrisy nor selfishness.

We also had a very interesting conversation with a Jew from Russia. He became acquainted with the truth there, and came to me for the purpose of getting a New Testament, saying they are not to be got in Russia, and that he borrowed one from a friend, and thus, in some degree, learned to know the Gospel truth. He is a teacher here, a respectable-looking man.

Three or four young men visit me every evening for instruction, among whom is the promising young Jew, Mr. —. Besides, six boys come to me

every day for instruction, from two till half-past three o'clock, in which Mr. Davidson takes part. I hope, when I take a larger house, to increase the number to twelve.

No doubt, great as the disadvantages and inconveniences are—as natural consequences of a place like this—to the work of the missionary, as well as to his personal comfort, yet, since I last wrote, the Lord has been full of loving-kindness, and very gracious unto His humble servant, in opening many doors to some of the most respectable Jews.

Mr. DAVIDSON, in addition to much valuable information and advice as to the Principalities, gives us the following particulars of his visit to Fokschany:—

I set out from Ibraila for Fokschany early in the morning of the 6th inst., in company of a respectable Jew from the latter town, who, finding that I did not understand the Wallachian tongue, took me at once under his protection. Among a variety of questions he put to me, he asked whether I was the English gentleman who was about to establish a school at Ibraila; evidently mistaking me for Mr. Gellert. For a stranger who had only been a few days in Ibraila, to be already acquainted with our intention, shows, at least, that the Jews are not indifferent spectators of our movements. I soon introduced a religious conversation, and was agreeably surprised to find that he had read something of the Hebrew New Testament. With the open Hebrew Bible in my hand, I pointed out to him those portions of Moses and the Prophets which relate to the future prospects of the Jews, gave him an outline of, and explained to him their past history and sinful career to the time of Jesus, and proved and alleged that He must needs be the Christ. He took great pains to read over the passages I had alluded to; but the constant jostling of the carriage distracted his attention. No sooner had we arrived at the half-way inn, where we halted for about two hours, and he had taken some refreshment, than he took up the Bible again, requested me to point out again the various portions of Scripture, and attentively examined them. He never once disputed, but respectfully asked questions, which I readily answered. I could not guess what his impressions were; but he was very serious, and now and then pointed out some passage to

another Jew who happened to be present in the inn during our conversation. The inn-keeper was also a Jew, but absent from home, while his wife served her guests. As I had taken but a slight breakfast that morning, and there being the prospect of having to travel till late in the night, I wanted, also, to take some refreshment, but had not, like my travelling companion, provided myself with any, and all that the inn could afford was bread and butter, and that was so disgustingly bad that I had to leave it almost untouched; nevertheless, the woman charged me eightpence. My companion interfered, and would not let me pay more than half, which I did. The woman became exasperated, and struck him, and, before I had time to interfere, he had returned the compliment. I succeeded in separating them, intreating him to let me pay the rest; but he would not give way. "No," said he, "if it must be paid, I will pay it out of my own pocket, but you shall not be imposed upon as long as I am with you." He did so, and we resumed our journey.

But how inconsistent is the unregenerated mind! He had just quarrelled, fought, and paid for me. In this there was something noble, in part; but human passion was not quite satisfied. "I know," said he, "the Boyard who is the proprietor of this inn; I will offer him a higher rent, and turn out these rascals." I remonstrated with him, and referred to Lev. xix., 18, and he promised to desist from his evil intention. "Oh," said he, after a pause, "you are more righteous than myself!" Here I repudiated all human righteousness, and preached to him that which

is of God. He listened attentively, now and then pressing my hand in his own, till the evening set in. I requested him to recommend me to an hotel at Fokschany, "The best," he replied, "will not suit you, and you will be dreadfully imposed upon by the Wallachians; you had better come to my house, be my guest, and you shall have all my house can afford; I will introduce you to the rabbi, to the ex-prince of Moldavia, and some of the Boyards." But I judged it best to accept none of his kind offers, and especially the introduction to the rabbi, lest I should close the door against myself. Thus we drove up to an hotel, where we separated, after he had given me his address.

Fokschany is a town situated at the northern borders of Wallachia, which separates this principality from Moldavia. These borders are drawn through the town itself, and divide it into the Wallachian and Moldavian parts, the latter being the principal portion. Six years ago the place was, in part, destroyed by fire. Of the remaining streets and houses I cannot give you a better idea than by comparing them to the shambles of Newgate Market, interspersed with neatly painted little houses. From close inquiry on the spot, I judge Fokschany to contain a Jewish population of about 3000 souls, which number forms the medium between the various conflicting accounts given to me by the Jews themselves. They have a Rabbi, and one large, and two small synagogues, and profess Talmudical orthodoxy in all their observances, but they are by no means in a flourishing condition.

I first of all visited my travelling companion, whom I found to inhabit a neat cottage, handsomely furnished. He received me with the cordiality of a well-known friend, and introduced me to his married daughters and some Jews present, with every expression of esteem for my person, in whose company, he said, he had spent many profitable and pleasant hours on the previous day. In the course of conversation, he sent for a Mr. —, whom he introduced as a Biblical scholar, desiring me to initiate the conversation of the previous day. Mr. —'s external habiliments betokened humbleness of circumstances, but his features and demeanour bespoke kindness and submissiveness of mind. I found that he, also, had read the Hebrew New Testament. He made but few and unimportant objections, and I spoke freely and unhinderedly the words

of truth, as it is in Jesus, but I trust in that love which, in itself, riveted the attention of the hearers. It is now some time since I spent a few such happy hours in the consciousness that the Lord's grace guided the thoughts of my heart, and vouchsafed to me the power of utterance, as the occasion required.

At the close, my host asked me as to the convenience, or rather inconvenience, of my hotel: and when I had assured him that I could neither eat, drink, nor sleep, on account of the absence of proper cleanliness and attendance, he led me to an adjoining room. "Here!" said he, "this is the room I intended you to occupy, and it is not too late now." But I did not like to put myself under too much obligation to him, that the Word might have free course. Mr. — next invited me to his house, where I had again a suitable opportunity of preaching Christ in the presence of some other Jews. He showed me a copy of the Old Paths in Hebrew. His copy of the New Testament I could not prevail upon him to produce. In a few days I acquired a goodly number of Jewish acquaintances, and my time was pretty usefully employed. As I was once walking home, late in the evening, I heard a voice calling me by my name, at some little distance, and it proved to be that of a young Hungarian Jew, who happened to be present that day at a conversation I had with some Jews in an eating-house. He wanted to know whether I went to my hotel, and whether he might accompany me thither? But I was prevented from complying with his request. I was much struck with the clear views he entertained about the sad religious state of the Jews in general, and his own in particular.

One morning I began to feel very uncomfortable for want of rest on the previous night, and I resolved to return at once to Ibrailla. Having procured a conveyance, I ran to my friend, Mr. —, to inform him of my intention of starting in an hour's time, and consulted him as to provisions on the road. He offered to see to it while I would go home to get ready. I had hardly been ready myself, when Mr. — made his appearance with everything needful, prepared at his own house. When I spoke of the trouble he put himself to, he said, "Trouble! I could go twenty miles to do you a service." The carriage started, and the last words I heard from his mouth were blessings. I left my

friends with much regret, but glad to escape the disagreeables of my lodgings.

In conclusion, permit me to remark, that if there be one feature more interesting in this little relation than another, it is most assuredly this, that I can trace missionary operations among the Jews, even in the midst of these remote half-barbarian countries. You meet with Christian tracts and New Testaments in the hands of prejudiced Jews; the true and blessed character of the adorable Saviour becomes, by degrees, more manifest to them, or, at

least, to some of them. There is no longer that horror perceptible in them at the enunciation of that Name which is above every name, glorious and blessed for ever. Are our pains spent in vain? are our monies lavished to no purpose? Most assuredly not. Let us, therefore, take courage, and renew our strength at the foot of the cross, where it is laid up for all those who are ready to bear it in His service. "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

While this Number was passing through the press, we received the following from Mr. GELLERT. It is of so cheering and grateful a character that we insert it, although obliged to defer articles which we were anxious to present to our readers:—

"O satisfy us early with thy mercy, that we may rejoice and be glad all our days."

Your late kind and valuable note produced a little revolution in my household. It enabled me to remove many a little inconvenience, and procure comforts in its stead. May the Lord, the author of all mercy and the answerer of our prayers, be blessed and praised for all His mercies unto us; may He also be very gracious unto our dear Christian brother, at present in Ismail, who has a great share in it, and to all those Christian friends who, like yourself, avowedly manifested a desire to see us comfortably situated! May the Lord enable me to discharge my duty with a single eye to His glory, and not to be ungrateful for all His gracious dealings with us! Since my return from Bucharest, I have determined, thinking it might turn out that Ibraila will not be my permanent station, that one family after another, unless insurmountable difficulties be put in my way, in this place, should be visited by me. May there not be one who shall rise against me in the great judgment day for having neglected them, and not having made them acquainted with the plan of salvation, known already to the chief of sinners. I am sure my prayer for the realisation of this determination will not rise singly unto the throne of grace, but mingle with that of others, who are zealously interested in gathering out a remnant from the house of Israel, to the faith of Christ. I am sorry to say, on account of the overpowering and almost insupportable heat, which ceases not until late in the evening, the young

men who used regularly to call on me every evening, have for this trying season discontinued, most of them; but they assured me, as soon as the heat diminishes in some degree only, they would resume it again. Nevertheless, ten boys from twelve to fourteen, and three girls from fourteen to eighteen years of age, come for instruction every day. The latter are taught by Miss Gellert. Only one among the boys refused to read the New Testament, alleging his father did not wish him to do so. It is very gratifying to me to state that, in my present house-visitation, as alluded to above, I have not met with any empty cavilling or showy controversy, the most disagreeable part of the missionary labour, but rather with attentive listeners, owing, I think, partly to the respect they bear the servant of the Cross, and partly out of curiosity, being quite ignorant of the life-giving truth in Christ Jesus.

Being provided with a little stock of suitable tracts and other useful books, I brought from Bucharest, I lend them wherever practicable. Had I the aid of a colporteur, all these might be sold.

On my visiting Mr. — lately, whom I think I have often before mentioned as a very earnest man, in the warehouse where he is manager, I met with several very respectable Jews. I had a long religious conversation with them; they all listened to it with attention, as to a new thing, without making any objections. Only one amongst them said, "I wish my parents had been convinced of this truth, and that I had been born a Christian; but ~~now~~ I so exchange my religion," continued he.

"I should only expose myself to shame and reproach: being so much in contact with Gentiles, I know their hatred and contempt for converted Jews, even more than for the Jews themselves." I lent them each some tracts; to Mr. — I gave the Patholm and some other useful books. I have often met him diligently reading them, when I called in the shop. On being asked how he liked these books, he replied, that he is always very anxious to read books of this kind, which make him more acquainted with religious subjects, and that he is very thankful to me for them. "I do not know," continued he, "who could contradict the truth contained in them." He earnestly requested me for some more. He seems, as I have before mentioned to you, anxiously desirous to find the truth, being very dissatisfied with Judaism, and at the same time feeling he cannot do without religion. He also repeated his request, to procure him a good Christian commentary on the Bible; I am very sorry I have not the opportunity of getting it for him at present.

I also fell in with another Jew, a shoemaker by profession, with whom I conversed for about an hour and a half on the scriptural impossibility of being saved without that all-sufficient sacrifice provided by God Himself. He seemed much affected by what he heard, and said, "I have had the opportunity of hearing the same truth preached in Jassy, by missionaries for whom I worked; but, alas! when about nine years of age, my parents died, and unfortunately I was obliged to discontinue all Scripture study: but I earnestly desire to read them now. If you would therefore kindly give me a Bible, I shall pay you, little by little.

When Mr. Davidson and I lately visited Messrs. — and — in their

office, and I spoke about the false accusation of the Gentiles against the Jews, with regard to the use of Christian blood in the Passover feast, Mr. —, a most respectable corn-merchant, entered. He is a native of —, a very well-educated man, and greatly respected by the Jews on that account. I never met him before, but I was informed by some of my Jewish acquaintances that he had dissuaded many from sending their children to me for instruction, but tried rather to induce them to establish their own schools.

When he heard us, he asked, rather in an angry tone, "What are you preaching, and to whom?" When I had explained to him the topics of our conversation, as well as conversed on general matters for some time, he relented, and said, in a friendly manner, "I am sorry we have not met before this; we might perhaps have agreed on many a point." I have since met him at Mr. —'s; we had a long religious conversation, and he said, "we must visit each other frequently, and cultivate an acquaintance. He offered me the use of his library, and seemed anxious that I should visit him. I trust some good may result from this intercourse.

I lately conversed with the father of the eldest girl, as well as of one of the boys, who visit my afternoon classes. He is a goldsmith by profession; we had a very long conversation, in presence of many other Jews, and he called upon me afterwards. I am led to think that he is very favourably inclined to Christianity; he expressed an earnest desire that his wife and daughter might know at least as much as he did of the truth, and then they would surely esteem and revere it; but at present he is often obliged to conceal and suppress many a truth clear to himself.

NUREMBERG.

MR. JAFFÉ has recently made a brief journey to Schwabach, Georgensmünd, Roth, and Wassertendingen. The reception given to him was of a varied character, but on the whole encouraging. After a day in which he had been treated with much coldness, he says:—

In the evening, however, the disappointments of the day were richly compensated for. Between fifteen and twenty Jews came to the hotel where I put up, and we engaged, for more than three hours, in the discussion of those

ingly point out the advent and sufferings of our Divine Redeemer. There were not wanting those who clamoured and ridiculed, and held up to scorn the most sacred topics; and others again rejoiced in the fact of their

times out of my hand (referring to the two young men whom I baptized, and who have, since then, left for ———), and that now they will be for ever beyond my reach. I could only tell them that the work is the Lord's, and that He will take care of those whom, by His grace, He has called to Himself, and that none can pluck them out of His hands, however far human malice and enmity may have banished them. I fear that as soon as the baptism of these young men will become known to their friends, they will feel revengeful and furious; but my consolation is, that He who is for us is mightier than they who are against us.

And of another place he relates, that it is

A town where I, seven years ago, met with pleasing encouragement in my work. The Jewish teacher that then was, hailed my efforts with joy, and assisted me greatly in my aim to present the message of salvation to his brethren.

The decease of one to whom Mr. JAFFÉ's ministry had been savingly useful, adds another seal to the blessedness of the cause in which we are engaged; for, from before the period of her baptism until her departure, her spirit and conduct were worthy of the Gospel, and her end was peace. How sweet the consolation that arises to the aged parent, compared with the heart-rending anxiety that would have been her's, had both remained under the veil of Judaism!

Other incidents should awaken gratitude and inspire confidence while, in faith and prayer, we wait the Spirit's wider influence.

The baptism of the individual referred to is related in the *Jewish Herald*, October, 1857, pp. 161.

Mr. JAFFÉ writes thus, July 26th, 1859:—

Another redeemed and sanctified spirit of the house of Israel has lately been called to exchange the church militant for the church triumphant. Our dear sister, Mrs. ———, has, after a protracted illness, entered into her eternal rest. How incomprehensible are God's ways, how mysterious His movements! Mrs. ———, in the bloom and vigour of life, is taken away, while her mother, bordering on ninety, is left behind. Surely God's proceedings with His children here will form the theme to the redeemed in heaven, of eternal wonder and admiration!

Mrs. ——— and her mother were brought to a saving knowledge of the truth when I was labouring in Frankfurt-on-Oder; they were baptised on the 7th of September, 1857, and have, from that time, led a most holy and

Things have somewhat changed since then, many of those who heard me at that time have either emigrated or left the place, and among them the teacher also. Still many opportunities were at the present afforded me of proclaiming "Salvation through the blood of the Lamb," and of holding up Christ as the only remedy for fallen and guilty man. Two Jewesses, in particular, seemed deeply touched at the tale of redeeming love, and were it not for the constraint that was put upon them, they would gladly have heard more, and inquired more into the mysterious transaction of a Saviour crucified.

Several youths also listened with interest about the sinner's Friend, and they would fain have run to their parents, and asked them how it comes that they don't believe in a Saviour so lovely and kind, had they not been, from other quarters, checked in their ardour. I distributed, in this place, a good number of tracts, and gave also two Testaments to some of the youths above named.

consistent life. All their letters to me breathed a spirit of deep piety, and an ardent longing for holiness. They seem to have enjoyed close and uninterrupted communion with their Lord and Saviour; and could not sufficiently exalt and adore God's distinguishing love and mercy to them. A gentleman, who conveyed to me the intelligence of Mrs. ———'s death, tells me that her last hour was calm and tranquil; that her faith in the Redeemer was strong and unwavering; that she bore her sufferings with an indescribable patience and submission, and that she died in full assurance of a glorious life beyond the skies.

What strong and powerful motives do such events as these supply for labouring yet more earnestly, and for praying yet more importunately for the salva-

tion and happiness of the poor Jew, that so he may die the death of the righteous, and his latter end be like his!

Oh, for greater faith in the rich promises of God with reference to His ancient people!

KONIGSBERG.

The following extract from the Rev. Mr. JACOB's journal, will give our readers a favourable view of his itinerant intercourse with Jews in the neighbouring towns:—

On the 26th of April, 1859, entreating the Lord to be with me, I left Königsberg, to visit the Israelites of other towns, and endeavour to impart to them the knowledge of the Saviour. On the same day, I reached —, a town about seven miles from Königsberg, and made the acquaintance of several Jewish families; begging the clergyman of the place to introduce me, I found easy access to them. I spent an agreeable afternoon in the family of a merchant, an intelligent Jew, whose wife also paid great attention to our conversation. I learned that the number of Jewish families in this little town amounted to fifteen; that they had no rabbi, because they could not support one. They, however, strictly observe the ceremonial laws, and send their fowl to — a distance of five miles, to be slaughtered; from thence also they procure their meat, and there they generally spend their holy days. Finding there were some families who cared nothing about their ceremonial laws, and scarcely ever went to the synagogue, I asked his opinion of them; but both he and his wife spoke of them as despicable characters, neither belonging to the Jewish nor to the Christian religion. This led me to explain to them our Lord's message to the Church at Laodicea, in Rev. iii., 16:—"Because thou art neither cold nor hot, &c." Concerning the non-frequentance of the synagogues, Mr. — was of opinion that females could not be blamed, learned Jewish men having, in ancient times, protested that they had not intellectual faculties to enable them to understand the worship. Mrs. —, in a modest way, objected to this sentiment, and I endeavoured, by means of the Word of God, to rectify this erroneous view, which had arisen in, and been continued by, their traditions; protesting that every one, without regard to sex, is bound diligently to study the Word of God with prayer, and to frequent the house of the Lord; so that man and wife may be spiritual helpers to each other, and be able to say, with David (Psalm lxxxiv. 11), "A day in Thy courts is better than a thousand." I

assured Mr. —, also, that the prohibition he mentioned referred only to the oral laws, not at all to the written ones, and, therefore, although some even orthodox Jews adhere to it, it must fall to the ground. I told Mr. — that he ought not to compare the doctrines of the rabbis with the Word of God; the first being the product of man's mind, darkened by sin; while the latter was written under the direct influence of the Spirit of God. He assured me that, in his early life, he had been instructed by his father, who has been dead many years, concerning the perversity of the oral law, and the insufficiency of the rabbinical views, and their explanations of Scripture; nevertheless, he would not deny that much good was contained in them; but he thought it sacrilege to compare the sentences of the rabbis with the Word of God, the more so, as they frequently differed among themselves about the same sentence, and, in the midst of earnest explanations of the Holy Scriptures, would go off into the most absurd fables. I rejoined that it was on this account the Messiah pronounced such woes upon the Pharisees, who defended the traditional law with so much obstinacy. Mr. —, however, would not hear anything of a Messiah already manifested; and here it was that I heard a sentiment which I had never before heard from the mouth of any Jew at all acquainted with the law, that he regarded Christ, crucified by his people, as one whom God had found worthy to prepare the way for the Messiah, whom they were still expecting, "who should sit upon the throne of David, and of whose kingdom there shall be no end." I spoke to him of the Messiah, as the son of Joseph, and the son of David, and that he whom the Jews were expecting to reign in might and splendour, was the same Redeemer who suffered once on Calvary, for the sake of Israel, both old and new, for Jews and Gentiles, and who shall come again in great splendour and glory, when Israel shall believe in Him whom they have pierced, and the fullness of the Gentiles shall be brought in.

The advent of this Messiah to the earth, continued I, had been long predicted by the prophets. John the Baptist also prepared the way for him, which could not have been done by the Messiah himself for any other Messiah; the redemption of the world could only have taken place once, and this has been effected by Christ, the son of David. Mr. — had never heard anything of John the Baptist, so I related to him the circumstances of his death, occasioned by Herod, at the castle of Machaerus, on the Dead Sea, by which Mrs. — was much affected. The conversation had lasted several hours, and it was now evening; before taking leave, however, I encouraged Mrs. — to use the right which she, as well as her husband, had of inquiring into the Word of God, even if she could not go every Saturday to the synagogue in —. After reading and explaining the Scriptures to them, leaving with them a copy of the New Testament, in Hebrew and German, and a few instructive tracts, I took my leave, in company with the clergyman, thanking them for their kind reception. I remained another day in the same place, and visited other families, but, with the exception of one, they did not receive me so kindly as Mr. —; my conversations could therefore only be short, and on the 28th I proceeded to —.

The inhabitants of — amount to about ten thousand, among whom there are about fifty Jewish families, for the greater part well off; some of them are rich merchants. They possess a synagogue, but the Jewish children attend partly the Protestant and partly Roman

Catholic elementary schools, as well as the Roman Catholic College. The greater part of the population are Catholics. Most of the Jews are ignorant of the law; there is a sermon preached once a month in German in their synagogue. I held conversation with some of them on penitence and regeneration, also on the necessity of a propitiation for sin fulfilled in Jesus Christ, promised by the prophets. Mr. —, a rabbi, told me that the Jewish community of the town of —, about three miles distant, also attended his synagogue, not having one of their own, so that the Israelites of the three towns formed but one community. This gave me an opportunity of entering on a conversation with him about the Holy Trinity, and I spoke of the proofs which are to be found in the Old Testament, but more especially in the New, to substantiate this doctrine. We also conversed on the 53rd chapter of Isaiah. Mr. — would not acknowledge this chapter to refer to the Messiah who has already come, as he could not conceive of a suffering Redeemer; he referred the prophetic words to the captive daughter of Zion, and brought forward the views of other commentators to this effect. I took the 4th and 7th verses, and asked Mr. — for whom the Jews had borne grief and sorrow? and whether they had been such a patient people as here described? I pointed out the revolutions of their nation, in which so much blood had been shed: spoke of the masses that had been brought together, and that they had always shown themselves a refractory people.

LONDON SOCIETY.

THE following affecting incident may well awaken our deep concern for those who, coheirs with us of the inheritance of woe, have no source of consolation open to them, and return from the grave of those dearest to them only to brood in uncertainty over the state of separated spirits which have passed into eternity.

The state of the bereaved Jew supplies one of the strongest arguments for instant prayer and judicious interference. Perhaps a kind note, enclosing a little tract, exhibiting the source of a Christian's comfort in similar circumstances, might win attention and confidence, and even awaken inquiry. Would it not be well if private Christians were more fertile in plans of spiritual benevolence for Jewish pilgrims on the way to eternity?

We are informed, from various sources, that tracts, not specifically addressed to Jews, but exhibiting Christian truth in its reality and influence, are read by many among the Jewish people.

ANNIVERSARY CEREMONY AT A JEWISH CEMETERY.

(From the *Jewish Intelligence*.)

Standing at the river Roumel, before an immensely thick shrubbery of Barbary figs, I said to three gentlemen, passers by, "What a pity that these extended banks should, on each side of the water, be overgrown with such trees, their position being suitable for vines!" Though dressed *à la Française*, and speaking French beautifully, there was something in their reply which made me think they were not French. I inquired to what country they belonged, and I was not a little surprised to discover in them three Algerine Jews. It was a highly respectable tradesman with his two sons. "They knew me very well by sight," they said; and they "heard that I spoke Hebrew."

They.—Where are you going?

I.—I am going to speak to you—*which is your way?*

They.—To the cemetery; Mr. V— rejoined, as it is the first anniversary of the death of my late wife—and here he was so overcome that he discontinued for a moment, and then said—the mother of these young men.

I.—Then I will accompany you a short distance, and return, that I may not disturb you in your devotions.

They.—No, no! It will give us pleasure if you go with us to see the grave of our dear mother.

Giving them consolation from the Word of God, reminding them that thither we must all go, and exhorting them to amend their ways and their doings, I wished to withdraw, but they earnestly entreated me not to leave them. At some distance from the cemetery, I heard an extraordinary muttering, like the echo of a murmuring brook. "What can that be?" I asked. "It is the voice of the men I have hired to offer prayers at the grave," was the rejoinder. I felt much embarrassed at that strange proceeding, and was silent. At the sight of the grave all of them gave vent to tears. The solemnity of the occasion, the affectionate manner in which Mr. V— alluded to his amiable wife, the loud recital of the prayers almost breaking the air—but particularly the thought, that that departed soul had lived and died without a hope, because without a Saviour, and that these friends at my side, otherwise intellectual and well-instructed, were still the dupes of superstition and ignorance, was sufficient to break a heart of stone. I was insensibly moved to tears. I looked up to the

Lord asking for grace, that He would give me utterance suitable to the circumstance, and that He would bless it. On approaching the sepulchre, the father fell upon it and kissed it. His sons did the same; whilst the men, seeing their employer, heightened their voices, and increased the shaking of their bodies. There were ten rabbis, that number being necessary to form a congregation, saying psalms and prayers for the dead. The strangest feature of the ceremony was, that, at the end of that solemn rite, a portion of the Mishna was read, treating of a most indifferent subject, or, at least, a subject most unsuitable to the occasion—*husbandry*. Mr. V— having offered the well-known "Kadish," i.e., prayer for the dead, the exercise terminated. When I thought we were going to leave. Mr. V— said: "As we are here, the men will repeat the same prayers at the grave of my son, who died a fortnight after his mother!" After the same prayers, the same psalms, the same mishna, and the same kadish, the same ejaculations, and as many kisses on the grave and on the books, the rabbis, consented with their bargain—so many *tourdi* for so many psalms—hastened home, whilst my three friends and myself remained behind, walking on slowly. I said: "What profit was all that for the departed? Please name the book in the Bible which orders such a service; to my mind it appears to be *contrary* to the Word of God. The methodical manner of kissing the grave, the hiring of men to say prayers in your behalf, together with the whole ritual selected for the day, are an unmistakable sign that you are far from the mark to which David had arrived, who, when considering the brevity and vanity of life, exclaimed: 'And now, Lord, what wait I for? my hope is in Thee.'" Not wishing, however, to enter at that time too minutely into the character and singfulness of sepulchral ceremonies, I pressed on their attentive minds the Scriptural mode of prayer "by a new and living way," which the Messiah has consecrated for us through the veil, that is to say, His flesh. As we were descending the hill, and I was citing passage after passage pointing to the Lamb of God, our discussion was suddenly terminated by an English clergyman, whom I met on the road, and to whom I was introduced by a friend who was with him.

CONTRIBUTIONS IN AID OF THE SOCIETY.

From June 23rd to Aug. 23rd, 1859.

| SUBSCRIPTIONS & DONATIONS. | | | | | | | | | | | |
|---------------------------------|----|----|----|-----------------------------------|---|----|-------|--------------------------------|---|----|----|
| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
| "A Cheerful Giver" | 2 | 0 | 0 | Boxmoor, collection | 2 | 0 | 0 | Kensington | 5 | 7 | 9 |
| Butler, Miss, Hackney | 0 | 10 | 0 | Bradford (a Wes. Minister) .. | 0 | 10 | 0 | Market Drayton, by Rev. H. | | | |
| Clunie, Mrs. | 1 | 1 | 0 | Burslem, collection | 6 | 12 | 7 1/2 | Oldfield | 0 | 14 | 0 |
| Child, Mr. J., Bishop's Street- | | | | Canook, collection | 0 | 12 | 7 | Marylebone, Presb. Church, | | | |
| ford | 0 | 10 | 0 | Castle Hedingham | 9 | 7 | 0 | coll. by Miss Guise | 1 | 6 | 0 |
| Cobb, F. W., Esq. | 2 | 2 | 0 | Colchester | 2 | 16 | 6 | Maze Pond Chapel, by Mrs. | | | |
| Ehrenseller, Mr. | 1 | 1 | 0 | Craven Chapel, office | 2 | 15 | 0 | Carter | 0 | 8 | 6 |
| Hall, Miss | 0 | 5 | 0 | Davertry, by Rev. E. Davies | 1 | 10 | 0 | Middleton-rd. Cong. Church, | | | |
| Hughes, Mr. W. H. | 1 | 1 | 0 | Forest Gate, by Rev. J. Wilkinson | | | | Dalston, by Mrs. Kohler .. | 0 | 19 | 0 |
| Isaacs, Rev. A. H. | 0 | 10 | 6 | Rev. H. Winzar | 0 | 10 | 0 | Morpeth | 4 | 4 | 3 |
| Pitt, Mrs. C., Wimpole | 0 | 5 | 0 | Jabez Legg, Esq. | 5 | 0 | 0 | Newbury | 5 | 13 | 9 |
| Roake, Mrs. | 1 | 0 | 0 | Mr. Bates | 0 | 10 | 0 | Newport, Monmouth | 0 | 11 | 5 |
| Wollaston, F. L., Esq. | 10 | 0 | 0 | Mr. Chapman | 0 | 2 | 6 | Ottery, St. Mary | 1 | 2 | 2 |
| | | | | Mr. Stocker | 0 | 2 | 6 | Perthore | 9 | 5 | 6 |
| | | | | A Friend | 0 | 2 | 6 | Rugeley, collection | 1 | 0 | 0 |
| | | | | Small sums | 0 | 3 | 0 | Spa Fields Chapel | 0 | 19 | 2 |
| | | | | Greenwich | 8 | 0 | 0 | Staines, Ind. Ch. offerings .. | 1 | 2 | 7 |
| | | | | Guldford, by Mrs. Sprent .. | 0 | 12 | 9 | Do. Mr. Monford | 0 | 10 | 8 |
| | | | | Do. collections | 7 | 9 | 0 | Stockton-on Tees | 2 | 0 | 10 |
| | | | | Hammersmith | 5 | 13 | 7 | Sudbury | 1 | 9 | 9 |
| | | | | Hanley, collection | 2 | 1 | 4 1/2 | Sunderland | 5 | 12 | 2 |
| | | | | Hartlepool | 2 | 4 | 0 | Weymouth | 5 | 12 | 2 |
| | | | | Hodderfield, collection | 7 | 16 | 6 | Wycliffe Chapel | 1 | 6 | 7 |
| | | | | Insch. Jav. Missy Society .. | 1 | 0 | 0 | | | | |

| AUXILIARIES & ASSOCIATIONS. | | | £ | s. | d. |
|-------------------------------|----|----|-------|----|----|
| Alwicket | 4 | 2 | 0 | | |
| Arthur-st Chapel, Walworth .. | 5 | 0 | 0 | | |
| Bath | 6 | 0 | 0 | | |
| Bethnal-green Ind. Chapel | | | | | |
| offerings | 2 | 17 | 6 1/2 | | |
| Bilston, collection | 0 | 16 | 3 | | |
| Birmingham | 5 | 0 | 0 | | |
| Blackburn | 18 | 0 | 0 | | |

MEETINGS OF ASSOCIATIONS, &c.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS | NETT CONTRIBUTION. |
|---------|--------------------------------------|-------------------------|--------------------|---|--------------------|
| Apr. 3 | Huddersfield—Ind. Chapel | Sermon | Mr. C. D. Ginsburg | | |
| Apr. 4 | " Wesleyan Ch. | Pub. Meet. | " | Rev. J. Chisholme; Rev. Dr. Croft, Rev. Albert R. Skinner, R. Newstead, and R. Hans. n. | 3 0 0 |
| Apr. 20 | Bradford—Wes. Chapel | Pub. Meet. | " | H. Brown, Esq., Mayor; Prof. Chalk, Rev. J. R. Campbell, M.A., J. F. Chown, Gascogne and Thomas; John Rawson, Esq., J. Illingworth Esq. | 4 16 6 |
| June 30 | Orange-street Chapel | Lecture | Rev. J. Gill | | |
| July 2 | Kensington—Eber-st. Ch. | Sermon | " | | |
| July 4 | Kensington—Union Chapel | Sermon | " | | |
| July 6 | Weigh House Chapel | Lecture | " | | |
| July 8 | Ealing—Ind. Chapel | Lecture | " | Rev. Dr. Urwick | 0 7 6 |
| July 14 | New Broad street Chapel | Lecture | " | Rev. W. Isaac | |
| July 15 | Stafford—Ind. Chapel | Lecture | Mr. C. D. Ginsburg | Rev. J. O'Neill | |
| July 17 | Canoe—Ind. Chapel | Lecture | " | Rev. J. O'Neill | |
| July 19 | Walsworth—Baptist Chapel | Lecture | Rev. J. Gill | Rev. D. Griffith | 8 18 7 |
| July 20 | Walsworth—Wes. Chapel | Lecture | " | Rev. G. Davies | |
| July 24 | Sydenham—Ind. Chapel | Lecture | Rev. J. Gill | Mr. Proud | 1 1 4 |
| July 25 | Bilston—Ind. Cha. | Lecture | Mr. C. D. Ginsburg | Rev. J. C. Hine | 3 3 1 |
| July 28 | Walworth—Lion-street Ch. | Sermon | Rev. J. Gill | Rev. G. Davies | 0 16 3 |
| July 28 | Ragley—Wesleyan Cha. | Lecture | Rev. A. Ben Ollei | Rev. H. C. Leonard, M.A., and J. Steinitz | 2 0 0 |
| July 31 | Hanley—Mops Chapel | Sermon | Mr. C. D. Ginsburg | Rev. J. Baker, and J. Cooper | 1 0 0 |
| Aug. 1 | Burton—Wes. Chapel | Sermon | " | | |
| Aug. 1 | Guldford—Ind. Chapel | Sermon | Rev. A. Ben Ollei | | 6 12 7 1/2 |
| Aug. 1 | Hanley—Town Hall | Lecture | Mr. C. D. Ginsburg | Rev. J. Kaye; Rev. J. Murns, and Mr. Phillips; | 4 10 0 |
| Aug. 1 | Forest Gate—Ind. Chapel | Lecture | Rev. J. Wilkinsons | Rev. H. Winzar | 2 19 0 |
| Aug. 2 | Burton—Wes. Chapel | Lecture | Mr. C. D. Ginsburg | | |
| Aug. 2 | Finbury "abernacle | Lecture | Rev. J. Wilkinsons | | |
| Aug. 4 | Merton—Independ. Ch. | Lecture | Rev. A. Ben Ollei | | |
| Aug. 9 | Barnet—Independent Cha. | Lecture | Rev. W. Barker | | |
| Aug. 10 | Higgle—Indep. Chapel | Lecture | Mr. Young | | |
| Aug. 15 | Hasting—Congt. Chapel | Prayer Meet. | Rev. A. Ben Ollei | Rev. James Griffin, and J. R. Cooper | |
| Aug. 17 | Robert-street Chapel | Lecture | | Rev. A. Johnson | |

NOTICES.

THE MONTHLY DEVOTIONAL MEETING will be held, as usual, at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, September 21st, at 7 o'clock. The Meeting is open to all friends of Israel.

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The Jewish Herald.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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THE NEW YEAR OF THE JEWS.

It has been suggested, that the readers of the Herald would be pleased to be reminded, from month to month, of the several observances of the Jews as noted in their Almanack. We thankfully accept the suggestion, and only regret that it did not occur to us in time to commence the year with our brethren, and that want of space prevents a more extended notice of the first days of their civil year. Devoutly do we unite with them in the salutation which passes from one to another, at the close of synagogue worship, and in the family circle at home: "May you be written to a good year."—"And you also."

The civil year of the Jews commences on the 28th September at half-past 5 p.m.; that evening, and the following morning, making the first, (or New Year's day), so that it will have passed when our number for October is published.

The Rosh-hoshanah—the blowing of Trumpets—the ten days of penitence, and the Great day of Atonement would each supply material for solemn and affecting thought. We must, however, defer our remarks for the present, only entreating for our brethren special prayer that they may be loosed from the bondage of tradition, and that the evil being removed, they may walk with us in the name of the LORD OUR RIGHTEOUSNESS.

THE ROD OF MOSES, AND THE LESSONS WHICH IT TEACHES.

In a former paper we noticed the training and call of Moses; and meditated a little on that wondrous interview he had with God on Horeb, at the burning bush. We propose now to endeavour to glean some lessons of instruction from what took place, respecting that rod with which Moses was to effect such mighty signs and wonders. The Lord inquired of Moses, "What is that in thine hand?" and upon his answering "A rod," commanded him "to cast it on the ground." The rod became a serpent. At God's command "Moses took it by the tail, and it became a rod in his hand." After some further conversation with him, God sent him on his mission, saying, "Thou shalt take this rod in thine hand, wherewith thou shalt do signs." What truths are we taught by the history over which we have briefly glanced, and especially by God's conversation with Moses respecting that rod, with which he was to perform such mighty signs and wonders!

I. We are taught *that we may have that in our hand, which, if our spirit is right, may be the means of doing much for God and His people.* Many say, I have nothing in my possession which can be of any service to others, or in any way promote the Divine glory. Like Moses, they wish to be excused from going on God's errands. The people are sunk so low, it is of no use—no one will believe—or, they are not eloquent, and do not possess any gifts for service. There are others more qualified than they—send, Lord, by them. Many who thus excuse themselves have time to spare which they might lay out, talents which they might employ, property which might be distributed, and influence which might be beneficial *if the heart were right.* It is astonishing what may be done for God and His people by persons of very little time, talent, property, or influence, if they have a right spirit. A right spirit is one which feels its obligations, realises its responsibilities, rests on God's promises, and responds to the call of human misery, guilt, and grief. Let all who profess the name of Christ seek to possess this spirit. We must study the work we have to do, in the light of God, and of the day of account, in order to possess this right spirit. Let us endeavour to realise the fact that God could carry out His purposes without human instrumentality, or He could create it at once to His hand, but He does not choose so to act. He requires that what His people possess should be employed for Him, and He will work by it. When the poor widow came to Elisha with her great troubles, stating that her two sons were about to be sold for slaves, in order to pay her husband's debts, the prophet asked, "What hast thou in the house?" (2 Kings iv. 2.) That must be produced, and that must be multiplied, in order to pay her debt and supply her wants. In the same chapter we read of the twenty loaves being brought forth, and made to feed one hundred men. In like manner, and on a more stupendous scale, the Lord fed thousands with five loaves and two small fishes. Jesus said of the vast multitude, "They need not depart, give ye them to eat;" the disciples replied, somewhat despondingly, "We have here but five loaves and two small fishes." These must be forthcoming in order to be multiplied. It is right for us to think depreciatingly of ourselves, and of our abilities and possessions, but we should never despair of being able to effect great things by small means through the help of the Lord. If the Lord says, concerning aught that we have, or are, "that he hath need of it," let Him have it at once—let there be no holding back from cowardice. He may use our feeble instrumentality as He did the rod of Moses, by which to do great things, but,

II. *Before God will make use of aught that we possess, He will have it cast out of our hands, before Him.* "Cast it on the ground," says the Lord to Moses. He obeyed, and the simple rod was turned into a serpent, and back again to a rod. It was now another thing in the estimation of Moses. God had had to do with it. Henceforth it is no longer the rod of Moses, *but the rod of God*: "Moses returned into the land of Egypt, and took the rod of God in his hand" (Exodus iv. 20; see also xvii. 9). Moses henceforth could scarcely look upon his rod without thinking of God, and this encouraged Him to use it for God. In like manner, God commands us to give ourselves, with all that we have and are, to Him, to cast all before Him in a way of unreserved surrender, and earnest supplication. If we thus cast all before God, putting it out of our own hands into His, and then receive it back from Him again a consecrated

thing, to be employed for Him, and if we bear in mind this solemn transaction and our obligations, we shall live lives of devotedness and usefulness; feeling that we are not our own, but bought with a price, that we are only steward's of God's bounty, we shall desire to glorify Him with soul and body, which are His. The instances to which we have already referred teach us this truth: the widow's oil must be *brought forth*. Concerning the loaves and fishes, Jesus said, "Bring them hither to me." The Saviour would teach us two important lessons by these words. The one is, that in order for any thing to be of real service to the Church or the world, it must pass through His hands. The other is, that it is our duty to bring all to Him, and place it in His hands. When David had amassed so much treasure, he brings it all before the Lord, and casts it at His feet with self-renouncement and holy joy. "All things are of thee, and of thine own have we given unto thee" (1st Chronicles xxii. 14). Riches grasped in the possessor's hands have often proved a curse to the one; but when cast at the Lord's feet, what a blessing have they become! Talents laid up in a napkin must be brought forth, to the everlasting confusion of "the wicked and slothful servant," while talents improved for God, call forth the commendation of the Judge of all professors; clasp not the world to thy heart, lay not up treasure on earth, be not satisfied with a selfish religion; cast all before the Lord, and seek to become a living sacrifice.

III. *We may learn to give God the glory for all the use which He makes of us.* Moses, by the means of his rod, wrought many miracles in Egypt and elsewhere: he stretched out his rod, and the sea was divided; he held it up, and Amelek was discomfited; he smote the rock, and the waters gushed forth. But the rod had nothing to boast of, neither had he who used it. The rod was, indeed, an interesting object, and more so the man who wielded it, but no virtue must be ascribed to the one, or glory to the other. "Power belongeth unto God," not to Moses, nor to his rod. "God led Israel by the right hand of Moses, with His glorious arm, to make *himself* [not Moses] an everlasting name" (Isaiah lxiii. 12). Moses sung at the Red Sea, "Sing ye to the Lord, for He has triumphed gloriously;" and at the end of his life, his last words were, "Happy art thou, O Israel; who is like unto thee, O people, *saved by the Lord*?" To teach Moses to ascribe greatness to God was God's design in all His previous training. He has the same end in view with all His people, even "that no flesh should glory in His presence, but he that glorieth should glory in the Lord." Paul, Apollos, Cephas, are all nothing: "Christ is all," "God giveth the increase." Moses and Paul were both educated men, and God intended that their knowledge of earthly sciences should be consecrated to His cause; but He casts both down and empties them, before He employs them, and then, when they have learned that His strength is made perfect in their weakness, they give Him all the glory.

IV. *Let us beware of using aught we possess in self-will or self-dependence.* It is possible to do this even in God's work. Paul was in danger of thus acting, and a thorn in the flesh was given him to prevent it; Moses actually entered into this temptation, and on account of it was not permitted to go into the land of Canaan. The Lord told him to speak to the rock, and bring forth water for the murmuring tribes. Instead of this, with his *rod* he smote the rock twice, and accompanied the strokes with the angry observation, "Hear, now, ye rebels, must we fetch water

for you out of this rock!" (Numbers xxi. 11.) This offence was three-fold,—he smote the rock, instead of speaking to it; he called the people by the name of rebels; he spake as if *he*, and not Jehovah, could make the rock give water. God was dishonoured, Moses seriously punished, and we are solemnly warned. God is jealous of His glory. He will not let His most favoured instruments rob Him with impunity. Let us even lie low, and ascribe unto the Lord the glory due unto His name. This is the way to secure the Lord's presence, help, and blessing.

Surveying the history and the lessons we have gleaned from it, let each one consider the question as coming from God to him: "What is that in thine hand?" Does this meet the eye of an unconverted man? Sinner, do you take the question home? You have a weapon in your hand, what meaneth it? Alas! you are fighting against God. Have you never read, "Woe unto him that striveth with his Maker?" Cast that weapon on the ground; cease that look of stout defiance, and refrain from those proud words of boasting. Your weapon may, nay must, inflict a deadly wound on your own soul; your high looks and scornful words are sowing seeds for a terrible crop of woe. Behold, He stands before you, whose mercy you have long despised, and whose authority you have so long defied. What is that in *His* hand? The olive branch of peace. He extends it to you, and beseeches you to be reconciled to Him. He points you to the cross, and says, "There will I meet you, crush your rebellion, and pardon you, the rebel."

Remember, immortal, responsible man, that a time will come, and come soon, when you *must* answer the question, and *tell* what there is in your hand. You may stoutly refuse to answer it now, or you may sullenly say, "May I not do what I will with mine own? Who is lord over me?" "Am I my brother's keeper?"—all this you may say, and much more of a similar kind, and God may keep silence; but ere long He will speak, and set all in order before your eyes. You must hold up at the judgment throne whatever you have held in your hands here. How many will wish then to cast their weapons, their toys and trifles away, and to empty their hands; but no, this cannot be. The themes which employed your thoughts, the objects which engaged your affections, the labours wrought by your hands, must appear with you before the bar of God. You have sown plentifully, a crop has sprung up, you must appear with it at the great harvest day, in order to reap. Oh! you will not appear with rejoicing if you "sow to the flesh." Then listen to the voice of mercy—"Cleanse your hands, ye sinners, and purify your hearts, ye double-minded; be afflicted, and mourn, and weep, let your laughter be turned to mourning, and your joy into heaviness." "Humble yourselves in the sight of God, and He will lift you up" (James iv. 6-8). Let your heart's response be—"I will lift up my heart, with my hands unto God, in the heavens;" I will contend no longer against Omnipotence, and trifle no more concerning eternal things. Anxious sinner, what is in thine hand? Thou art not at rest; why not? It is of no use to bring tears, vows, hopes, or purposes of amendment. Take the great atonement in the hands of faith, and God will accept you, and fill you with joy and peace in believing.

Believer in Christ, once more put the question.—Is there anything in your hand which God bids you renounce? Are you keeping back anything for which He calls? Study the conduct of Jesus, the love He displayed. His burning zeal, and unbounded compassion—this is the *best* means to

bring about an entire surrender and devoted service. Behold, He comes from heaven to earth, on His errand of love! What is that in His hand? *The Truth!* How sweet, sublime, soothing, sanctifying is that truth! "Grace is poured into His lips." He goes to the Cross, what is that in His hand? the rugged nail, engraving in indelible characters the names of those for whom He died. He rises from the grave—What is that in his hand, now? A receipt in full from God the righteous Judge; read it believingly, and sing, "Who shall condemn?" He rises to God's right hand, an intercessor and advocate, and in the face of the great accuser holds up in His hand the trophy of His grace, "a brand plucked from the fire." Rejoice, tempted one, thou shalt be saved by His life; He sits on God's throne, and in His hand is the seven-sealed book, which He will open. He will fulfil all God's decrees to His highest glory, the salvation of the Church, and the confusion of His foes. Behold, He cometh with clouds! What is there in His hands *now*? a rod of iron, and a crown of glory. His rejectors are bruised and broken, like a potter's vessel; His faithful followers are crowned, and sit down with Him upon *His* throne. "It is done!"—judgment is finished, righteousness has triumphed, and in the once-pierced hands of the Mediator is the whole flock given to Him by His Father; and also this world recovered and renewed, becoming bright with beauty, for ever to remain a monument of His omnipotent love. Believer, study these glories and triumphs of Christ, until you feel that His love constrains you to live to Him, who died for you, and rose again.

One closing thought. *What wonders will be unfolded in the judgment and through eternity, when the history of human instrumentality shall be read over!* Doubtless this will be one of the employments and enjoyments of eternity, to trace the sovereignty, wisdom, power, and condescension of God, in connexion with human instrumentality. God will have all the glory of all that has been done, but much comfort will come to His people, from tracing His goodness, in the use which He has made of men, in building up that spiritual temple which will stand for ever, the brightest monument of Divine glory. Let us all labour for God in anticipation of that glorious "world to come," having, like Moses, "respect to the recompence of reward."

"*The Reward!*" How glorious, how expressive of the love of the *Great Master* whom we serve. Behold the labourers in their everlasting home: "After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands."

Yes, the hands that wielded the sword of the Spirit, that scattered the seed of truth, that were lifted up in prayer, and stretched forth to relieve and assist the poor and needy; the hands which, though feeble, and at times ready to hang down, yet helped to rear the temple of the Lord, now grasp the palm-branch, and strike the harp of gold. They sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints!" There is no glorying in what they have done; "they ascribe salvation to Him that sitteth upon the throne, and to the Lamb!" But their services are not forgotten by Him for whom they laboured, and the very services over which they shed tears of penitence are crowned with Divine approbation. Labour on, then, ye

saints of God; "whatsoever your hands find to do, do it with all your might." Do it heartily as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ (Colossians iii. 23, 24).

"Feeble and meek our offerings seem,
Drops in the ocean of thy praise;
But mercy, with her genial beam,
Is ripening them to pearly blaze;
To sparkle in His crown above,
Who welcomes here a child's, as there an angel's love." J. C.

OUR MISSIONS.

KONIGSBERG.

THE Rev. B. F. Jacobi renders an interesting account of a short journey to towns in the vicinity, and of the baptism of a young Jewess in his church.

I undertook a second Missionary tour on the 11th of June, with a view to visit the different Jewish communities in the neighbourhood. I arrived the same evening at F—, where there are about 200 Protestants, with a church and pastor, whom I found to be a very excellent man. He introduced me to the few Jewish families who reside there. They have no regular synagogue, but meet in a room, and form a part of the community of B—; their children attend a Protestant school, and receive Christian instruction.

I had a long interview with a Jewish merchant. I began the conversation by saying that we see the most powerful nations of the world disappear, and the place that once knew them knows them no more; but Israel, though dispersed, are the living and lasting monuments of God's faithfulness and promises; to which Mr. — observed, that the Jews are preserved and privileged for their fathers' sakes, which I readily admitted; but, said he, those of them who are strict in their religious observances must necessarily be saved, referring, at the same time, to the conversion of Cornelius; which story he had heard in his childhood, when attending a Christian school. I then produced my New Testament, and read the Apostle Peter's words, "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him" (Acts x. 34, 35), and explained to him more fully the conversion of Cornelius's family. Mr. — then observed, "That we have all sinned, and come short of the glory of God;" to which I replied, "it is easier for us to say we have sinned

than I have sinned," and I continued for some length of time to preach the Gospel of Christ to him. I distributed a number of tracts among the Jews in that place, and left it the next day for L—.

L— contains about 3,000 inhabitants, the majority are Protestants; there are only fourteen Jewish families, having a decent synagogue, and a rabbi, who instructs the children in the law and in the Hebrew language; but for general instruction, they attend the Christian schools.

I made the acquaintance of the rabbi, Mr. —, who kindly showed me the synagogue. He was the first rabbi who made a good impression upon me; he appeared convinced, from the reading of the Old Testament, that the Messiah had already come. I was quite delighted to hear it; he has also a considerable knowledge of the New Testament. The principal topic of conversation was the doctrine of the Holy Trinity, which I endeavoured to prove to him from the Old Testament, and which is more fully and plainly taught in the New. I saw him again the following day, after having conversed with other Jews of the place. The rabbi complained much of the depravity of the modern Jews, who were very lax in the observances of Judaism; especially the German Jews, who do not even understand the meaning of their prayers, and who believe that, by performing a few traditional ceremonies, they will secure for themselves, the favour of God. This remark led me to speak of the inutility of the Talmud, which the rabbi admitted to be true. I requested him to read, with me, the 23rd chapter of Matthew's gospel, where

Christ reprehends the Pharisees and hypocrites, telling him, that if Christ were to appear now on this earth again, he would do the same to the authors of the Talmud. Mr. —, asked me, if these denunciations of Christ, as well as His cursing the fig-tree, was not a violation of the second commandment, and, as this inquiry showed some thoughtfulness, I entered into a full explanation on the subject, the particulars of which I need not mention. The rabbi being already in possession of a German Testament, was desirous to have one in the Hebrew-German language, for which he came the next day to my lodgings.

Before my departure from L—, I called on the Protestant pastor, who is an excellent man; he told me that he has much intercourse with the rabbis on religious subjects; he requested me to leave with him some tracts for distribution among the Jews.

On the 5th of August, a very interesting and rare event took place in my Church. A young Jewess, a native of Z—, became acquainted with the saving knowledge of Christ; and, in spite of the prejudices and opposition of her parents, went to the Protestant minister of the place, to tell him how she came to love Jesus, and that the fact of His having suffered and died for His merciless persecutors, made a deep impression upon her mind, and induced her to give up her connexions with the Jewish community, and to believe and confess Jesus of Nazareth as her once crucified, but now risen and glorified Redeemer, of whom she anxiously desired to make a public profession. Pr. H—, to whom she expressed her sentiments, was extremely delighted to find such a strong faith in a daughter of Israel, and readily complied with her

wishes to instruct her in the Christian religion. But as soon as the Jews became aware of her intentions, they were greatly enraged, and ready to stone her; which, however, was prevented, by her being sent by Mr. — to a brother minister at Königsberg, where she was put under further instruction, with the agents of the London Jews' Society. During that time, she was a regular attendant on my ministry, and frequently came to my house; I therefore took a deep interest in her welfare.

The day of baptism arrived, and the words of Christ came vividly before her mind, "Whosoever loveth father and mother more than me is not worthy of me," and she did not hesitate to make a public profession of her faith in Christ, whom she had learned to love long ago. I, therefore, announced in my church, that the baptism of a daughter of Abraham would take place on the first Sunday of the month, and invited as many as could make it convenient to be present on the occasion; and, as my church is situated in the vicinity of the Jewish quarter and synagogue, a great number of Jews were present.

The service commenced by prayer and praise. Brother T—, then addressed a few words to the candidate; after which he called upon her to make a public confession of her faith, which she did in a most clear and distinct voice, and then Brother T— administered to her the sacred rite of baptism. Having again addressed her, he offered up a solemn prayer; and, after another hymn had been sung, I addressed the congregation, and pronounced the benediction.

Thus closed this most interesting service; which, I am convinced, will not soon be forgotten by any who were privileged to witness the solemn scene.

BORDEAUX.

Mr. COHEN's account of his intercourse with Austrian Jewish prisoners, supplies another proof of the mercy of God, in educing good out of evil. Many prisoners and soldiers having, during the Crimean and the more recent war, become acquainted with the way of peace, through intercourse with Christian Missionaries.

Having been told that there were Austrian prisoners in the little town of L—, which is situated on the banks of the river D—, I at once repaired thither, and found seven Jews among them, who received me kindly, and were moved to tears when I told them that I came expressly to see them. I at once told them who I was, the object of my

visit, and asked them whether they would not like to hear something about the way which leadeth to happiness and peace, and, having replied in the affirmative, I took them to a retired part of the barracks, where I preached to them the gospel of Christ for about two hours, to which they listened with the most profound attention, and, at the

close they said, "All you have told us is quite new to us; we have never heard such things before." They asked me several interesting questions, which I tried to answer satisfactorily. I gave them several German tracts, and a German New Testament, which they seized with great eagerness, and promised me to read them. They thanked me again and again for my visit, and begged me to come again, which I promised to do, and left them, but not without thanking God for having directed me thither, and asking Him to bless the Word.

In passing through the town, I saw several Jewish names, and on inquiry I was told that there were about twenty families residing here. I called on six, and was truly pleased with my reception, and the manner in which they listened for the first time to the Gospel. They could not understand that I should have come all the way from Bordeaux to see them; they thought that I must be very rich. I told several who spoke to me thus, that I possessed the true riches, and that I could direct them where they could obtain the same. One young man, who had an eye to business, was very anxious to know where he could procure such riches, and when I told him in the gospel, he said, "The Gospel, what is that? I have never heard of it before." I told him that it was good news for sinners. He said, "Whom do you call sinners? I am no sinner; I am an Israelite, a son of Abraham, the friend of God. I have always paid my way; am kind to my neighbours, and respect every religion, which I think is all God requires of us." I gave him a tract called "Qu' est-ce que Naitre de Nouveau?" which he promised me to read.

Having lost the train, I was obliged to remain two hours longer, so I returned to the barracks; but I cannot tell you my joy, when I beheld six of my Jewish friends formed into a group, five of whom paid the greatest attention to the reading of the New Testament, which was done by the sixth. I asked them for their seventh comrade; they told me that, as he was cook that day, he was obliged to attend to his duties. There were several Hungarian soldiers round them; but as they did not understand the German language, their Jewish comrades translated to them verse by verse

from the Word of Life, in which I encouraged them. They told me that they had read the chapter I marked for them, and as they found it so interesting they were anxious to read it through; that they had already read the first four chapters, and they believed it to be a good book; indeed, the best they had ever read. I told them to read it with prayer; to which one replied, that he was the only one among them who still had his phylacteries, and a little prayer-book, his sister gave him, the morning he left his home." "Yes," said another, "I am now nearly six years in the army, and it is more than five years since I have prayed, having lost my phylacteries soon after I entered it." I told them that God was a spirit, and talked to them on the nature of prayer; after which they asked me to teach them to pray. I said a few words of prayer in German, and left them, with a promise to visit them soon again. * * *

I have just returned from a second visit to the Austrian prisoners, with whom I remained the best part of the day. They were truly delighted to see me, and appeared most ready to converse about those things which make for our peace. I found that they had made good use of the tracts and the New Testament I left with them. One of them asked me, "How can a man be born again?" Another told me that he had commenced to pray; he found it very difficult to do so, still he persevered. A third wished to know whether Christ would receive him. The one who asked me "how a man can be born again?" said, "I have read many books, but not one has made such impression upon my mind as the New Testament has done. I tell you again, the New Testament is a good book, and I now see that we Jews are brought up and kept in ignorance and superstition. I have always been told by our rabbis, that it was a great sin to know what the Christians believed, and to read the New Testament: but now I will not cease until I know the truth." When I was about to leave them, one of them told me that he never saw the New Testament till I gave them one; that they had already read it through, and that the contents had attracted them much.

Ought not these things to encourage us in our work?

DEFERRING until next month some encouraging tidings from the Continent, we are thankful to supply the annexed Home intelligence.

LONDON.

MR. SAMPSON writes :—

I have now access to above 60 families, besides 11 dining and lodging-houses, and above 100 individuals. They are all in possession of the New Testament, and not a few of them attend places of worship on the Lord's day. About twenty-four of my acquaintances have left England during the summer; six have emigrated to America, and three to Australia, and the rest have gone to Germany and Poland. I supplied each of them with Christian books and tracts. I have learned from those who have returned to England, and to whom I had given tracts before leaving it, that they have benefited by the reading of them. I will mention one case in particular.

Mr. ———, a native of Poland, who attended my Bible class, two years ago emigrated to America, in the spring of last year, when I gave him a German New Testament, and several books and tracts. He was successful in business in New York, and came to London about three months ago to purchase goods. The very next day after his arrival he called upon me, saying, "you are the first friend I visit; for I know you are a friend indeed," &c. He then expressed his thanks for the books I had given him; telling me how much good he has derived from the reading of them, and that, after his arrival in America, he distributed them among his relations. He then took out the New Testament from his pocket, which I gave him, kissing it and saying, "This has been my constant companion, and is dearer to me than anything I possess." I was pleased with the simple remarks of the young man, and could see that he had undergone a change for the better. He stayed nearly a month in London, and visited me regularly, when I was privileged to preach Christ more fully to him, and explain such portions of Scripture to him as he found difficult to explain himself, and I have every reason to believe that the Lord has changed his heart, and that he has passed from death unto life. He loves Jesus, and depends solely upon the merit and atonement of Christ for his salvation, as I could see clearly. When he engaged in prayer, he prayed with such childlike simplicity and humility, as we only perceive in a new-

born child of God. Before his departure, he requested me to give him a few New Testaments and tracts, for distribution among his Jewish friends in America, which I gladly did, hoping that he may yet be made instrumental in sowing the good seed upon good soil, and leading some of the scattered sheep of the house of Israel, in that part of the globe, to the good Shepherd, who knows His sheep, and is known of them, and who lays down His life for them. How continually are we reminded of the necessity of hoping against hope; of confessing that the one who soweth is not always permitted to reap, and of humbly acknowledging that God alone can give the increase. However, it is a comfort for the Missionary to know that what he endeavours to do in truthful sincerity shall not be in vain.

I have continued, during the past month, in visiting regularly those families whose cases I have mentioned before in my reports. Thank God, I am able to report that some of them, at least, show an earnest spirit of inquiry; perusing both the Old and New Testament with a desire to find out the Truth. They receive me cordially, and will listen to me for hours, whilst I read and explain to them portions of the Holy Scriptures. In many hearts, religious impressions are so extremely gradual and so uncertain as to their outward manifestations, that we can take little or no account of them; and often we do not seem justified in indulging the least thought of encouragement. Several of these cases, I trust, will afford interesting matter for future reports.

I have likewise visited regularly the Jewish dining-houses, where I have spent many a profitable hour to myself, as well as, I trust, to others. I have formed several new acquaintances, and been introduced to new families. Some of the young visit me regularly at my lodgings, and I am endeavouring to form again a Bible-class for young men; several have already promised to attend, and I intend to begin next month.

I have distributed, during the past month, eight Bibles, eight New Testaments, and 638 tracts and religious books.

MANCHESTER.

MR. NAPHTALI writes :—

I am thankful to inform you that during this month the good Lord hath been pleased to add to His church another son of Abraham, by the appointed ordinance of baptism. Mr. —, one of our inquirers some months ago, came to this town with his Jewish wife and a young child, and, after a few days residence, he heard of me, and directly called upon me; he desired that I would visit him, and instruct him in the truths of Christianity. Accordingly, I arranged to see him twice a week. In my first interview with him, I found him somewhat acquainted with the doctrine of Christianity; which is now a common thing among intelligent Jews, through the prevalence of our Missionary operations, whether at home or abroad. But then, how little do they know or appreciate of Christ himself, as the Saviour of their souls; nay, the little knowledge they have is used up. I had, therefore, to admonish him that the great doctrine of Christ is faith, and Christ Himself the Saviour, and upon this truth I reasoned with him from Moses and the Prophets. Moreover, I had to insist that the salvation of Jesus Christ is a spiritual salvation, and, unless he is sincere, he may be baptised, but not converted; I, therefore, directed him to look to the Lord at once, and I had no doubt that he would be sure of a perfect salvation; in the meantime, I advised him to attend a Christian place of worship. But, alas! I saw no progress in grace, though he was always attentive to the means. However, as to be converted is to be saved, and as salvation is to be wrought

by Jesus Christ, I did not wonder, when one Lord's day, Mr. — called upon me, evidently affected with a strong impression of the importance of the salvation of his soul, and requested me to recommend him to a minister of Christ, to baptise and receive him as a member of the people of God. I need not say that I was thankful to hear of his sudden change; yet, I postponed him a little longer, and, as he repeated his appeal a second time, I thought it my duty to consult the minister by whom he wished to be baptised, inasmuch as he attended his ministry. Accordingly, I called upon the Rev. Mr. Coley, and he invited his colleague, the Rev. Mr. Pope, and Mr. Pope took him to the Rev. Mr. Hall, and, after a careful examination by these three ministers, and some private visits by myself, and also in company with Mr. Pope, they all agreed, with my recommendation, to baptise him, and receive him into fellowship. Accordingly, on the 14th inst., in the presence of a devout congregation, Mr. — dedicated himself as a disciple of the Lord Jesus, by the ordinance of baptism; and, on this solemn occasion, Mr. Hall addressed us from Col. iii. 3: "And your life is hid with Christ in God;" after which, Mr. Pope administered the rite of baptism, gave him the right hand of fellowship, and recognised him as a member of the church, assembled in the Wesleyan Chapel, George-street, Hulme, Manchester. Mrs. —, and her fine little boy, are under instruction, and I trust that the Lord, who converted and saved the father and the husband, will save and regenerate the wife and the child.

BIRMINGHAM.

From Mr. Kessler's report :

During the past month I am thankful to say that my humble efforts to preach Christ among my poor benighted brethren have been greatly blessed, and I have reason to believe that the prayers which have lately been offered up, in behalf of God's ancient people, have not been presented in vain. The movements which take place everywhere seem to me but the first dropping of the Spirit's influences, the showers of which we are looking forward to descend, when all the Churches of Christ shall be more and more alive to

the fact, too often forgotten, that salvation is of the Jews.

The revival which has taken place in America is still going on; the extraordinary movement in Ireland, the fire that seems to glimmer in the Churches of Scotland, are not all these things indications that the Spirit of God is at work? and shall the Jews not participate in these blessings too?

We have rejoiced, when reading in the *New York Tribune*, that numbers of Jews attended the meetings in the various parts of the city, and presented

numerous requests for prayer in their behalf. And have these prayers not been answered? In the same paper we find: "In the twentieth ward quite a number of Jews of both sexes have gone over to the profession of the Christian faith. One convert is about to go forth as a missionary among his own people. Many Jewish families have sent their children to Christian Sunday-schools. In Brooklyn, an entire family of Jews were recently led to embrace Christianity." And again, the following: "At a meeting in Burton's old theatre, a few days ago, a Jew complained that the seed of Abraham had been neglected in the prayers of his Gentile brethren. He said that a class numbering as many as 35,000 souls in the population of this city surely had a claim upon the interest of Christians in heart. He begged that in future they be prayed for at every meeting." What a lesson to us, to be told by a Jew to remember Israel in our prayers!

I have made the foregoing remarks in the hope that some more interest may be excited in behalf of Israel, and that the missionary who has to labour among them, sometimes under great discouragement, always under great difficulties, should, if possible, be cheered and encouraged by the prayers of believing Christians for the conversion of his brethren.

Mr. —, who has from the commencement of his acquaintance with me, shown great interest in what I had to say about Christianity, and who has been a sincere inquirer for the last eight months, I am sorry to say, has been obliged to leave England, on account of his wife's illness. For some time past her health has been failing, and the doctors thought it safest for her to return to her native country. The wife did not fully sympathise with her husband's views, and he was almost ready to let her go home without him; however, he bethought himself, and I persuaded him, too, to accompany her, and last week they left for —. I had given him a Hebrew Bible, and a German New Testament, some time

ago, and before they left, his wife asked me to give her a German Bible, promising that she will read both the Old and the New Testament, and find out, by herself, whether the facts were really such as I stated them to be to her husband. May they reach their home safely, and may we have the gratification of numbering them some day among true and believing Israelites!

One day, passing through New-street, I met a Jew in Eastern costume, whom I addressed with the usual oriental salutation of "Sholôm Alêchem," asking him at the same time in Hebrew, whether he came from Jerusalem, what language he spoke, and what brought him to this country. From his answers I gathered that he was from —, that he spoke Hebrew, Spanish, and a little German, and that he was here on business, and this was the last town he visited before going home. Some information he wanted, and which I could fortunately give him, prolonged our conversation, and before parting I asked him to pay me a visit in the afternoon, which he promised, notwithstanding my having told him that I was a missionary to the Jews. At three o'clock he came, and we entered freely into discussion on some points of difference between Jews and Christians. He gave me a graphic description of the state of the Jews in —, where alone there are 8000 families, their utter ignorance of Christianity; and as he had never seen, much less read a New Testament, I showed him the Epistle to the Hebrews, with a Talmudical commentary by Dr. Biesenthal, in which he was so interested that he asked me to give it to him, to which request I but too gladly assented. Our conversation was carried on partly in Hebrew, partly in Spanish, and German, and by the help of the three we understood each other pretty well.

He takes the Epistle to the Hebrews home to his children: his sons will read it, and through them, I have no doubt, others. What a marvel of Providence! the Gospel circulated in — through Birmingham agency!

The Rev. J. Lowitz returned to North Africa on the 7th September, intending to occupy Algiers as his station. On the previous Lord's-day evening, he attended at Trinity Chapel, Edgware Road, where an impressive sermon was preached, on "I am not ashamed of the Gospel," &c., by the Rev. R. H. Herschell, who afterwards solemnly addressed the Missionary, and commended him to God in prayer. Mr. Lowitz

attended a Prayer Meeting, at New Court Chapel, Carey-street, on the following evening, and briefly addressed the congregation. We are thankful to add, that intelligence has been just received of the safe arrival of Mr. and Mrs. Ben Olieh, at Oran, and of Mr. Lowitz, at Algiers.

CORRESPONDENCE.

FROM A CONVERT OF THE SOCIETY.

THE following argument, by "a convert of the Society," will commend itself to the serious consideration of its friends, and may suggest a more lively and systematic effort for the end proposed. If the Committee are not yet prepared to carry out the plan of our correspondent, they feel it the more desirable to urge on the many in various parts of the country, who have the spiritual good of Israel at heart, to devise means, and to employ agencies, whereby the object of the Society may be more widely and intimately known, and a more thorough and devout interest awakened. It has been most gratifying to the Revs. J. Gill, J. Wilkinson, and other ministers who have visited the Churches during the present year, to receive so cordial a response to their appeals, and to perceive the wide diffusion of Christian sympathy and affection towards those who were once inconsiderately passed by and neglected,—the seed of Abraham the friend of God. The Committee anticipate considerable accession to their resources as a result of these visitations, and they believe that answers to prayer largely evoked may already be found in the records of Jewish conversions and awakenings. But more ample support is requisite, as the number of missionaries has been increased, and the income of the current year has not equalled the expenditure. And who does not long for indications more striking, and more widely extended, of revival, of spiritual resurrection among the Jewish people?

HOW TO RAISE THE INCOME OF THE SOCIETY TO £10,000.

This proposition suggests three inquiries. 1. Is it possible? 2. Is it desirable? 3. How may it be realised?

To each of these questions we offer a brief reply.

I. IS IT POSSIBLE TO RAISE THE SOCIETY'S INCOME TO £10,000 PER ANNUM?

The solution of this inquiry depends on the answer we may be able to give to two other questions to which it gives rise, viz:—1. Whence does the Society derive its support? 2. Are the resources on which the Society depends for its income capable of yielding the sum we desire? The answer we give to the first of these queries obviates the need of replying separately to the second. The "British Society for the Propagation of the Gospel among the Jews" depends for its support on *Christendom*. No sectarian creed bounds its sphere; no denominational policy proscribes its limits. It neither recognises the divisions of the Church, nor is allied to sectarianism in any of its forms. *All who love Jesus* form the brotherhood which alone it acknowledges; and the sphere of its operations it regards a most legitimate centre, around which all true believers may gather, and give to the Jew and Gentile a practical proof of their sympathy and oneness with each other and with their great Head. Among its managers are members of all the great Churches of this Christian land; the Episcopal, Presbyterian, Wesleyan, Congregational, and Baptist Churches are all represented; and when these representatives come together, it is not to represent the sections of the Church to which they belong, but to merge

them into the one great family which embraces all who love Jesus, all who pray for the peace of Jerusalem. And not only the more prominent, but all the smaller branches of the Church of God, are invited and welcomed to share the toils, and prayers, and joys, which the Society affords. Need we add that the Protestant Churches of this rich land are well able to raise £10,000 per annum for the work of this Society? Here is a proof for the slow in heart.

In 1851, there were in England and Wales, according to the census taken that year, 14,077 places of worship connected with the National Church, and 18,583 belonging to the Presbyterian, Independent, Wesleyan, and Baptist denomination; forming a total of places of worship, in England and Wales alone, of 32,660. At the present time there can be no fewer than 33,500 churches and chapels in England and Wales belonging to those denominations on whom this Society depends for its support. Now, if these congregations contributed the trifling amount of ten shillings per annum, each on an average, the income of the Society would be £16,750!

But the reader may feel inclined to remind us that there is another Society, having the same object, with an annual income of some £33,000, derived from the same sources. We rejoice to acknowledge the fact:—may the Lord increase it a thousand-fold! Now, the “London Society for Promoting Christianity among the Jews,” is supported exclusively by members of the Established Church, many of whom are amongst the contributors to our Society, and if all the Nonconformist congregations in England and Wales, who do not support the London Society, would contribute ten shillings per annum each, on an average, as the number of congregations cannot be much less than 20,000, the Society’s income would be raised to £10,000. Or, again, if only 200,000 members of the various Dissenting denominations of this country would contribute *one shilling each* on an average annually, the Society would have at its disposal for the great work it has to do, no less than £10,000 yearly. Now, we presume, that even the most calculating sceptic needs no more than this to be satisfied that *it is possible* to raise the Society’s income to £10,000 a year.

But now comes the second inquiry—granting that it is possible—

II. IS IT DESIRABLE?

Desirable! Look at the vastness of the work:—the conversion of six millions of persons scattered over the face of the earth! The conversion of six millions of people speaking different languages, dwelling in all countries, living under various governments, accustomed to diversified habits, residing under all climes! Six millions of persons bigoted and bitter against Christianity, bound by the iron fetters of tradition—built in by the strong and massive walls of superstition—having a traditional and inherited hatred to Christ and His religion, and rendered hard, and cold, and distant, and suspicious by the unjust persecutions they have endured in Christian lands.

Desirable!—look at the obligations of the work. It is saving Christ’s kinsmen; it is returning the Truth to the children of those from whom we received it; it is wiping away the tears of wrong your forefathers caused the Jews to shed; it is hastening the fulness of the Church, bringing near the riches of the world, causing the dawn of Millennial day to arise, and dispel the darkness that overhangs our world.

Desirable!—yes, ten times so, if the work is to be done. £10,000 per annum, when economised with a miser’s caution, cannot supply one missionary to each 100,000 Jewish souls. Sixty missionaries would give one to each 100,000 Jews, there being no less than six millions of Jews in the world. And for the support of sixty missionaries, making allowance for the expenses connected with the working of the Society, the travelling of missionaries, and other extra items, no less than £12,000 would be required, and that without allowing a salary more than £150 per annum to each, which in some countries is hardly enough for a decent livelihood for those who have not a large family to keep. But where is the man who would charge himself with the spiritual care of 10⁶

souls? Why, the greatest moral Samson would have enough to do with 1,000 of his fellow-men—especially of Jews, with their hardness of heart, their prejudice, and bigotry. Now, allow one missionary to every 1,000 souls of the six millions, and see how many you will need. Why, only 6,000! and what income would be required to supply each missionary with £150 per annum? Multiply one of these figures by the other, and you have a product of £900,000! And yet the work has to be done, some day, and some how, for God has declared, "All Israel shall be saved." But what we want now is neither so alarming, nor at all impracticable. It is only ten shillings per annum from every Nonconformist congregation in England and Wales; or £1 on an average from 10,000 of them; or £2 on an average from 5,000 of them. It is not impossible—It is desirable.

III. HOW MAY IT BE REALISED?

To be sure, by all ministers seeing to it—by all deacons and managers of Churches seeing to it—by all members of Christian Churches seeing to it—seeing that a Post-office order of either 10s., or £1, or £2, is sent to the treasurer or secretary of this Society once a year. That is all; and we have reason to believe that there is sufficient interest in the cause amongst all Christians to lead them to make such a small effort as this. What is wanted is proper organisation throughout the land. Many Churches and individuals do not contribute to this Society, simply because they are not called upon to do so. Others contribute once or twice, and then leave off, simply because there is no organisation in the locality in which they reside. To meet these difficulties, I suggest the following plan, as one which will secure organisation and system, and regularity, and bring out all the interest in the cause which is scattered over the country.

Let England be divided into four districts, (say, northern, southern, eastern, and western districts—the first including the six northern counties, and Scotland and Ireland; the second, London in Surrey, Surrey, Kent, Sussex, Hants, Berks, Oxfordshire, Gloucestershire, Wilts, Somerset, Dorset, Devon, and Cornwall; the third, Middlesex, Buckinghamshire, Northamptonshire, Leicester, Nottingham, and the more eastern counties; and the fourth, Derby, Stafford, Warwick, Worcester, the four counties bordering on Wales, and the principality of Wales itself). Let an accredited agent of the Society be stationed in one of the chief cities of each division, with the object of travelling over the whole extent of his district, and forming auxiliaries and ladies' associations everywhere. As soon as each agent enters on his work let him address a printed circular to every minister, church, and deacon, of all the evangelical denominations in his district, calling upon them to second his efforts. Let him preach, lecture, and address public meetings, and form central auxiliaries in all the principal towns, and urge it on the managers of these that they should endeavour to form branches in all the smaller towns and villages in their district, without the expense on the Society of a visit from the agent to each. Let all the ministers of each auxiliary be urged to consent to preach an annual sermon for the Society, prior to an anniversary public meeting, to be held in the central town of the auxiliary, which shall be attended by a deputation from the parent Society. Let collectors be obtained in every chapel within the bounds of the auxiliary; and when the auxiliary shall have increased so as to warrant it, let it be divided into two, and the ground be worked with greater minuteness and care. And, I feel sure, that in the course of two or three years of such extensive and earnest efforts, provided the agents were such as to draw large audiences, and interest them in the work; and provided, again, that much prayer and conference between him and the ministers of his district were secured; and provided, too, that all his energies, and all his time, were devoted to the work;—I say, that in the course of two or three years the income of the Society will exceed the amount set at the head of this paper. There is no reason why it should not; and I believe the way to accomplish it is the one I have endeavoured to point out. It will

certainly involve a good deal of expense; but the Society's income cannot be raised without expense. Four able men—and I think the Society has the men—thus engaged for two or three years are sure to secure the desired result.

Praying that God may bless the efforts of this and every other Society that has His glory and the good of souls for its aim,

I am,

Dear Mr. Editor,

A CONVERT OF THE SOCIETY

Of eight years' standing.

WALLACHIA.

We have much pleasure in appending the following extracts from Mr. DAVIDSON's last communication:—

Agreeably to my last, I have visited Ismael, where I spent about three weeks. You are aware that Ismael is properly a Russian town, which has been ceded to Moldavia at the treaty subsequent to the Crimean war. Since that time it has deeply sunk from its importance and commerce, as the best of the Russian families and nobility sold their estates and houses, and emigrated to Russia; so that instead of 36,000, it counts now about 17,000 inhabitants, which are, as it were, lost in the large extent of space upon which the city is built, and the streets are literally deserted.

At the time of the cession of this and other towns to Moldavia, the inhabitants hailed the change with great enthusiasm, under the idea that they were exchanging Russian bondage and oppression for liberty, and freedom from heavy impositions; but they soon found out their mistake.

The captain of the vessel by which I came being an acquaintance of Mr. Gellert, gave it out that I was a missionary, and travelled about to establish schools among the Jews, which statement was confirmed by a Jew from Ibraila, who happened to be in Ismael. I lived and moved among the Jews, indiscriminately availing myself of every opportunity for preaching Christ; and not only was I everywhere well received and listened to with attention, but my acquaintance was literally courted by many of the better class of the Jews, in which cases I had no hesitation to declare the whole counsel of God according to the grace given me. Personal debility under this burning climate interfered much with my usefulness, but frequent bathing in the Danube providentially kept me from actual prostration. I have never suffered so much from the influence of climate, and do still suffer, but the Lord has supported me, and does so still; blessed be His name!

CONTRIBUTIONS IN AID OF THE SOCIETY.

From Aug. 23rd to Sept. 23rd, 1859.

| | <i>£ s. d.</i> | | <i>£ s. d.</i> | | <i>£ s. d.</i> |
|--|----------------|------------------------------|----------------|------------------------------|----------------|
| SUBSCRIPTIONS & DONATIONS. | | Cowbridge, by Rev. D. Davies | 1 11 8 | Vernon Chapel, Pentonville | 0 16 6 |
| Ferne, Miss | 0 10 0 | Zeelston Chapel | 1 0 9 | Windsor, Wes. Ch., offg. | 1 1 4 |
| Horne, H., Esq. | 1 0 0 | Zester | 2 4 6 | Weigh-house Chapel, offg. | 0 13 10 |
| Law, Miss | 1 0 0 | Frod-ham, collection, &c. | 1 0 0 | Wern, collection | 1 0 0 |
| Martin, Mrs., Enfield | 0 10 6 | Harrogate, collection | 8 10 4 | Whitchurch (Salop), col. | 1 10 7 |
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| Do. collection | 2 15 0 | Kearsebrook, collection | 0 16 0 | Contributions by the Rev. J. | |
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| Do. A Friend | 1 0 0 | Little End New Town, col by | | in Cardiganshire— | |
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| Bradford (Wille), by Mrs. Can- | | Do. don. and col. by Mrs. | | Glandwr | 0 7 6 |
| plaga | 4 8 4 | Welsh | 1 2 0 | Brynmair | 1 1 9 |
| Bristol, Union Chapel, Mr. | | Middlewich, collection | 1 9 0 | Capel-y-Wisn | 1 1 3 |
| Wilson | 0 10 0 | Morley, collection | 1 4 7 | Pantycrugan | 0 10 0 |
| Do. do. Mr. Wollaton | 0 10 6 | Morwick | 5 11 0 | Maen-y-groes | 1 2 3 1/2 |
| Do. New Park-road, by | | Oswestry | 2 13 0 | Wern | 0 16 3 |
| Miss Freeman | 1 0 0 | Oxenden Ch. by Mrs. Archer | 1 7 1 | Penrhinogaled | 0 9 4 |
| Rumley | 14 3 0 | Park-est. Chapel, Clapham | 3 3 4 | Pennycae | 1 2 8 1/2 |
| Camberwell-gn. Chapel, by | | Parkley Chapel by Miss E. A. | | Swich-y-groes | 0 11 6 |
| Miss Small | 2 4 2 | Ridge | 0 8 0 | Bryn Moriah | 0 7 6 |
| Caslebon, by Rev. C. J. B. | | Do. by Mrs. Harrison | 0 9 0 | Bryngwenith | 0 7 0 |
| Jackson | 1 5 7 | Ripon, collection | 1 7 4 1/2 | Llandudock | 0 18 0 1/2 |
| Chelmsford, collection | 17 3 1 1/2 | Rumford, collection | 2 18 4 | Cas Nigan | 1 9 1 |
| Chester, collection and subs. | 2 9 8 | St. Helens, collection | 3 0 0 | Elechryd | 0 13 7 1/2 |
| | | Sydenham | 3 3 1 | Piegh | 0 10 0 |

MEETINGS OF ASSOCIATIONS, &c.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS | NETT COLLECTION. |
|---------|---|-------------------------|---------------------|---|------------------|
| Aug. 7 | Louth—Baptist Chapel | Sermon | Rev. J. Wilkinson | Rev. J. Chapman | 0 12 3 |
| Aug. 8 | Chester—Queen-street Ch. | Lecture | " | Mr. Williams | 1 3 0 |
| Aug. 10 | Birkenhead—Town Hall | Lecture | " | | |
| Aug. 14 | Birkenhead—Ind. Chapel | Sermon | " | | |
| Aug. 15 | "—Wes. Chapel | Sermon | " | Revs Wilcox, Caird, Man and Thom son | 7 12 |
| Aug. 16 | St Helen's—Wes Chapel | Lecture | " | Revs Hobson and Watmough | 2 0 0 |
| Aug. 17 | Runcorn—Wes Chapel | Lecture | " | Rev. J. Hollis | 2 12 |
| Aug. 18 | Middlewich—Ind. Chapel | Lecture | " | Rev. W. B. McWilliam | 1 0 0 |
| Aug. 21 | Mossley—Ebenezer Chapel | Lecture | Rev. J. P. Palmer | Rev. J. Harris | 1 4 |
| " | St. James—Ind. Chapel | Sermon | Rev. J. Gill | | 2 6 6 |
| " | Leeds—Belgrave Chapel | Sermon | Rev. J. P. Palmer | | 4 7 0 |
| " | East Parade Chapel | Sermon | " | | |
| Aug. 22 | " | Lecture | " | W. G. Joy, Esq. | 21 6 6 |
| Aug. 21 | Wrexham—Chester-st. Ch. | Sermon | Rev. J. Wilkinson | | 3 0 0 |
| " | "—Wes Ch | Sermon | " | | 1 0 0 |
| " | "—Pen-y-bryn Ch. | Sermon | " | | 2 5 0 |
| Aug. 22 | Chester-at Ch. | Pub Meet. | " | Mr. R. Jones; Rev. Mr. Short | 2 13 4 |
| " | Pentonville—Vernon Ch. | Lecture | Rev. J. Gill | | 0 16 6 |
| Aug. 23 | Whitechurch (Salop)—British School Room | Lecture | Rev. J. Wilkinson | Revs. Thomas Wilkinson and R. S. Bayly | 1 17 7 |
| Aug. 23 | Knarbro—Wes Ch. | Lecture | Rev. J. P. Palmer | | 0 13 4 |
| Aug. 24 | Harrgate—Ind. Ch. | Lecture | " | Rev. H. Allon | 3 13 4 |
| " | Wen—British R. rooms | Lecture | Rev. J. Wilkinson | Revs Pattison and Smith | 2 0 0 |
| " | Stoney—Pr s Church | Lecture | Rev. J. Gill | | |
| Aug. 25 | Chelmsford—London-road Ch. | Lecture | " | Rev. G. Wilkinson | 17 3 1 |
| " | Oswestry—Wesleyan Ch | Lecture | Rev. J. Wilkinson | Revs. J. Lockwood, B.A., and E. Wilks | 2 1 0 |
| " | Ripon—Wes. Chapel | Lecture | Rev. J. P. Palmer | Revs. Croft, Fildley, and Welb | 1 7 4 |
| Aug. 26 | York—Priory-street Chapel | Lecture | " | Rev. Lake Wiseman | 6 17 9 |
| Aug. 28 | Hull—Wes. Chapel | Sermon | " | | 2 14 0 |
| " | Fish-street Chapel | Sermon | " | | 7 5 0 |
| Aug. 29 | "—Albion Chapel | Pub Meet. | " | J. Oldham, Esq.; Revs. R. A. Redford, Otterenshaw, and Kirkus | 3 16 0 |
| " | Clapham—Park Cres. Ch. | Lecture | Rev. J. Gill | Rev. J. Nelson | 3 3 4 |
| Aug. 30 | Beverley—Wes. Chapel | Lecture | Rev. J. P. Palmer | Rev. J. Shrewsbury | 2 13 0 |
| Aug. 31 | Hereford—Town Hall | Pub Meet. | Rev. J. S. Pearsall | | |
| Sep. 1 | Carlisle—Ind. Chapel | Lecture | " | Rev. C. J. B. Jackson | 1 7 |
| Sep. 2 | Newport—(Monmouth) | Lecture | " | | |
| Sep. 4 | Cardiff—Ind and Bap. Ch. | Sermons | " | | |
| Sep. 6 | Cambridge—Bap. Ch. | Lecture | " | Rev. D. Davies | 1 6 |
| Sep. 7 | Bridgend—Wes. Chapel | Sermon | " | | |
| Sep. 8 | Neath—Wes. Chapel | | " | | |
| Sep. 9 | Trembridge—Tabernacle | Address | Rev. J. Smith | Revs. T. Mann and J. Salmon | 1 |
| Sep. 9 | Westbury—Ind. Chapel | Sermon | Rev. J. S. Pearsall | | 2 |
| Sep. 11 | Swansea— | | " | | |
| Sep. 11 | Merthyr Tydfil—Ind. and Baptist Chapel | Sermons | " | | |
| Sep. 11 | Bruton—Ind. Chapel | Sermon | Rev. J. Smith | | 3 1 |
| Sep. 12 | Donlais— | | Rev. J. S. Pearsall | | |
| Sep. 16 | Bradford (Wilts)—Ind. Ch. | Ser & Add. | Rev. J. Smith | | 4 3 |

NOTICES.

TO TREASURERS, COLLECTORS, AND OTHERS.

The Committee will be obliged by an early remittance of sums in hand, as they have large requirements and hitherto inadequate receipts.

Cards for New Year's Gifts will be forwarded on application.

THE MONTHLY DEVOTIONAL MEETING will be held, as usual, at No. 1, Crescent-place, Blackfriars, on Wednesday Evening, October 19th, at 7 o'clock. The Meeting is open to all friends of Israel.

LIGHT AT EVENTIDE.

THE Author of this most interesting Memoir having kindly presented the copyright to the Society, a THIRD EDITION, with additions, is now in the press, and will be published speedily. Apply at the Office, or to Mr. Snow, Paternoster Row.

London: Published by JOHN SNOW, 35, Paternoster Row.

[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

OFFICE:—No. 1, CRESCENT PLACE, BLACKFRIARS, LONDON.

No. 167.]

NOVEMBER 1, 1859.

[Price 1d.]

JEWISH FESTIVALS.

THE account for the first month, or **TISHRI**, is the largest in the year. It is as follows:—

September, 28th, 29th, and 30th., October, 1st and 2nd.—**Rosh Hashana**, or New Year, first of the civil year. Assumption that the world was created thereon; an holy convocation, no work to be done. Day of trumpeting, the sounding of the cornet. (Lev. xxiii. 24.) It is also called Day of memorial, as it recalls to remembrance how the Eternal regarded the piety of our patriarchal ancestors, and that we should endeavour, by our actions, to merit that the Almighty may remember us also favourably, and write us in the Book of Life. (Note, stumbling-block, Rom. x. 3.)

The first ten days of Tishri are called the ten penitential days; the Sabbath intervening between Rosh Hashana (first day), and Yom Kippur (day of atonement), is called return, on account of the Haphtorah read, Shuva Israel, "return, ye Israel." (Hosea, xiv. 1.)

The event which gave rise to the reading of the Haphtorah, or conclusion is, viz., after Antiochus Epiphanes had smitten the Egyptians, he made war with the Israelites in Jerusalem, using them very cruelly; he also gave orders to destroy all the books, and prohibited reading the weekly portions of the Pentateuch on Sabbaths. The Israelites then selected certain chapters from the books of the Prophets corresponding, as nearly as possible, with the text of the portion of the Pentateuch; these chapters were read instead, and are still continued in addition, to the weekly readings in commemoration of that event.

October, 1st, 2nd, 3rd.—Fast of Guedaliah, in consequence of his assassination. (2 Kings, xxv. 26; Jer. xli. 2, 3, 4, 6.)

Oct. 8th, 10th.—Yom Kippur, the day of atonement. (Exod. xxx. 10.) This solemn fast is decreed for the pardon of sin to all those who are contrite and true in their repentance; that forgiveness is not to be expected, unless we have forgiven those who have injured us, and that by sincere repentance only we may hope for forgiveness, as in Jonah iii. 7, 8, 9, 10. Its sacred ceremonies and strict observance, Lev. xvi. 1. Its injunctions and penalties for infringing, Lev. xxiii., 26, 33.

Oct. 13th, 15th.—A feast of rejoicing for the gathering of the harvest. The feast of Tabernacles is in commemoration of the children of Israel dwelling in booths on their coming out of Egypt; the first two days are kept sacred; the four following days being called common days of the feast

such business only is allowed to be carried on as is absolutely necessary. Ceremonies thereon, Lev. xxiii. 34, 35, 43. Observed in the time of Solomon, 2 Chron. vii. 8. Nehemiah's time—Neh. viii. 14-18.

Oct. 19th, 21st.—Great Hosanna—feast of branches—is held more sacred than the four former days; prayers are said that the following year may not be one of drought. (21st, The Law).

Oct. 22nd.—Eighth day of solemn assembly. The Temple consecrated by Solomon; this day was also a day of great rejoicing, when the waters were drawn for the use of the Temple (2 Chron. vii. 28; Neh. viii. 13); (rather 2 Chron. vi. and vii).

Oct. 23rd.—The rejoicing of the Law. On this day the last section of the Pentateuch is read, and then they immediately commence a part of the first section, so that the same is continued without intermission. We rejoice in the Holy Writ, with which the Almighty has favoured us, and which points out the road to happiness in this world, and to eternal bliss; they also rejoice at having lived to finish and commence it again, Chron. viii. 10 11.

The Sabbath immediately following is known by the name of Shabbath Bereshith, on account of the portion read on that day, commencing Bereshith (in the beginning), Gen. i. 1.

The day after the three convocations, i.e., Passover, Feast of Weeks, and Tabernacles, is called Isru Hag, and was kept as a holiday (for making the feast straight), for those who were prevented entering the Temple on the previous day.

Local memories are among the most interesting of our mental exercises. They seem to hold the keys of a thousand joys and sorrows. They recal not only events, but feelings, and surround us, not with the shades, but the realities, of those who have long since passed away, never again to be seen by us in the present world. Their excellencies and their defects, the tone of their voices, and the glance of their eyes, meet us again in the scenes of our earlier days; and revive our sacred impressions, our fervent devotions, and our broken vows. How adapted to views and feelings such as these were the Annual Festivals of the Jews in their Holy City. In distant lands they thought of joys departed, remembered Zion by the waters of Babylon, and wept in the Palace at Shushan as they thought upon the place of their fathers' sepulchres.

Another feast of Tabernacles has just been celebrated far away from home. It may be that some Jewish heart has been touched, and as memory has retraced the history of former times, conscience may have awakened the inquiry, why is it thus with us now? and the recollection of some missionary's argument may have pointed to a rejected and crucified Messiah as the answer. Perhaps, too, this memory of Israel's holiest days will form an ingredient in the cup of sorrow, that shall be put into their hands, when that long-predicted look on a pierced Saviour, (Zech. xii. 10) shall move the heart's deep penitence, and, renewed by the Spirit, they shall say, "Come and let us return unto the Lord, for He hath torn, and He will heal; He hath wounded, and He will bind us up."

At least, our memory of Jewish piety in the past, contrasted with Jewish destitution and insensibility in the present, should awaken our deep thoughtfulness and prayer; that as one lifeless Festival after another

is kept, passes away, and is forgotten, the Spirit may be poured upon them from on High, and the promise be realised. (Isa. xlii. 3-5.)

It has been suggested by one of the missionaries, and is under the serious consideration of the Committee, that in these days of earnest and prevailing intercession, a meeting should be held for and with Jews in the Jewish quarter of London, at which the Scriptures of the Old Testament should be read, and the promises in that word, of spiritual good to Israel, pleaded in prayer, in the name of the Messiah, simply, earnestly, and evangelically. To our minds, no token would be so significant of crowning mercy to Israel, and to the Church of Christ, as the wakening up of a spirit of prayer among the now prayerless seed of wrestling Jacob; the kinsmen of those men whose inspired prayers are written by the finger of God for all ages in the pages of the everliving book. (Ezek. xxxvi. 37.)

NOTICES OF BOOKS.

The Life and Character of Elijah the Prophet: a Course of Lectures delivered in the Kingsland Congregational Church. By the Rev. THOMAS AVELING. London: Snow.

THE headings of these lectures are as follow:—"Elijah at Cherith, or God's care of His People; Elijah in the Widow's House, or a Prophet's Reward; Elijah and the Widow's Child, or Life from the Dead; Elijah with the Prophets of Baal, or Decision for God; Elijah on Carmel, or The Power of Prayer; Elijah at Horeb, or fleeing from Duty; Elijah and the Rocks, or the Majesty and Mercy of God; Elijah in Naboth's Vineyard, or the faithful Rebuke; Elijah and Ahaziah, or the Oracles of God; Elijah in the Chariot of Fire, or the End of a Life of Faith."

We have not space for quotation, but we heartily commend these discourses as especially suitable for home Sabbath reading, and for use in cottage-services; they would also form a most valuable help to a Bible-class teacher. A capital series of lessons might be drawn from them. They are everywhere enlivened by descriptions of Palestine scenery, from the author's own travels, and their thoroughly earnest and practical character cannot fail to make them widely useful.

India and Christian Missions. By the Rev. EDWARD STORROW, London Missionary Society, Calcutta. London: Snow.

No section of the mission-field presents so strong a claim as India, on the sympathies, the prayers, and, we may add, the gratitude of the Christian public.

The author has rendered an invaluable service in presenting, within so portable a compass, information on the topics of deepest interest, and has supplied us with the arguments of *fact*, wherewith to silence the assertion that the Gospel has done, and is doing, nothing for India. The avowed aim of the writer is "to give as much information as possible respecting the character and the social as well as religious state of the people of India." Well and forcibly has he fulfilled his task, in placing before us The People—The Obstacles—the Agencies—The Results—The Prospects, and the Duties, connected with the history and present state of Indian missions.

"Deep love for India," he says, "and pity for her sins and sorrows, have forced me to write. Next to the wish to spend and be spent in helping to raise that magnificent but ill-fated empire nearer to the throne of God, is my desire to stimulate others to give, to pray, to labour, in her behalf." His little book can hardly fail to gratify his desire, and to secure for him and the work to which his existence is devoted, the intelligent and devout support of all who are longing for the extension of the Redeemer's kingdom.

The scenes lately enacted in India have exhibited Hindooism, Mohammedanism, and Christianity, in their genuine characters, and it is now for British Protestants to stand by their faith, and to sustain every effort for its diffusion among the 180 millions of that vast empire.

The Lady's Tamil Book, containing the Morning and Evening Services, and other Portions of the Book of Common Prayer, in Romanised Tamil, with English Version, &c., &c. By ELIJAH HOOLE, D.D., M.R.A.S., &c. London: Longman and Co.

AN invaluable and beautifully printed book, and apparently well adapted to the purpose for which the respected author has devoted it. The Lessons "present a method by which a colloquial knowledge of Tamil (a language spoken by more than ten millions of our fellow-subjects in the East) may be improved to the valuable purpose of reading the Holy Scriptures, and conducting domestic worship, without the severe labour of learning the language in the native characters."

OUR MISSIONS.

A MONTH'S TOUR IN FRANCE, BY MR. BRUNNER.

I have just returned from my Missionary tour, and hasten to give you some account of what I saw, experienced, and what the Lord has enabled me to do. Occasional travelling is a most essential part of the Missionary work; it has been ordained by our Lord, as a means of disseminating His holy truths, "Go ye into all the world, &c.," and by His continued co-operation, blessed are its results. Nor can I now review my tour with all the numberless opportunities afforded to me of preaching the Gospel of Christ, without being consoled with the sure hope, that some good has been done, which, by God's blessing, will eventually yield its precious fruit.

I left Paris on Monday, the 1st of August. It was a fine, but hot day, indeed not far below Ethiopian heat. The waggon I was in was well filled, and it was a relief when we started and felt fresh air. I remained for some time bent towards the aperture before me—feeding on the transient scenes which soothe the heart, without, at first, paying attention to those around me. I was soon, however, roused from my meditation, when I

overlooked the company, in the hope of addressing to some one a word in due season. It was a mixed society; composed of the furloughed soldier, the farmer, the peasant, the agricultural labourer, and the *petit Bourgeois*. Notwithstanding their habitual religious indifference, there is, perhaps, no people so easily impressionable, and so easily arrested by what addresses itself to the sentiments and affections as the French. Our conversations, accordingly, soon became animated, interesting, and I trust also profitable. The soldier asked me the price of the New Testament I held in my hand, and he was delighted when I gave it him. A few others received from me some tracts.

The passengers were gradually replaced by others, at the different stations, when, at last, at Laroche, to my great joy, I found that we were joined by three Jewish farmers. They stepped in together with a Catholic priest, with whom they spoke about the expected wine-harvest. I joined in the conversations, which I soon conducted to the subject of religion in general, and, subsequently,

to the great theme of salvation through faith in the Lord Jesus. The Jews were surprised, but behaved very becomingly—perhaps out of regard to the priest. The priest, on the other hand, was very shy; but as I did not touch upon controversial points existing between Protestants and Catholics, he did not interfere, but, in apparent abstraction, read his breviary. The Jews pleaded their incompetence for deciding in this important question; yet listened calmly, and accepted a few tracts, which they promised to read.

I arrived in Dijon at 11 o'clock at night, where I purposed to remain several days. Next morning I went out in search of the Jews. An antiquarian bookshop attracted my attention. I entered, and found that the people were Alsacian Jews. They informed me that there were in Dijon about 70 Jewish families, and that they had a synagogue in the Rue Porte-au-Lion. When I acquainted them with my object, I was soon joined by the whole family, consisting of six persons. I took out my Bible, and began to expound to them the prophecies concerning the Son of God, who had come, according as in the volume of the Book it is written of Him. They seemed pricked in their heart, yet listened patiently to what I said, and asked questions respecting the difference between the Catholic and Protestant doctrines. I remained there about one hour, and when I left they allowed me to call again. The son offered to show me where the synagogue was; and when we were in the street, he told me that he was delighted with what he heard, and should like to know more of Christian truth. I gave him a tract, written by the Rev. J. C. Reichardt, called: "Les deux Alliances," which he accepted with pleasure, but requested me not to mention it to his parents.

A little later I met another Jew, whom I easily recognised by his distinctive features. I accosted him, and walked along with him a little distance, when he showed me that he was before his house, and invited me to go up with him. His wife, and one of his sons, who had served in the army, were at home. I at once introduced my subject, when my host despatched his son to call up a Jewish neighbour, who, he said, would be able to discuss with me on this important question. He soon returned with two Jews, both of them, as I afterwards learned, considered of the most strict of the little community. The text of my Bible was immediately rejected as being

own, which they brought together in detached parts. I first of all proved to them, by comparing with their own, that my Bible was genuine, in order to correct their gross error, in charging our holy object with surreptitious means. I next proceeded to attest the verity of the doctrine of Christ, from Moses and the Prophets. My opposers were well versed in the Old Scriptures, but they soon lost that stout assurance which gives its firm conviction of truth. My answers happily dispelled all their objections; and sometimes their very objections established my propositions. This conversation lasted about two hours, and I was satisfied that some slight impressions were produced. I took friendly leave of them, appointing to meet in the evening, in the synagogue, and reminded them to give earnest heed to the things they had heard. When parting, the ex-soldier took me by the hand, and said: "Mon-sieur, vous vous servez des canons ragés;" which was meant for a compliment.

In the evening I went to the synagogue, and found a few little groups, consisting of four or five persons each, waiting for the Shamuth to unlock the door. Amongst these I recognised the individual I met with in the day. Some significant glances between them convinced me that they were all made acquainted with my object. The Shamuth soon came and opened the door, after giving three knocks upon it—an ancient superstition among the Jews of announcing to supposed spirits within of the time of prayer. The synagogue is a room in the immense building of the Hotel de Ville appropriated for that purpose. (The Protestant place of worship is likewise in the same building.) There were about twenty-five Jews present. The Chasan began to whirl the prayers with such velocity that I could not understand him. Far from being considered as a fault, this velocity is his great merit. The whole service lasted only about twenty minutes. In leaving the synagogue, my acquaintances, as well as others, formed round me in a group. We went out together to a pleasant *allée*, where I preached to them the Gospel freely. It was quite novel to them to find the doctrines of the cross sustained by the whole tenour of Scripture. We parted with a promise of meeting again. Next day I called upon the bookseller, and the other family, and was again politely received and listened to. Also the persons who opposed me the day before

sions. I met other Jews, to whom I preached the Gospel with varied success. In the evening I was at the rendezvous in the *allée*, where six Jews met me, among whom was the son of the bookseller. I remained in Dijon five days—each day, I trust, spent with benefit. I had also during that time profitable conversations with Catholics.

Finding that it was unavoidably necessary to remain five or six days in a place in order to give full efficacy to the preaching, I altered my original plan, and determined to visit only the more important communities in any town, passing over the less important. I therefore proceeded direct to Besançon, leaving the seed I had sown to the vivifying grace of the Spirit.

Besançon is a fortified place of a considerable population, where the commixing of a German or Alsatian element begins to become perceptible. The more you advance from the north, eastward, you find the polite language and manners of France sinking into palpable coarseness, which disappointment is scarcely redeemed by the beautiful country. There are in Besançon a respectable number of Protestants, who have a nice church and several pastors. The Jews count here 110 families, or about 450 souls, almost all of them Alsacians. Their synagogue is a room in the Rue Madeleine appropriated for the purpose. They have no rabbi except an officiating minister or Chasan, the community being, at present, included in the diocese of the Rabbi of Lyons, who, I understood, visits them occasionally. The Jews here, with few exceptions, have a very forlorn appearance. The effect of the by-gone time of oppression seems still ineffaceably printed upon them; and ignorance, bigotry, sullen unconcern about religion, compose their varied characteristics. I met, however, with several to whom I preached the Gospel. Amongst these was one of the name of ——— who stands in correspondence with Mr. ———. He is a poor and ignorant Jew, yet seems to read the Bible with a view to find peace to his soul. He told me an interesting tale—how he had accidentally been the means of directing a Catholic peasant towards the light of the Blessed Gospel.

On Tuesday, the 9th of August, was Tisha-Beab, a fast day in commemoration of the destruction of Jerusalem, and I went to the synagogue, which on that day is well attended, in order to speak to several of them. The occasion, you

are aware, is solemn. Israel laments, in the sublime language of Jeremiah, who gives life and animation to external nature, and conveys his deep woe to every feeling breast, the terrible judgment of God against them. But, alas! how painful was the contrast between that lofty woe, and the impassibility before me! I easily found opportunity to speak to several of them of the great cause of the destruction of the Temple and Holy City, shewing them the predictions of our Lord, in the 19th chapter of the Gospel of Luke, and distributed amongst them a few tracts.

I met here an evangelist from Paris, with whom I went to see the Pastors. Pastor Mathieu spoke to me with affection of an interesting Jew with whom he had been acquainted, but who had now left the place.

From Besançon I proceeded to Mulhouse. In the train there were several Jews with me, with whom I entered into religious conversation. Two of these Jews arrived with me at Mulhouse, and gave me their addresses, but which I afterwards found incorrect. The Jews of this place are very numerous; they count about 400 families. They have a beautiful synagogue just opposite one of the Protestant chapels. Their general characteristic is the same I noticed with reference to those of Besançon, only more pronounced. There is here a Missionary of the London Society, a Mr. Schlochow, upon whom I called, but found that he was away from home on an errand like mine. I met here many Jews, some of whom listened attentively to the Gospel. There were also amongst them one or two who had already searched the Scriptures, but not with that inquiring mind which terminates in peace in believing. Others I accosted here were unpolite and offensive, but that did not deter me from speaking—whether they would hear or forbear—of the love of a dying Saviour.

I proceeded next to Colmar, where I found the Jews much more agreeable. They count here about 250 families, and have a nice synagogue. Their respectable youths study in the Lycée, where there is appointed also a rabbi or aumônier. This contact with Christians necessarily produces a certain tolerance in their demeanor; I had, therefore, during my stay here, most interesting, and I trust profitable, conversation with Jews. Several Jewish youths, amongst them a student of the Lycée, desired me, for privacy sake, to meet them every

evening in a promenade, called Champ de Mars, where we discussed the truths of the everlasting Gospel. We sat thus, retired under foliage; the solemn subject and nature around us—peculiarly attuning both speakers and listeners—seemed to give efficacy to the Word; and I was delighted to see their interest kindled into, I may say, a thirst after “the living waters.” The relation of their hopes and plans for the future, which occupy a large share of the thoughts of the young, and always arise there fresh from the springs of the heart, opened the way for me. At each time we parted, it was with mutual regret. Our last meeting was particularly affecting, when they showed me their New Testament they had bought for themselves in the town. May the Lord lead these youths to a saving knowledge of the Truth as it is in Jesus!

Lunéville was the next town I visited. The Jews are here less numerous; they count, however, 100 families, and have a neat little synagogue. The streets are so quiet and deserted that you hear, from a good distance, the crack of the whip, before you can perceive the vehicle that approaches. I, however, soon found out a few Jewish families, where I introduced myself, but where I had great difficulty to make them listen to the Message of Peace, with the exception of an old respectable Jew who received me kindly at his house, and conversed with me calmly about the claims of Jesus. I had no other encouragement in this place. He was not ignorant of the Old Testament Scriptures, and seemed also affected when I read to him the touching exclamation of Simeon in the second chapter of Luke. Although not consenting to every thing I said, he was

exceedingly mild in his refusals; but, on the whole, evinced a great veneration for the person of Christ, and admitted Him to have been a prophet sent by God. I trust that my intercourse with this son of Abraham will not remain without some good results.

I proceeded next to Nancy, a beautiful and elegant town, full of life and animation, almost Paris in miniature. The Jewish population consists here of 200 families. They have a neat little synagogue, which they are going to enlarge. I found most of the Jews I met here less bigoted, but at the same time indifferent about religion.

It is a sad fact, that enlightenment and religiousness, which exist inseparably in evangelical Christianity, are heterogeneous elements in modern Judaism. The reason is simple and obvious, because the present Jew—when emerging from the thralldom of rabbinism—perceives in his veiled system not the quickening light, but, on the contrary, its entire exclusion. The consequence is, as our Lord figuratively said, that a more evil spirit—even the spirit of doubt and indifference—takes possession of the heart, and “the last state of that man is worse than the first.” I have, however, met here with several who listened seriously, and manifested even some interest in the Gospel of Christ. Amongst these was a respectable German Jew who had served in Africa as officer in the Foreign Legion. I was astonished to find how well he knew the New Testament.

I was originally intending to visit also Metz—the stronghold of Judaism of France, and the arsenal of its rabbis—but I could not realise it at present, as my purposed time of absence was drawing to a close.

MARSEILLES.

MR. COHEN gives an affecting recital of an aged Jew's apparently dying hour. It was the first time he had ever heard the Gospel, and he heard it with deepest interest. May we not hope that he was one of those spoken of in Matt. xx. 7?

During this month I have conversed with several individuals in whom the Spirit of God seems to be working, and I could give many most interesting instances of it, were it not for a repetition of what I have so often reported. I will give the following, which I am sure will suffice:—

Yesterday I was asked by a young man, whom I have known now more

than four years, and who, I believe, loves the Lord Jesus in his heart, to accompany him to an old man, who, he said, was very ill, and to whom I could speak about the way to heaven. I went, and, after a few questions, I asked the old man where he thought of going after leaving this world? He said: “I hope to go to heaven, but how to get there I do not know. I have no

one to say *kadish* [prayer for the dead] for me. God gave me a son, and my heart was full of joy when he was born, and many times did I thank the Almighty, the Ruler of the universe, for giving me a son, one who would say *kadish* over my grave; but he died when he was ten years of age," and the poor man sighed heavily; "but," he said, "I hope I shall be able to say, *Schema Yisrael* [hear, O Israel] before I leave this world, and then I think all will be well." I told him that heaven was a prepared place for a prepared people, and "where the tree falleth there it shall lie;" and this led me to preach Christ and Him crucified from Moses and the Prophets to him, but he was so ignorant, not only of the Bible, but also of the Jewish religion, that he repeatedly told me that he did not know that the Jews believed such or such things. I read to him several passages from the New Testament, which he told me he quite understood, and invited him to believe in the Lord Jesus Christ, who came to save sinners. He said: "It is the first time in my life that I have heard the things which you have told me, but are you sure that they are true?" I told him that I was quite sure, for they were the words of Him who cannot lie. He said: "I cannot understand it, the rabbi did not speak to me about it; he called to see me last week, and all he said to me was, whether I wanted any money." I cannot tell you with what earnest attention and eager solicitude he listened to the blessed Gospel, and when I was

about to leave him, he begged me to call again, and "to tell him more about the good Jesus."

The seed of the Gospel may long be hidden after it has been sown, but the promise remains as sure as He who spake it: "My word shall not return unto me void." For more than three years I have repeatedly preached the Gospel to a most interesting young Jew, but he appeared so indifferent to all I said to him, that on several occasions I passed him without even speaking to him. Last Monday I again spoke to him, and from what he told me I have reason to believe that he is not far from the kingdom of God. He said: "I am outwardly a Jew, but inwardly a Christian. I believe in Jesus, of whose person I have a clear idea;" adding, "Soon after I last saw you I left for a neighbouring little town, where I remained until last Saturday, and as I was there quite alone, I studied diligently the little Testament you gave me, and it was thus that I have been convinced of the truth of Christianity. I know nothing of the Talmud, nor do I wish to know anything about it. I know something about Judaism, and a little of Christianity; the former gives one a consciousness of sin in feeling that we have transgressed the law, but it does not provide a mediator by whom we can be freed from it; while the latter points us to Christ, whom St. John calls 'the Lamb of God, which taketh away the sin of the world,' and in Him I believe."

Mr. COHEN mentions the following as reminding us of the words of Scripture, John iv. 35, 36 :—

Last year, when at Lyons, I made the acquaintance of a young Jew of the higher class there, to whom I unfolded the story of the Cross, to which he listened without making any observation, and very coldly accepted a tract. On meeting him here he confessed to me that the more he studied the New Testament which my tract led him to buy, the more he felt something going on within him which he could not account for, and that this had been the case for some time, and that he had come to a full conviction that Christianity alone was the true religion. "And," he added, "I hope to follow up the read-

ing of the New Testament until I find pardon and forgiveness in believing in Jesus." He asked me to pray for him, that the Lord may continue to enlighten his mind and lead him in the narrow way in which it was his desire to walk.

I believe that a great many Jews are led to be spiritually cleansed from the leprosy of sin through our public efforts, but a few, very few indeed, return to the Missionary to tell him what the Lord has done for their souls. But one great day of reckoning will come, when we shall know all the spiritual good we have been enabled to do unto Israel.

BRESLAU.

Missionary Encouragements.

A FEW years ago one of our Missionaries, in recounting his interviews with an unusually large number of Jews, thus writes:—

Amongst those who visited me at my own lodgings, stands prominent *my own aged father*. This was an event, though I stood upon very affectionate terms since my arrival here with him, still unexpected and unforeseen. When he presented himself, I did not recognise him; and no wonder. Seventeen long years of separation had elapsed, and time had greatly altered him; and when I at last recognised him, he did not utter a word, but tears rolled down his furrowed cheeks. Under ordinary circumstances even, such interviews are calculated to move and agitate the soul; but how much more under circumstances like these! What reminiscences passed in his and my own mind during the short interval of a few moments! I was carried back at once to the time when I was still a youth, and saw that the affections of an only surviving parent were still mine. I blessed the Lord in silence for this token of his kindness, and prayed fervently for strength from above, in order to be able worthily to declare His name before him. And the Lord gave me strength. My father came, not to reproach me, that was evident, but undertook the journey solely on my own account, and he wept tears of sorrow that my mother had not lived to see me again. Painful and affecting as this was to me, I nevertheless rejoiced that the good Lord had given me such a precious season for declaring the glad tidings of salvation to one so dear to me, and was especially thankful to see that my former correspondence with him had prepared the way for this interview. When I consider in what frame of mind he was formerly, how he hated the name of the adorable Redeemer, how he abhorred everything belonging to the Christian name, and

compare it with his present state of mind, I can only say, this is the Lord's doing. No human soul could have formerly persuaded him to enter the abode of one whom he considered an apostate, who had brought disgrace upon his name and family; but now, since he had had an opportunity to learn somewhat of the excellencies of the Gospel only from a distance, and from the pen of one whom he in former times *cursed*, his proud heart yields to the soft influences of the Gospel; and instead of, as before, blaspheming and reviling the most holy things, he comes, humble as a child, and speaks with veneration of the person of the glorious Redeemer, and admires His holy doctrines, and delights to converse about them. Oh, glorious results of the power of the Gospel!

To all I said of his own state as a sinner, and of Christ and his great salvation, he listened most attentively, with very little interruption, for the space of seven hours, and would have probably stayed longer, had not his time expired and obliged him to depart by the first train of next morning. To all appearance the truth which he now so fully heard made a deep, and, I trust, lasting impression upon him; and I sincerely hope will be productive, ere long, with the help of God, of lasting benefit to the salvation of his immortal soul.

On his departure he took a most affectionate leave of all of us, taking with him a copy of the Gospel of St. Luke and the Epistle to the Romans, both in Hebrew, with the rabbinical commentary. Oh, that the Lord may bless my work to him, and to all to whom I was permitted to preach the Gospel of peace!

AFTER two years the visit was repeated; and in his last monthly report, Mr. SCHWARTZ, on the 23rd ult., says:—

Foremost among the individuals to whom I have now to refer, I will mention my own dear father, who, for the third time, has undertaken the long journey of 220 miles, solely for the purpose of seeing me, and of speaking about the things that serve his everlasting peace.

On his second visit, not only had all enmity vanished, but there were evi-

dent marks that the seed of the Gospel, deposited in his heart, was beginning to develop its fruit, though the pride of his heart still prompted him to hide it, and to refrain from acknowledging openly the religious errors of a whole life. This is an awful struggle in every child of Adam, but in the heart of a pious Jew, who thinks he has been serving the God of his fathers during a

period of sixty years, all at once to find that his service was not acceptable to God, and that it was even worse, from the beginning to the end being nothing but a delusion, and the enmity of the heart against God, is really dreadful.

Thus it was with my aged father. He writhed with pain when he found that he must give up the long-cherished system of self-righteousness and self-justification; he found it most difficult to sever the tie that had bound him for so long a time to Judaism. But, as I have said, there were evident signs that the Spirit of God was moving on his heart, and smoothing the way for the entrance of the truth; and when he left for the second time, I had strong hopes for the eventual salvation of his soul. A space of two years elapsed before I saw him for the third time, and during this interval I received but sparing intelligence from him, and once even I heard a rumour of his death, which not a little troubled me. Whilst I was endeavouring to obtain authentic information, I was one morning, at seven o'clock, suddenly but agreeably surprised by a visit from him. He was very much altered both in body and mind. He had passed through severe bodily and mental afflictions; care and sorrow were deeply depicted in his countenance, and I could not but shed tears of sympathy and sorrow when I contemplated the havoc that had been made in his person. Nevertheless it was, as I found afterwards, for his good. His heart was humbled, his soul longing for true peace; and he was, on this occasion, just in that frame of mind when the Gospel is joyfully received and appreciated. He remained with me about a week, during which time our chief subject was Christ Jesus, and his great work of Redemption; and I had the great satisfaction to find that his heart expanded, and that he was beginning to look up to Jesus, as also his Saviour and his Redeemer, for which I praised God in the inmost of my soul. Before his departure, I gave him the only copy of Mr. Salkinson's translation of the "Philosophy of the Plan of Salvation," which exceedingly interested him, and which, as you will hereafter see, very much profited him. About a fortnight

after he left me, I received a Hebrew letter from him, in which he avows his faith in Jesus. I enclose it, and likewise give you a translation, which runs as follows:—"I have hastened, and not tarried, to inform you of all the events that happened to me, for I thought my days were drawing to a close (literally, were nigh unto death) for in the village — I fell unto a sea of pain (meaning a bed of sickness); nevertheless the Lord heard the voice of my supplication. He healed me from my sickness, and I am walking upon my stick. I came with these lines to inquire into thy house, and to inform thee that I have laboured and searched in many books, but have found no rest for my soul. Of a truth and righteousness is Jesus the Messiah; and in the book I have taken with me, I have studied and searched through all the chapters, for it is a source of wisdom; and the author of this book is a wise man, and a man of understanding in all sciences, and there is none like Him. Therefore I write to you; and if it is the Lord's will to send me to this place a Hebrew Bible, and if you have none, to speak with Mr. —, to show him my writing which I have written to you, and that he should send me one. For you know that it is considered a great merit to love the neighbour as himself, and especially as I am a stranger in a foreign land. Therefore I have come so far, and I have nought but the request; and let them not say he has spurned my words. With this, I break up and finish. The Lord give you and your beloved family, life and blessings! These are the words of Isaac Schwartz." In a note, he desires me to speak with Mr. Behrens, with whom he had repeatedly spoken about the Truth, and then he finishes thus:—"And they that be wise shall shine as the brightness of the firmament of heaven, for now I know that Jesus is the Messiah!" Of course, I immediately complied with his request; and my prayer to God is, to enlighten his mind yet more fully, and to preserve him from all spiritual and bodily harm: and may Jesus be his all in all!"

And let all who read this narrative devoutly say, Amen: Lord so let it be!

NUREMBERG.

Mr. JAFFE's memoranda of a recent tour present, among some incidents of a painful character, indications of the Divine blessing:

Since my last, I have again been making two short missionary tours, visiting several towns on the Munich and Frankfurter lines; conversing on religious topics with no less than 250 Jews, and distributing about 156 tracts and other publications. Three of these towns had been visited by me six years ago, and there were many who still recollected my visits there, and accorded me now a hearty and warm welcome. In —, the rabbi was exceedingly kind and courteous in his behaviour towards me, conversing freely with me on the present state and future prospects of his nation, and though he could not see in a crucified Saviour his promised Messiah, yet he was forced to own that, taking the Bible only as our guide and rule of faith, there was a preponderance, in favour of the truths of Christianity on our side. It was quite refreshing to me to meet with so much openness and candour from a person in his position, and it inspires me with hope, that he will yet be brought, as an humble suppliant, to the foot of the Cross. I left with him Dr. Bogue's "Divine Origin of the New Testament," and parted in the hope of meeting again.

The first question when entering a Jewish family, invariably is: "Have you seen the rabbi?" If this question is answered affirmatively, then you may reckon on a good reception and kind treatment. My friendly intercourse with the rabbi opened to me the door to many, and the best families in the place, to whom I boldly preached "salvation through the blood of the Lamb," and distributed amongst them no less than fifty tracts.

In —, intelligence of a cheering and gratifying nature awaited me. I don't suppose you recollect the hopeful account I gave, six years ago, from this place, of a Jewish physician and his family. Their minds had partially been awakened, previously to my coming in contact with them; from the study of the New Testament, they obtained a view of the dangerous hopelessness of their state, and from this they sought to be delivered by ways and means not of Divine appointment. It was, therefore, a matter of great joy to them to hear, from my lips, the Plan of Salvation explained, and the way pointed out by which, alone, a sinner

can obtain pardon and peace. For hours I was eagerly listened to, and my message proved a calm and solace to their minds. The following day the topic was renewed; various questions were put and answered; apparently difficult passages explained, and the fact of a Saviour having come, and of His having died as a vicarious sacrifice for the sins of the world, clearly proved and established.

But great was my joy and gratitude when, on coming to —, I learned that the whole family had, about three years ago, gone over to the Christian religion, and have from that time led a most exemplary and virtuous life; but I was also informed, to my great regret, that through the storms of persecution which were raised against them, they felt themselves necessitated to remove into another part of the kingdom. However much I deplored the circumstance, I felt, nevertheless, thankful that God has again magnified the word of His grace in the conversion of this family, and that he has raised up for Himself, from this town, where the name of Christ is still taunted and reviled, witnesses for His truth. "Not unto us, O Lord, not unto us, but unto Thy name we give all the praise and glory."

In —, I was kindly received by the Jewish teacher with whom I had, for more than three hours, a warm and animated discussion on the evidences of the truth of our holy religion. But I discovered, to my regret, that he had partially given up the hope of a personal Saviour, and substituted an ideal one in His stead. I directed his attention to the many parts of holy writ, where the Messiah is spoken of as a personal deliverer, as suffering and dying for man lost and guilty, and of His personal meeting and satisfying the demands of Divine justice by yielding a personal obedience, even unto death. These truths, perhaps heard for the first time, puzzled and confused my opponent, and forced the acknowledgment from him that, according to the doctrine of the Bible, the truths I had pronounced cannot be gainsayed. I parted from him with the promise that he will make it his business to investigate the doctrine of a personal Redeemer more closely, and that he would let me know the result of his search.

KONIGSBERG.

THE Rev. B. F. JACOB has supplied us with the subjoined details of two cases, deeply interesting as exhibiting Christian decision, the result of truth received into the heart and rendered fruitful under the influence of the Holy Spirit. It matters little who were the instruments of conversion; indeed, it is delightful to observe the sympathy of kindred minds in seeking the one object, and their devout ascription of all praise to their one God and Saviour:—

On my second journey I was informed, by a minister in our province, of the conversion of a Jewish girl, which information is as follows:—On the day of Pentecost, a Jewish girl came to me, and said that she would not be behind those 3000 that were converted on the first Christian Pentecost, and desired to be baptised. On asking her to state to me the circumstances that led her to such decision, she answered that she had been born in —, of Jewish parents, but that she had early lost her mother, and had been reared up without much paternal care. She also said that, with other Jewish children, she had long attended a Protestant school, and, through the diligent reading of the Bible, she had long in her heart been a Christian. She further said that the sufferings of our blessed Saviour had so touched her heart that she already began to love Him, and to recognise in Him the promised Messiah, and that it was her wish openly to confess Him before the world, though she well knows that trials and persecutions await her from her own people. Warned by my past experience, I did not at once put full confidence in her words, and asked her if she thought her feelings might not proceed from an over-excited state of mind on this subject, supposing also that she might think, by this step, to obtain support from our poor congregation. I warned her that such would not be the case, and that she must not expect any earthly good by becoming a Christian. I also asked her if she felt her love for the Saviour so strong that she could bear all the trials and afflictions that would await her. Upon her resolutely assuring me she could, I gave her a Bible and a Catechism, marking several parts in the Bible for her perusal; I then gave her eight days to consider and decide, exhorting her to have frequent recourse to prayer.

For a long time she has left her home, and has been living with Christians. I entreated them to treat her with every kindness, till her instructions in Christianity should cease. Scarcely had her re-

solution become known, when Jews beset her place of residence, with swearing and cursing, also accusing her of having unlawful intercourse with her Christian landlord; they even, in their blind rage, went so far as to try to inflict bodily sufferings upon her, till the police were obliged to interfere. She only replied to the enraged mob, saying:—"Your people have crucified the Lord Jesus Christ, and now you want to kill me; do as you like, I am willing to die for Christ." When they were stopped by the police, they had recourse to another method, which was offering twenty thalers to a Judas, bearing the name of a Christian, who was ready to use all his influence to dissuade her from her intention. When I found that all the enticements with which they tried to induce her to turn again were in vain, I commenced instructing her in the truth of Christianity, and I can truly say that I never saw one so deeply affected by our religious conversation as she was. But, alas! a still severer trial awaited her. Her father came from —, and after having tried every means to induce her to forsake Christianity, he then applied to the authorities to use their influence. The brother also wrote from a distance, the following letter:—"Dear sister, what are you doing, to forsake the only true faith of our ancestors? Our faith has been the first, and will also be the last. Ah, could our dead mother but know this, she would not rest in her grave! Has she born you for a curse? Dear sister, leave off such foolish intentions, for what will you gain if you carry them out? You will be a baptised Jewess, despised by Christians, and rejected and cursed by the Jews. I will sacrifice all that I possess for you, and your relations at — will receive you kindly and care for you always, only make me happy by saying thou wilt remain faithful to our faith." Also another letter arrived from —, with money enclosed for her journey to that place; at the same time telling her that an elderly Jewish lady would adopt her, making her heiress to

her fortune. The distressed girl came to me one evening, showing me the letter, and asking me for my advice how to act in her great trouble. I said to her, "You are not yet baptised, and if you feel you cannot leave father and mother and all your other friends for His sake, you are not worthy of Him. Go and pray to God to give you strength, and to-morrow come to me with a final resolution." She came the next morning, weeping bitterly, and saying that, having once believed on the Saviour, she could not give Him up again. "Well," I exclaimed, "thou hast indeed gloriously been enabled to resist all the temptations that Satan has placed in your path, and now I am willing to comply with your urgent request." The 30th of June was the day on which she was received into our community by the solemn rite of baptism. A numerous assembly, consisting of Catholics, Protestants, and Jews, witnessed this ordinance, on which occasion I addressed most solemn and appropriate words to her, and also to the assembled congregation, and took for my text Peter's call.

A Jewish mechanic, whose name is —, from —, was for a long time working in the factory of a Christian master, for whom he worked faithfully and diligently. The pious master held it a duty to assemble all his workmen every day to family prayer, which service this young man attended, where the Word of God was read, and a hymn sung; from this service they went to their daily duties refreshed and strengthened. Truly, in this case, was the promise fulfilled, which says: "My Word shall not return unto me void." After staying with his master for a year, he was led by conviction to visit the Rev. Mr. Tartakover, to whom he confessed that, after diligently searching in the Old and New Testament at every leisure moment, he came to the conviction that Jesus Christ was in very deed the true Messiah. Such expressions from a Jew who had received an orthodox education, could not fail to fill him with joy. I, also, made his acquaintance, and placed much confidence in his statement. I felt convinced that the Spirit of God was working in this son of Abraham, and encouraged him to place himself under

the instruction of Mr. Tartakover, which he did for several months in the evening. The time for his making a public confession in Christ arrived, but in the meantime he received a letter from his parents, begging him not to reject the religion of his fathers, and thus bring disgrace upon his paternal house. They told him he should be received by them with open arms, and a wealthy Jewish girl should be given him in marriage, by which means he would be able to start a factory of his own, and his union would have the blessings of both his parents. This letter moved him so much that, although the day for his baptism was fixed, he put it off, assigning this letter as the reason. A few days after, he came to his teacher, overburdened with deep grief, quelling this passage: "Whosoever loveth father or mother more than Me is not worthy of Me." He said, "that all his life he would be a faithful son to his parents, and pray for them with childlike warmth and sympathy; but his love to his Lord and Master predominated over all others, and in Him he would live and die." I took this opportunity to speak to him words of comfort and consolation, and advised him to write an affectionate letter to his parents, telling them he would be a kinder and a better son to them than he ever was, for he would now pray for them in the name of Jesus Christ, which prayer always finds acceptance. After this manner he really wrote a very touching letter to his offended parents, and with joyfulness of heart did he anticipate the day of his baptism, which took place on the 4th of September. A very crowded assembly witnessed this solemn ordinance, among which I was pleased to see very many Jews of both sexes. Mr. Tartakover spoke very impressively on the text from Jeremiah iii. 12, 15. The following Sunday the young convert partook of the Lord's Supper, and after service was over, he came to me, and praising God for the peace of mind which he enjoyed in his Lord and Saviour, he remarked, "that if his parents only knew how happy he felt, they would not be so embittered against him; but they must, even at their advanced age, embrace Him who came to be a light of the Gentiles and the glory of His people Israel."

ALGIERS.

Mr. Lowitz's notes of the scene of his Mission will interest our

The place itself has some little attraction, from the fact of its being the most civilised town in North Africa. One must admit the French have done much in that respect for Algeria: especially when we recollect that this portion of Africa was formerly a piratical country, famous for all kinds of horrors and outrages, perpetrated by the Algerians upon all unfortunate foreigners, who came within the reach of the Dey's territory! But although the French have succeeded in destroying savage piracy, and introducing European manners and customs, they have as yet failed to give to the natives any idea of civilised morality, or true Christianity in general; inasmuch as the first set of colonists was composed of mere soldiers and stragglers, quite different from those who first colonised North America. As Algiers, in the providence of God, is to be the probable scene of my future labours, I think a few words with regard to the place itself may not be altogether uninteresting to you. This town, rather nicely situated on the declivity of a hill facing the sea, is more than a mile in length; the lower portion of the town is occupied by Europeans; has several long, wide, and regular streets, and the houses are built in quite European style, whilst the upper parts are mostly occupied by Moors; the streets are tortuous, narrow, dark, and dirty, as in all Oriental places. The population of Algiers, which consists of more than 100,000, is of a mixed race of Arabs, Moors, Turks, Jews, and all sorts of Christians. The number of Jews is reckoned to be only 7,000 who are permanently settled; but there are many of those who are constantly coming and going from the interior. They have a good number of synagogues, schools, and rabbis, some of them are maintained at the expense of the French Government, who lately built for them a splendid large synagogue; both the Arabic and the French are spoken by the native Jews. They are proud of the liberty

which they enjoy under their present masters; but, alas! they are still bound in the fetters of Judaism and superstition, and ignorant of Him who alone can make them free indeed. As soon as I got a little settled, I began, in the Lord's name, to visit some of them in their shops. I tried to introduce myself to them as a stranger friend to form their acquaintance, and to gain first their confidence, and by degrees I hope to be able to introduce to them the message of grace and salvation without its being repelled. A few have promised me to return the visit, but with some exceptions they have not as yet done so, which is, perhaps, owing to their being so much occupied with their solemn fasts and feasts just now. I trust that the Lord will open a door of entrance for me amongst them, and that I may be the means of doing good to many Jewish souls. Here I must also inform you that there is a Presbyterian Chapel in Mr. Weiss's house, where I lived. Mr. Weiss has been the means, under the blessing of God, in gathering a small congregation, composed mostly of persons, who were formerly Roman Catholics, and it is delightful to see how this little faithful band of believers are interested in the cause of Christ.

As there are a great many Spaniards here, I was induced to hold a Spanish divine service every Lord's-day. I commenced last Sunday, and there were above a dozen present. I hope that in the course of time (D.v.) I shall be able to induce the Jews to attend some lectures which I mean to deliver in Arabic. In the meanwhile I must content myself to do what I can amongst them in a quiet manner, praying that the Lord may make the preaching of His word effectual and triumphant over Judaism, Mahomedanism, and Romanism, and other false religions, and Christ rule from pole to pole, and from the rising to the setting of the sun,

JEWIS SEEKING AND EVADING THE TRUTH.

ONE of the Missionaries writes:—"I had a long conversation with a Jewish gentleman and his wife, who appeared to listen with attention, until a personal application was attempted, when the gentleman used these memorable words: 'It is not advisable to enter much upon these matters, or to dwell much on such questions; for if the subject has once possessed the mind, it is not easy to get rid of it again, and a man may be disturbed by it, and full of unrest all his life long.'"

NOTICES.

TO THE OFFICERS OF ASSOCIATIONS, COLLECTORS, AND OTHER FRIENDS OF THE SOCIETY.

The Accounts of the Society for the current year will be closed on the 31st of March. Meanwhile, the Committee respectfully invite attention to the fact that the additions made to the number of Missionaries, and the expenses necessarily incurred by their foreign travels, will render an increase of funds essential.

The continuance, and, if possible, an increase, of those kind and cordial exertions by which the Society has been hitherto sustained, is therefore earnestly solicited. The Resident Secretary will be obliged by early remittances of sums which may come to hand.

All Orders to be payable to Mr. GEORGE YONGE, at the Chief Office.

Collecting Cards for New Year's Gifts will be forwarded on application.

THE MONTHLY PRAYER-MEETING will, D.V., be held in the Office, No. 1, Crescent Place, on Wednesday evening, November 16th, at seven o'clock, when, in addition to united prayer, it is proposed that the monthly reports of the London and other missionaries shall be read. This will give an additional interest to the meeting, and will, it is hoped, induce the attendance of many who delight to watch the progress of Christian effort among the People of the God of Abraham. We ask their presence—we need their prayers.

FAVOURABLE communications have been recently received from Algiers and Oran.

Mr. JOSEPH KOPPEL has been accepted as a missionary, and is about to leave for France.

CONTRIBUTIONS IN AID OF THE SOCIETY.

From Sept. 23rd to Oct. 23rd, 1859.

| £ s. d. | | £ s. d. | | £ s. d. | |
|-----------------------------|---------|------------------------------|------------|----------------------------------|------------|
| SUBSCRIPTIONS & DONATIONS. | | | | | |
| Ashworth, Miss, Ludlow | 0 10 0 | Bruton, by Rev. J. Elrick | 2 15 0 | St John's Wood Presbyterian | 1 16 8 |
| Bathurst, Mr., box | 0 6 2 | Castletown (I. of Man) | 0 12 0 | Church, Carlton Hill | 0 17 7 |
| Romans XI., 31 | 10 0 0 | Colchester | 2 15 6 | Shacklewell Chapel, off. Harings | 0 17 7 |
| W. B. | 2 0 0 | Coventry, collection | 4 17 6 | Stafford Street Sunday Sch. | 0 6 9 1 |
| Waterman, Miss | 0 10 0 | Derlington | 3 9 0 | Peckham, by Mr. Taylor | 0 6 9 1 |
| | | Douglas (I. of Man) | 0 7 0 | Stokeley, subscription: by | 2 13 10 |
| | | | | Rev. J. Wilkinson | 0 18 2 1/2 |
| AUXILIARIES & ASSOCIATIONS. | | | | | |
| Amwick | 1 15 0 | Esher Street Chapel, Ken- | 0 3 0 | Stockton, collection | 0 18 2 1/2 |
| Amwick, collection | 0 12 0 | nington, by Miss Priestnall | 0 3 0 | | |
| " Mr. W. Paynter | 0 5 0 | Guildford | 0 8 0 | " Thank offere from | 1 0 0 |
| " Mr. J. W. Paynter | 0 3 6 | Hamover Chapel, Peckham | 0 18 6 | " A Lady | 1 0 0 |
| " Mrs. J. Jones | 0 3 6 | Hartlepool | 1 3 2 | " Work sold by Mrs. | 1 0 0 |
| " Mrs. W. J. Lewis | 0 3 6 | Haverfordwest | 2 12 0 | " Joplin | 1 0 0 |
| " Mrs. R. Williams | 0 3 6 | Leamington, collection | 10 0 0 | " Col. by Mrs. Adam- | 0 0 6 |
| " Mr. R. Williams, jr. | 0 3 6 | Lymington | 3 3 6 | " " by Mrs. Joplin & | 0 0 6 |
| " A Friend | 0 3 6 | Manningtree | 2 0 0 | " " Mrs. Laidler | 0 0 6 |
| Atherstone | 1 16 11 | Merton, T. R. White, Esq. | 1 0 0 | " " by Mrs. Rand & | 0 15 0 |
| Barn & pie | 2 13 6 | Middleboro', collection | 2 13 9 1/2 | Miss Atkinson | 0 15 0 |
| Barton-on-Humber | 3 0 6 | North | 3 9 0 | Stratford Green Chapel, off. | 1 1 0 |
| Bedworth, collection | 3 2 2 | New Court Chapel, off. after | | Sunderland | 10 16 7 |
| Bishopgate Chapel | 4 11 6 | Lecture by Rev. J. Gill | 1 10 0 | Sutherland Chapel, Walworth | 0 12 3 |
| Bishop Auckland, collection | 1 3 6 | Newport, Monmouth | 0 17 2 | Swansea | 2 10 0 |
| Ditto, collected by Miss | | Northwich | 7 10 0 | Tonbridge Chapel, off. Harings | 1 12 3 |
| Boston | 0 11 6 | Odham, by Miss Harris | 4 0 0 | Wardour Chapel | 2 3 6 |
| Borough Road Chapel, off. | 0 11 5 | Ditto, collection | 4 0 0 | Warwick, collection | 2 7 6 |
| Ditto, collected by Miss | | Peel (I. of Man) | 3 3 0 | Westminster Chapel | 2 14 0 |
| Meredith | 0 7 0 | Ramsey (I. of Man) | 3 15 0 | Wimborne, by Rev. F. Furner | 1 10 0 |
| Bridgend | 1 14 8 | Richmond, Yorkshire | 0 7 2 1/2 | | |
| | | Rugby, collection | 2 1 3 1/2 | | |

MEETINGS OF ASSOCIATIONS, &c.

| DATE. | TOWN—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS | NETT COLLECTION. |
|---------|--------------------------------------|-------------------------|----------------------|--|------------------|
| Sep. 1 | Ausloek—Eng. Wes. Chapel | Lecture | Rev. J. Wilkinson | Rev. Mr. Jones | 15 9 |
| Sep. 4 | Old Kent—Eng. Wes. Chapel | Lecture | Rev. J. Gill | | |
| Sep. 5 | Ausloek—Eng. Wes. Chapel | Lecture | Rev. J. Wilkinson | | |
| Sep. 6 | Tonbridge Chapel | Lecture | Rev. J. Gill | Rev. H. Nodding | 1 12 3 |
| Sep. 6 | Holywell—Ind. Chapel | Address | Rev. A. M. Henderson | | 0 11 6 |
| Sep. 7 | St. Asaph—Ind. Chapel | Sermon | Rev. J. Gill | | 4 0 0 |
| Sep. 8 | Odikam—Brit. School | Lecture | | Rev. R. W. Betts | 5 12 6 |
| Sep. 8 | Peckham—Hanover Chapel | Lecture | Rev. A. M. Henderson | Rev. D. Roberts, and Mr. Humphreys | |
| Sep. 9 | Carnarvon—Wes. Chapel | Pub. Meet. | | | |
| Sep. 11 | Dublin—York-street Chapel | Sermon | " | | |
| " | " Pres. Church | Sermon | " | | |
| " | Shacklwell Chapel | Ad. to Young | Rev. J. Gill | Rev. J. S. Stanton | 0 17 7 |
| " | Peel, Isle of Man—Wes. Ch. | Ad. to Young | Rev. J. Wilkinson | | |
| Sep. 13 | " Wes. Chapel | Lecture | " | Rev. Thomas Dicks | 2 3 0 |
| " | Heaton—Academy Chapel | Lecture | Rev. J. Gill | Rev. E. S. Sedley, Rev. J. Nugent, and W. D. Everett, Esq. | |
| " | Newton—Ind. Chapel | Lecture | Mr. C. D. Ginsburg | Rev. J. D. Smith | 2 11 0 |
| Sep. 13 | Kingstown—Ind. Chapel | Address | Rev. A. M. Henderson | G. Newton, Esq., J.P.; Rev. Yr. Officer | 1 8 0 |
| Sep. 13 | Castleown—Town Hall | Lecture | Rev. J. Wilkinson | | 2 0 0 |
| Sep. 14 | Sligo—Independent Chapel | Sermon | Rev. A. M. Henderson | Rev. J. James, and J. Parkinson | 2 4 0 |
| Sep. 15 | Hinckley—Corn Exchange | Lecture | Mr. C. D. Ginsburg | J. J. Jackson, Esq.; Lieut. Col. Guile; Revs. Ireland & Chester | 1 12 0 |
| Sep. 15 | Dongal—Ind. Chapel | Lecture | Rev. J. Wilkins | Mr. K. Symes; Revs. T. Holmes, and H. Angus | 2 1 3 |
| Sep. 15 | Douglas—Wellington Hall | Lecture | | | |
| Sep. 16 | Bugby—Wes. Chapel | Pub. Meet. | Mr. C. D. Ginsburg | | |
| Sep. 18 | Leamington—Spencer-st. Ch. | Sermon | " | Rev. T. Collins; Revs. Wild, Randall, and Appleby, and John Hardern, Esq. | 10 0 0 |
| " | " Warwick-st. Ch. | Address | " | | |
| Sep. 19 | " " " | Sermon | " | | |
| Sep. 19 | " " " | Pub. Meet. | " | | |
| Sep. 18 | Old-st.-rd.—New Tabernacle | Sermon | Rev. J. Gill | | |
| Sep. 19 | Belfast—Corn Exchange | Sermons | Rev. A. M. Henderson | —Hedgkinson, Esq.; Revs. J. Barclay, Dr. Bryce, and Benjamin Turnock | 8 3 3 |
| Sep. 18 | Rensley—Wes. Chapel | Ad. to Y. Sermon | Rev. J. Wilkinson | | |
| Sep. 19 | " " " | Lecture | | J. Callister, Esq. | 3 16 9 |
| Sep. 19 | " " " | Lecture | Rev. J. Gill | Rev. W. G. Habbourne | 1 1 0 |
| Sep. 20 | Stratford—Groves Chapel | Lecture | Rev. W. Walters | Revs. Kendall, Mitchell, & Troy | 0 14 6 |
| Sep. 20 | Darlington—Mech. Hall | Pub. Meet. | " | Mr. Procter; Revs. Hornbrook and Darwent; Messrs. Harding, Badcock, and Wiseman | 2 10 0 |
| Sep. 20 | Barnard Castle—1st. Hall | Pub. Meet. | " | Rev. A. Tardent | |
| " | Warwick—Esp. Chapel | Lecture | Mr. C. D. Ginsburg | A. McMillan, Esq.; Rev. R. F. Macmaster | 2 7 0 |
| Sep. 21 | Cowenry—Vicar-lane Ch. | Lecture | " | Alderman Thwaites; Rev. J. Stokes | 4 17 6 |
| " | Durham—Ind. Chapel | Lecture | Rev. W. Walters | | 2 16 8 |
| " | Borough-road Chapel | Lecture | Rev. J. Gill | Rev. S. Hillyard | 0 11 5 |
| Sep. 21 | Belborth—Ind. Chapel | Lecture | Mr. C. D. Ginsburg | E. Gilks, Esq.; Mr. T. Fren- | 2 2 2 |
| " | Middlebore—Wes. Chapel | Pub. Meet. | Rev. W. Walters | mail, and Rev. T. B. Goodman | 2 12 5 |
| " | New Court Chapel | Lecture | Rev. J. Gill | Rev. W. H. Draper | 1 10 0 |
| Sep. 22 | Hartlepool—Free Chapel | Lecture | Rev. W. Walters | Rev. T. Douglas | 1 2 3 |
| Sep. 23 | Sunderland—Abem. Chapel | Lecture | " | | 1 0 0 |
| Sep. 26 | " St. George's Chapel | Pub. Meet. | " | Rev. G. B. Blake, J. Halcox, Esq., Rev. D. Hearn, B.A., Rev. J. C. Matland, M.A. | 4 11 4 |
| Sep. 27 | Stockton—Ind. Chapel | Lecture | " | | 0 12 2 |
| Sep. 28 | Bishop Auckland—Ind. Ch. | Lecture | " | Rev. J. Smith | 1 3 4 |
| Sep. 28 | St. John's-road—Pres. Chu. | Lecture | Rev. J. Gill | Rev. A. Roberts | 1 18 0 |
| Sep. 29 | Richmond, York—Ind. Ch. | Lecture | Rev. W. Walters | Rev. H. Oakley | 0 7 2 |
| Sep. 29 | Walworth—Butterland Ch. | Lecture | Rev. J. Gill | Rev. E. Bewlay | 0 12 3 |
| Oct. 5 | Southgate-road—Pres. Chu. | Lecture | " | | 1 3 3 |
| Oct. 6 | Paddington Chapel | Lecture | " | | 4 12 3 |
| Oct. 10 | Lea Egypt Chapel | Lecture | " | Rev. R. H. Marten, B.A. | |
| Oct. 11 | Greenwich—Malze-bill | Lecture | " | Rev. G. C. Ballweg | |
| Oct. 13 | Camden-town—Park Ch. | Lecture | " | Rev. J. C. Harrison | 2 1 3 |
| Oct. 16 | Brinton—New Park-road Ch. | Sermon | " | | 10 15 0 |
| Oct. 18 | Norwood—Bapt. Chapel | Lecture | " | Rev. J. A. Thistle | 2 3 0 |
| Oct. 20 | Lambeth—York-road Ch. | Lecture | " | Rev. R. Robinson | 2 3 4 |

LIGHT AT EVENTIDE.

THE Author of this most interesting Memoir having kindly presented the copyright to the Society, a THIRD EDITION, with additions, is now in the press, and will be published speedily. Apply at the Office, or to Mr. Snow, Paternoster Row.

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[REGISTERED FOR TRANSMISSION ABROAD.]

The Jewish Herald.

"PUBLISH YE, PRAISE YE, AND SAY, O LORD, SAVE THY PEOPLE, THE REMNANT OF ISRAEL."

PUBLISHED UNDER THE SUPERINTENDENCE OF THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

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OUR MISSIONS.

ON a suggestion by some of our readers, we propose to give the precedence in each Number to Missionary intelligence.

The review of the past year, as a fragment of this Society's history, presents some bright lines, which we can trace only to the Divine goodness smiling on the humblest efforts of those who seek His glory: while following them onward we are cheered in the prospect of their issue. The soul converted under our instrumentality is born for an eternity of bliss; and on its course shall beckon many into the way of life; and thus in an infinite progression may that one fact of a sinner converted add, by the grace of God, innumerable to the ransomed around the throne.

Our *Herald* presents many illustrations of these sentiments. Another feature in our grateful retrospect is that presented by the awakened interest on behalf of the Jews, evident in every direction whither the Society's agents have gone. This we expect will tell favourably on the pecuniary resources of the Society; it has secured a large measure of believing and loving prayer on behalf of Jews, in all the variety of states in which the Missionaries describe them to be; and we believe that the very fact of the Jew, in his former, his present, and his future condition, being brought out to view, is pregnant of spiritual instruction and benefit to those who have entered into Israel's privileges, and are invited to learn Divine wisdom from his eventful history.

The Society has been enabled to enlarge the number of its Missionaries, although at considerable expense, from the cost of foreign travel, freightage, &c.

Humbly would we desire to pursue the path marked out for us by the Word of God, by the footsteps of Immanuel, and by tokens of the guidance and influences of the Holy Spirit.

Our Monthly Prayer Meeting in the Office (the 3rd Wednesday in every month, at 7 o'clock) is assuming a more lively and earnest character, and the hope is cherished that, ere long, prayer meetings may exist among the Jews themselves.

We now invite attention to the following extracts from recent intelligence. We should be glad, if space allowed, to present information of a

similar character from the records of kindred societies, who are working with us to the same results in dependance on the same Spirit. Grace and peace be with them all.

BRESLAU.

Mr. SCHWARTZ narrates an affecting instance in which the Jewish missionary appears to have been the minister of saving mercy to a Gentile physician just before he entered an eternal world :

My illness, a few years ago, brought me in contact with a medical man who attended me, and to whom, under God, I owed my speedy recovery. Ever since that time, he felt exceedingly attached to us, and he never missed an opportunity, when time allowed, to have friendly intercourse with us. I soon learnt how to value his friendship, as he was a man of the highest honour ; but my feelings were distressed when I found that he entertained infidel views, and, moreover, belonged to the Romish community. In the course of time, however, (as he was a man of candour, who loved truth, and as his infidelity proceeded mostly from the abuses and idolatry of the Catholic Church,) I found means to lead his mind away from that unhallowed channel, to the pure fountain of Truth, opened by the Saviour in the New Testament, and I had, by the grace of God, the satisfaction to find that the seed of the Gospel did not fall upon barren soil, but promised to bring forth fruit ripe for eternal salvation. Some time since, I presented him with a Bible, on his birth-day, with which he was greatly pleased, and which became the subject of much study to him, and he then gradually found the truth in Christ Jesus, and sincerely embraced it. Not long after this, for his great merits, he was knighted by His Majesty the King of Prussia, and he often remarked to me, that the Bible I gave him was of more value to him than the bestowed favour of knighthood. Last Saturday I had

occasion to visit him, but felt no inclination to go, for fear of disturbing him, but Mrs. Schwartz persuaded me, and wished likewise to accompany me, but gave no particular cause why she almost insisted, and we went. When we arrived there we found him in bed, and he was complaining of pain in his heart, and found some difficulty in breathing. I treated it lightly, and thought it arose from a cold, especially as it was only the day before that he was taken ill. But he seemed to entertain different views. I spent at his bedside about an hour, spoke to him of the fleeting days of our lives, directed his attention to eternity, and prayed with him for his recovery. He was still very lively, and upon my leaving him, begged me soon to return again, which I also promised. Little did I, or he, think that this was to be our last meeting on this earth ; for when I saw him again he was a corpse. On the Lord's day morning I received the overwhelming and affecting intelligence that my dear and most valued friend Dr. — was no more. On the evening before, a few hours after we had left him, he suddenly uttered a violent shriek, and expired. He was, however, fully prepared for death and eternity, and I have every reason to believe that he is now amongst the "spirits of the just made perfect." Such are the outlines of this case, which I would not withhold from you, and which you also will doubtless find interesting, though it does not relate to a son of Abraham.

IBRAILA.

The Rev. A. GELLERT, in an affectionate and grateful communication, thus writes of the severe trial through which he has been passing, of the kind attentions of Mr. Davidson, and of the present state of his mission.

It has pleased the Lord to let me feel His hand very heavy upon me, perhaps more so than at any other time in my life. I saw my dear companion, to whom Providence had bound me since my 16th year, in a most heartrending

state. I watched day and night at her death-bed, as I might have called it then. I witnessed the struggle between the immortal spirit and its earthly tabernacle, before its departure and winging away to its eternal home. Blessed

be the name of the Lord, He has removed the difficulties, preserved the invalid's life, and restored her unto us; she is now pretty well, although extremely weak, and I have been able, thank God, to resume my work with fresh zeal and earnestness. May the Lord bless our Christian brother, Mr. Davidson, who left us a few days ago. He really proved himself to be such, sharing all our trials with true Christian love, and watching with me by turns at the bedside of the patient. His practical advice in secular, as well as spiritual matters, has often proved most useful. It would, in fact, be impossible to have shown more kindness than he did to us. May the words of life, wherever he communicates them to his brethren, be blessed and bear fruit abundantly! I lately had an ample opportunity granted me for bearing witness to the truth of the Bible in general, as well as to the holy name of Jesus, in the presence of many strangers, both orthodox and rational Jews, the former, though strict in observances, yet shaken in the genuine faith of their ancestors in them, but it was very painful to me to hear the latter denying the inspiration of the Book of books, when yet, their very names, their conduct, in short, all around them, contradicts their assertion, proving the truth of the Bible, and the lie on their lips. I spoke to them very emphatically, trying to prove to them, that however they may attempt denying the divine truth of the Bible, *volens, nolens*, they bear an unmistakable witness to its truth, among the nations where they are scattered for that very purpose, by their national and social condition, by their very adherence to a religion in which they do not believe, and for which they are persecuted. As to their objection, that the more a nation advances in civilisation the more their rights are acknowledged, and the more liberties do they enjoy, as is the case in the present day with England, having entirely emancipated them, I explained to them, that these were the rights they enjoyed as Englishmen, but that it was by no means a national restoration, and could not, therefore, be considered as a real blessing; their social condition would always remain precarious, and that even there the religious Jews are looking to Jerusalem as their home, and expecting to be one day gathered together from all the corners of the earth, to be made one people and one nation; so that all tends to prove their being a Messianic people,

who will be restored by Him alone, when they begin to seek and long for God and their king David, as is predicted in Hosea iii. This alone can account for their national condition, which would otherwise be inexplicable.

The orthodox party seemed very pleased, and said: "Perhaps you are right, but how can we give up that which our fathers have left as sacred and holy?" After having asked them how they had enjoyed their feast and sacred days, which had only just passed, they answered, sighing: "There is nothing of the solemnity and sacredness our fathers used to feel; this is a mere imitation." In short, the whole tenour of their conversation indicated dissatisfaction with their present state. The rational party observed: "If there were but a few hundreds who would acknowledge your doctrines, we should surely be among the number." Thank God, however, I was permitted to correct their erroneous views of our holy religion, believing it, as they did, to impose the relinquishing of all Jewish observances as an absolute duty, and to give full license to act against sound morality. I showed them that our divine Teacher exclaimed: "Which of you convinceth me of sin?" because He was without sin, and, as far as the grace of God enables us, we must strive to follow in the same steps. When leaving them, they shook hands in the most friendly manner, and expressed their well wishes for me, which is far more than I could expect. I have again resumed my evening classes with nine young men, who gladly and eagerly avail themselves of the opportunity to receive instruction in spiritual and secular subjects. I opened it with prayer, and took up the Gospel according to St. John, which particularly points out the divinity of Jesus, a truth to which these young men are no longer strangers, and indeed it is my maxim to preach Christ without reserve. Gold and silver I have none, but I can employ the Gospel itself to bring them unto it. They listened with great attention, and wished every thing to be explained. One of the young men, who is in possession of a Hebrew New Testament, and is pretty well acquainted with it, said that he was very much struck with the passage where it says: "'Many will say to me, Lord, Lord,' and Jesus will answer 'I know you not,' whereas, Judaism teaches in one of the mishnas that all Israel shall have a part in the future world. It is evident," con-

tinued he, "that Christianity is far sublimer in its principles, as it requires the heart to be given to God, whereas, with the former, the mere name is sufficient."

I think I have mentioned to you before that there is a German colony at a little distance from Ibraila. At present it consists of twenty-five families, some having left for Turkey. One among them very often calls upon me, with his wife. They are truly children of God, and I must confess, I have hardly ever met with such simplicity and true faith. It is therefore a great comfort and refreshment for our souls, being deprived of the means of grace we could enjoy in England, to engage in prayer with these brethren, and have some Christian communion.

During Mrs. Gellert's illness an English gunboat came up here from Galatz. Mr. and Mrs. Mayer availed themselves of the opportunity, and came to pay us a visit. One of the officers of

the boat is a very pious young man, entirely withdrawn from all the worldly pleasures that so much engross his companions, and takes great delight in religious subjects. A few days ago the gunboat came up again, and our Christian friend, whose society is truly edifying, came to spend a little while with us. He takes great interest in the missionary work, and wrote to me that he would be greatly delighted to take the Lord's supper with us, if possible. I mention this, though perhaps irrelevant, to give you some idea of the delight we experience when we meet a Christian brother in this benighted land. One of the German Jews here, Mr. —, whom I have mentioned before as a very well-educated man, induced the community to establish a Jewish school chiefly out of jealousy, and for this purpose wrote for his brother from —. We must, therefore, watch the progress of this establishment, before we can go to any expense with ours.

Mr. DAVIDSON, who has for a time returned to Nuremberg, expresses similar sentiments:

I feel very thankful to be enabled to acquaint you with my safe arrival here, on the 6th inst., after an absence of six months, during which time I have experienced many of the Lord's mercies and kind support. The Danubian Principalities are noted for heat of climate, but at no time, in the memory of aged persons, has the heat come up to the height experienced in the present year. Already much affected thereby in Ibraila, I thought that a change of air might relieve me, but my visits to the country happened to take place during the hottest season of this summer. My sufferings were certainly very great; but here I discerned the tender paternal care of our heavenly Father, who, notwithstanding, enabled me throughout to continue my intercourse with Jews, and what the burning heat of the day prevented me doing, the evenings frequently supplied.

I intended to give you a regular report about Ibraila, for insertion in the "Herald;" but considering the new-

ness of the station, and the unfinished attempt at the establishment of the mission school, I can only confirm what is already sufficiently known to yourself and the public, and I judge it better left till we have farther progressed with that establishment. As to the last point, we shall be still better able to judge during the coming few months, when perhaps the political horizon of Europe may begin to clear up, and we shall be left in less obscurity, which, in Wallachia, amounts to Egyptian darkness, for want of proper intelligence. My return thither must, as I have stated in my last, entirely depend on the decision of the Committee, while, in the meantime, I shall correspond with Mr. Gellert. As to himself, he certainly does all a missionary can do, and this in all simplicity, on account of which he is much esteemed by Jew and Gentile. But still the permanent establishment of the mission in Ibraila, I feel pretty sure, will depend upon our success in establishing the school.

STUTTGARD.

The Rev. P. E. GOTTHEIL's reference to the movement among the Jewish people for the circulation of the sacred Scriptures among themselves, will be gratefully received. We wait but to hear them say, "Come, let us go

up and pray to the God of our fathers," and we shall see the bow of the covenant shining against whatever dark cloud may gather before them, and we shall hear the paternal voice,—“Return unto me, and I will return unto you, and this is the covenant which I will make with you.” (See Jer. xxxi. 33.)

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

TO THE EDITOR OF THE JEWISH HERALD.

DEAR SIR,—I have lately had occasion to point out to your readers some indications, denoting that there is a silent, yet steady, work going on in the Jewish mind—a process whose working we can scarcely trace, yet of which, now and then, we are permitted, through grace, and for our encouragement, to observe some pleasing results. Permit me, this time, very briefly to refer, in confirmation of the above, to another instance which has come to my knowledge since.

I have before me an Appeal, lately issued by one of the leaders of modern Judaism on the Continent. And what is the aim of this Appeal? None other than the proposal to *form a Bible Society among, and for the benefit of, the Jews*. Now, some of your readers might think this a fact of no great importance, and one that not unfrequently occurs, without much notice being taken of it; but not so those who know a little of the state of Judaism, its tendencies, and its working. To them the proposal, “to form a Bible Society for the Jews,” emanating from Jews, will appear as a fact indicative of good. It is still within the memory of many that the Bible was little known, and as little esteemed, by the bulk of the Jews. Most of them only knew the Pentateuch, and, perhaps, the Book of Psalms: even the learned among them knew little more of the Old Testament. At all events, the Bible was not a book for the house, the family, the individual; it was virtually a closed book.

But the missionary work commenced, and with it came the Bible, the whole Bible, as the groundwork of all saving knowledge—as the daily companion of man's existence. Gradually the Jews learned to look upon the Bible as more than a mere compilation for the learned; they got accustomed to see it in man's hand—to see it referred to as a source of infallible wisdom. In many Jews, however, there seemed to hover a kind of dislike to this constant use of the Word. This was the “natural man and mind” within them, showing enmity to the things of God. All who have laboured in the work of Jewish evangelisation must, doubtless, remember many such instances within their own experience, of Jews demurring, in terms more or less direct, to a diligent reference to the Word. Gradually, however, by the force of Christian example, and owing to the recommendation of Christian friends, no doubt, the Bible was introduced as a school-book, the labours of Christian Bible Societies making it possible to provide each child with the whole Old Testament at a trifling outlay. And thus, gradually, the Jewish mind has been brought to feel that there is a necessity to possess the Word—that there is a blessing in having it. As the Appeal above referred to says, “modern Judaism has lost the Bible—it must be possessed of it again;” and then proposal is made to organise a society for this purpose. The movement is professedly directed *against* the Mission, and meant to counteract its influence. But we have no such fear, knowing that the work of the Mission is the work of the Bible, and that the dissemination of the Bible can only promote the objects sought by the Mission.

In fine, were we permitted, in so holy a cause as our work among the Jews is, to speak of triumph, we might safely say that this movement, now sprung up among the Jews, is a triumph achieved by the Mission, and this under the most difficult circumstances—but nay, the rather, all glory be given, both by

Jews and Jewish and Gentile Christians, to the God of the Bible, who, by His Spirit acting with and in the Word, is able to do far above what we are able to ask or think.—I am, Dear Sir, yours truly,
Cannstadt, Oct. 1859.

P. E. GOTTHEIL.

Mr. GOTTHEIL also states :

Since I wrote to you last, we have had to mourn the death (and yet why mourn?) of two beloved friends, both Jewish Christians. The one is a convert of long standing, living at Munich, in Bavaria. He was an ardent lover of Jesus, and of all His people everywhere, and of a true evangelical mind. The Evangelical Alliance was his favourite theme, and I believe he constantly prayed for its success. At the same time, being in affluent circumstances, he was ever ready to support the cause of the Gospel. He was present at the Alliance meeting, at Berlin, last autumn; and much enjoyed the communing with believing brethren from the House of Israel. The other is the younger of the two ladies whose baptism took place here last year. She died near Frankfurt, and in perfect peace. I thought it my duty to go and see her venerable mother, who had been visited by the

hand of God. She was now left alone in the world,—yet not alone, for I found her trusting in the Lord, and cheerful under His dispensation, believing that He was doing all for good. I was pleased to see her thus trusting, and believing, and even cheerful. With her was a nephew of her's, a medical man in the Prussian service, which seemed to be a great comfort to her. What a lone life it would have been for her, had she not known Him that sticketh closer than a brother, and who is a Refuge at all times.

My home labour has received an addition, by the introduction of weekly biblical lectures in the German language, which I deliver at my chapel every Wednesday evening. The subject to be treated (from the prophet Zechariah) is made known, and the subjects always viewed in a missionary point. I trust some good will result from it.

FRANCE.

MR. BRUNNER's recital is deeply interesting, as it refers to a case in which the light of Heaven is struggling with, and apparently prevailing over, the darkness which had long imprisoned mind and soul. It is also gratifying, as presenting another proof of the value of the Book of Life :

Amidst the usual vacillations of our work, which is almost necessarily so, considering the different state of the individuals we are daily occupied with, it is a consolation to the missionary to see, occasionally, the prejudices of the Jews die away, and a right appreciation of the legitimate claims of Jesus force the hard shell of their hearts, and emerge into light.

Results like these are, under God's blessing, owing to the patient and prayerful perseverance of the labourer—just as much as the yielding of the tree to the repeated strokes of the axe. But happy transitions of this nature I value by the relative magnitude of the former hostile position.

The individual I, in the present instance, particularly allude to, was one of the most bigoted Jews, and possessed, at the same time, of all the characteristics of the acute and subtle rabbinist. It was always with a mixed

feeling of pain and curiosity that I listened to the wild starts of his reasoning, in labouring to undermine the edifice of Christian truth. He studied intently the New Testament with the only object to salute my visits with new objections. To reduce these objections to their real value was not easy with a mind that clung to mist and darkness only, like the blue fly to decayed matters. Often he would bring up his reserve corps of abuses to supply the defect of his argument. However, I was patient—relying upon those weapons that are mighty through God—and provided him with such tracts as I thought profitable. He read them with apparently little benefit. But lately I gave him the Hebrew translation of the excellent little work : "Philosophy of the Plan of Salvation," which, I am thankful to say, has wrought a wonderful change in his mind. He read it several times, and seemed satisfied with its

able unwinding of the mystery of the cross, which is both "the power of God and wisdom of God." His mind has, since then, assumed a calm and reasonable tone, and is remarkably savoured by a reverence for the Gospel.

My recent intercourse with him was particularly interesting. He repeatedly observed that he believed in the divine mission of Jesus, but still regretted not to be able as yet to reconcile the present Christianity with the teaching of the Gospel, meaning the abrogation of the Jewish rites and ceremonies—maintaining that the Apostle's teaching, on that head, had respect only to Gentile converts. "Grant me this point," he said, "and I will, publicly, embrace Jesus as the Messiah who was predicted by Moses and the prophets." But what proves more the progress truth has made within him, is the remarkable fact that he requested me, the

other day, to pray to the Lord Jesus to restore his sick child to health.

Spiritual light, like natural, does not, usually, break in upon us of a sudden, but by gradual progression; let us hope that He who has silenced this opponent is able and willing to make of him also a child of grace in believing.

The Jewish festivals of this month have afforded me valuable opportunities of preaching Christ to great numbers. On one occasion there were not less than fourteen Jews in the room. On the day of Atonement, which was on the 8th inst., I had in my house several Jews, with whom I usefully spent a part of the day—Christ and Him crucified having been our topic. Upon leaving, they assured me they were far more benefited by the conversations than by attendance in the synagogue.

ORAN.

After mentioning some of the difficulties connected with the renewal of his mission, Mr. BEN OZIEL proceeds thus:—

Plan of Operations.—When I visited Oran in 1849 and 1851, it was only for a few weeks. Consequently, the object I proposed to myself, was to try to come in contact with as many of my brethren as I possibly could, that I might deliver to them the message of glad tidings—the Gospel message of mercy and love—the message of a free and full salvation, through our Lord Jesus Christ. Tracts were distributed plentifully, and the Holy Scriptures offered at moderate prices to all who were desirous to possess the oracles of truth. No little excitement was created. Hundreds flocked around me in the streets, and my lodgings were constantly crowded with visitors. The Rabbi's son challenged to discuss with me the points at issue before their followers, and many public discussions were held. Now, however, that I am come to settle in the place, both experience and prudence dictate to me a different course of proceeding. Knowing how easily the Jewish community might be excited, and that, under the present political regime, the manifestation of such excitement will probably prove prejudicial to the establishment of a permanent mission, it appears to me most desirable to begin and proceed as quietly as practicable; to avoid, rather than court, public discussions, and to attract as little public notice as possible.

As the laws forbid the sale and distribution of Scriptures and tracts, even the giving away of a single tract or a copy of the Bible, without a license from the competent authorities; and as the French pastors here assure me that any application for such a license for myself would be fruitless, it will be necessary, indeed, indispensable, to employ some young inquirer as colporteur and tract distributor. This will, of course, involve additional expense; but I trust that the friends of the Mission will readily and liberally contribute the necessary funds for this important branch of the work.

Auspicious Commencement of the Work.—Since my arrival, I have been occupied in renewing the acquaintances of former days. In this I have made considerable progress, particularly during the late Jewish festivals. I find a large number of Jews who have lately emigrated from the ports of Morocco, most of them personal acquaintances, and not a few persons that, during my former labours in Northern Africa, I had reason to regard as serious inquirers into the truths of our holy faith. There is, besides, a small circle, consisting of three families, by whom I was most heartily welcomed on the very day of our arrival, to whose homes I have free and frequent access, and who listen attentively to what I have to say of Jesus and His love. I

may be excused from entering at present into further particulars relative to these families; for obvious reasons, I would rather not hazard a statement of my hopes and aspirations. I would rather wait till I see signs of vital religion among them—till the truth shall, by the blessing of God, and the influence of the Holy Spirit, have taken deep root in their hearts. Indeed, I see good reasons on every side for withholding from publicity all details of my labours and proceedings, and more especially the names and circumstances of such inquirers. Eleven years of missionary experience have impressed on my mind

the undesirableness of sending premature details of what appears to be the process of enlightenment—the change from error to truth, from death in sin to life in Christ. Such details acquire greater and more lively interest when they terminate with the encouraging fact, that the individual to whom they relate has given decided signs of vitality—that he has, indeed, become a new creature in Christ. I trust, therefore, that our friends will continue in earnest, persevering prayer, while the Missionary pursues his labours patiently, waiting upon God, who alone can give the increase.

CORRESPONDENCE.

SYRIA.

TO THE EDITOR OF THE JEWISH HERALD.

DEAR SIR,—Many of your Christian readers will, I presume, feel interested in reading a brief notice of the late disturbances on Mount Lebanon, communicated by a native, residing in the midst of the scene of conflict.

The writer, Ma'alem Yuseff Barakat, is a young gentleman of Arab extraction, native of Hasbayah, a considerable town in the highlands of Syria, whose feet are bathed in the pure waters of one of the three great sources of the Jordan, and above which towers the lofty hill of Hermon, with his summit hoary with perpetual snow. His father and family are amongst the many natives in that district who have embraced the pure faith of Protestantism, and himself one of the young men educated by the zealous and indefatigable American Missionaries who labour in those sacred heights. He has been engaged, for some years, as teacher of Arabic to the new missionaries, and now resides with his wife, also a Protestant, and a good person, in the village of Behamdoon. I had the pleasure of visiting this gentleman's home at Hasbayah, where I was introduced by him to the small community of our brethren who live there, and who are believed to be descendants of Israelites who inhabited that part of North Palestine, and who were not carried away either by the Assyrian or the Roman conquerors of our nation. They have a small synagogue and a Rabbi, but their ignorance of Biblical, and even Rabbinic, Judaism, is very great; and such is their want of knowledge of the Scriptures, that they regard Hasbayah as the Heahbon of the Old Testament, which was situated to the east of the Jordan. Yet, their zeal for the God of Israel, though mistaken, is very great. As a proof of this, I may mention that while I was addressing a number of them at the house of one of their rich merchants, some of them besought me, with tears in their eyes, to desist from speaking of Jesus as the Hope of Israel.

The village Behamdoon, close to the scene of the late disturbances, and from whence the communication is dated, is situated on the summit of a steep hill in the first range of Lebanon, at a height of some 4,000 feet above the level of the Mediterranean Sea, whose blue waters it overlooks at some distance. It is only five hours' ride from the city of Beirut, and is celebrated for its extensive vineyards, which produce the largest and best-flavoured grapes in that part of the mountains.

The inhabitants of this entire range of Lebanon hills consist of Druses and Christians; the latter belong mostly to the Maronite and Greek Churches.

With the exception of Dar El Ckamr, which is considered the city of Lebanon, I heard of no village containing resident Jews in all this range. At the Dar there is a good number, with a Rabbi, synagogue, and school; but, like those of Hasbayah, they are in a deplorable state of ignorance. Even their Rabbi did not understand me when I addressed him in our sacred tongue. I am happy to say the American Missionaries do not pass by our brethren, and they have often had Jewish children in their schools. One of the female teachers at their large school at Dar El Ckamr is herself of Jewish extraction. She was left an orphan when young, and, together with a younger sister, has been cared for and instructed in the truth by the American Missionaries.

This range of Lebanon enjoys but short intervals of perfect peace. The Christians who reside in its towns and villages are constantly at variance with the eccentric Druses, and every opportunity is seized upon by either party to annoy the other. When such is the case there is no safety for strangers in their territory. It is a very hopeful event that, amongst these quarrelsome and restless tribes, the labours of the missionaries connected with the "American Board of Commissioners for Foreign Missions" have been greatly blessed. I had opportunities, while in the Holy Land, of forming the acquaintance of nearly all those devoted servants of the Lord, and have the honour of enjoying the friendship of several of them. Their schools, seminaries, and churches, are conducted with much wisdom and considerable labour, and God has been pleased to bless their efforts with great success. Surely, every lover of souls must sympathise with those holy and truly apostolic men.

Your readers will please to bear in mind that the writer of the following is not a perfect English scholar, and I have thought it right to make no verbal alterations, excepting where the sense was obscure:—

THE CHRISTIANS AND DRUSES ON LEBANON.

"Behamdoon, Lebanon, August 25, 1859.

"The country, at present, is greatly unsettled. Our weak Government has not power enough to manage it, and it is going down to ruin. It is full of robbers and murderers, and every few months the Druses rise against the Christians to make war with them. About ten days ago there was a fight between the Druses and the Christians of a part of Mount Lebanon called Metin, where most of the schools of the Free Church of Scotland are situated. At this fight about forty Druses and ten Christians were killed. The place where they met is only three hours from this village (Behamdoon), and the fight lasted four hours. This war shook all the country here, because all the inhabitants are preparing themselves for making a great war. About two days after the battle, the Pasha of Beirut came up with some fifteen hundred troops to settle the matter. His influence stopped the thing for the present, and the Pasha still remains near Behamdoon. Still, we don't know how it will be in the future."

I am, Dear Mr. Editor,

Your obedient Servant,

London, October 24, 1859.

M. M. BEN OLIEL.

(To be continued.)

A COMFORTING THOUGHT FOR THE CLOSING YEAR.

How soon has hoary December come upon us again, which a few months ago was heralded in so joyously, heavy laden with the sins and sorrows of the year! Here we find cause for sorrow and regret. But as we look over the year now closing, we find also abundant reasons for gratitude and thanksgiving. God has "crowned the year with His goodness." He has crowded it with proofs of His power in nature, providence, and grace. There have been

tality has been blessed, and the Saviour's name glorified. While, then, we sigh over human crime and woe, let us sing of Divine love and faithfulness; seek to find rich solace amidst all sorrows and changes, and sure ground for joyful hope, as regards the future, in the unchangeableness of Him with whom we have to do. While the knell of another year is slowly ringing, let us look up and sing, "BUT THOU ART THE SAME, AND THY YEARS SHALL NOT FAIL." This is the comforting thought for the closing year, to which we ask attention. With the rustle of Time's withering leaves around our feet, we should hasten to the shadow of the tree of life; and while earth-lit tapers are fast going out, rejoice in this undying light of life.

The portion of Holy Writ where these words are found (Psalm cii.) has a special reference to Israel, and probably, in its prophetic aspect, refers to times near at hand. Soon may our eyes behold the following words fulfilled!—"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. When the Lord shall build up Zion, He shall appear in His glory." Surely the solicitude felt on behalf of God's ancient people is a token that the Lord shall soon arise to save Zion. And what shall the receiving of the long-cast-off ones be, but "life from the dead" to the nations? Then "the earth shall yield her increase," and "the glory of the Lord shall be revealed." Pray on, ye lovers of Israel, your cries shall not be lost. But, oh, that the spirit of grace and supplication may soon be poured out on the long-silent, much-suffering race of Jacob, in order to bring about that godly sorrow and simple faith which must precede all national blessing! For this the Lord waits. "For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death." To this cry He will be very gracious, and will do for His people according to the inquiry His own grace has prompted, Ezra xxxvi. 37.

But this prophecy is succeeded by words of sorrowful complaining, mingled with holy confidence and lofty adoration. All things are beheld as shaken and changing, "that the things that cannot be shaken may remain." Above all the crash and change, Jehovah is seen enthroned in calm, unchanging majesty, ordering and overruling all for His own glory and the good of His people. Hence solid comfort springs. In a similar way may we find Jeremiah speaking, when sitting among the ruins of Jerusalem. The reader would do well to compare Lamentations v. 19, 21, with Psalm cii. 19, 26; and whether he be one of the race of Israel, or a friend to that people, he will find in these passages a sure ground of confidence, and suitable words wherewith to express it before the Lord in prayer. "Because the Lord is the same, because He changeth not," Mal. iii. 6, because His throne endureth to all generations, (therefore Israel is not consumed). Therefore God will renew their days as of old, and therefore the last words of this Psalm shall be made good, "The children of Thy servants shall continue, and their seed shall be established before Thee."

To return for a little longer to the sublime utterance, "BUT THOU ART THE SAME," we may observe how much of our happiness depends upon a right use of the first word "*but*." We may so use it as to poison almost anything, or we may so use it as to find in it and its Scripture associations an antidote for all evil, and a solace in all sorrow. How many persons have blessings in abundance, *but* somebody is above them, or something is denied them. Wicked Haman had his "*but*" in Mordecai; and godly Asaph had his in the prosperous wicked of his own day. Let us beware of cherishing a spirit of discontent. The Psalmist is here making quite an opposite use of this word. He saw all things changing and dying, *but* he rejoiced in the unchanging God. Reader, is your heart overwhelmed with sorrow and perplexity? Imitate the Psalmist, and pour out your complaint before the Lord. Are you discouraged

by your own feebleness and failure? fall back upon the glorious fact, "but Thou art the same." In power, in love, in wisdom, in grace, in holiness, in mercy, the faithful, the unchangeable "I AM."

The Christian reader will not fail to remember that this grand passage, so solemnly addressed to Jehovah, is quoted by the Apostle in Heb. i. 12, and by him addressed to the Saviour, thus teaching us *that the Lord Jesus Christ is our immutable and immortal Saviour*. We are also taught, by this quotation, not only to apply these sublime words to the Lord Jesus, but are shown from what point of view we should contemplate Him. There was a time when He placed Himself (wondrous thought!) in circumstances of *change*; when He became what He was not before. "Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." He sorrowed and joyed, He was tempted and comforted, He wept and died, He rose, He is glorified. No more change now. He has had experience of our sorrows, felt our temptations, wept our tears, known our bitternesses; now He can have sympathy with us amidst His unchanging glory, and thus become a suited object of our trust and hope, and an ever-springing fountain of joy.

How does the application of this text to Him proclaim His godhead glory! Unquestionably the language in Psalm cii. belongs only to Jehovah; yet all is applied to our Lord Jesus. The *greatness* of His love is also demonstrated. It changes not. "He loves His own to the end." What it has been it is now. What it has done for others it can do for us. Thou, O Saviour, exalted in glory, art the same who touched the leper, welcomed the penitent woman, wept at Lazarus' grave, sat on Samaria's well, saved the dying thief, pardoned weeping Peter! Blessed thought! His love cannot decay, for it is living love. It cannot decline, but ever remain at its meridian height. The permanence of His offices and relations also are secured by His immutability. He never lays them aside. He is ever the Word, the Lamb, the Prophet, the Priest, the King, the Friend. All dignity centres in Him, all fulness dwells in Him. How grand, too, are His *prospects*. What years without end, what scenes of bliss, what cycles of glory await HIM. "Thy throne, O God, is for ever and ever." And He shall not be alone in His kingdom. "All who overcome shall sit with Him on His throne;" all who trust and love Him shall be for ever with Him; enter into His joy, and become *His* fulness, "the fulness of Him who filleth all in all."

What facts are these, and what blessed *fruit* do they produce? Some facts are barren, others are prolific in evil, and some are fruitful of much good; but none are like this. It is fruitful in glory to God. "Glorify thy Son, that thy Son also may glorify Thee." The prayer is answered, and the great end is gained. God is honoured, His every attribute exhibited and glorified in the unchangeable Saviour. It is fruitful in salvation to sinners. "He came into the world to save sinners," "to seek and to save them that were lost," and He is still the same. It is fruitful in safety and blessedness to those who are united to Him. He says, "Because I live, ye shall live also." Fear not! "I am the first and the last, and the living one." We are feeble and changable; we are dying and passing away; union to him being permanent excellency and eternal life. It is fruitful in blessing to our growing world. What glorious words are these in the book of prophecy! All must be made good, for the almighty and unchangeable Lover of our world is on the throne of God. "The Lamb in the midst of the throne hath prevailed to open the book, and to loose the seals thereof."

Then, surely, this fruitful and glorious fact should produce peculiar *feelings* in all Christ's people. There should be *confidence*. On an immutable and unchangeable One you may safely rest. His righteousness, His word, His love, His friendship, are all the same. We should derive *consolation* from Him.

Change and death are at work everywhere else : they are constantly robbing us of our friends and comforts, but they cannot rob us of Him who is our infinite friend, "our mighty all." Surely, we should feel *complacency* in Him. Let Him be our joy, our rest. Sit not down under earth's withering gourds, but "sit under His shadow, with great delight ; so shall His fruit be sweet to your taste."

And let us be concerned to be like Him. Christians who have such a firm foundation should be steadfast : those who have such a root "should not be moved." Let us seek grace to imitate Jesus in His conduct towards His people. We should not be summer brooks to each other ; changeableness is too much our attribute, but it is not our ornament. In Heaven the saints will not change unless it be "from glory to glory." Having, for our Saviour and pattern, "Jesus Christ, the same yesterday, to-day, and for ever," let us not be carried about, but seek to have the heart established with grace, and thoroughly *consecrated* to the Saviour's cause. The strength and unchangeableness of His love should animate us to cleave to Him with pure affection and full purpose of heart. "Even so, Lord Jesus ; cause us thus to be steadfast, immovable, always abounding in the work of the Lord."
J. C.

"He SHALL see of the travail of His soul (for Israel and for His redeemed of every clime), and He shall be SATISFIED. He whose sufferings have been so unparalleled—His benevolence infinite, and wisdom unsearchable, He shall be SATISFIED. What a prospect opens before us ! what a motive to exertion ! Oh, may we each live so that in us He may see of the travail of His soul and be satisfied !

JEWISH MONTHS.

OUR Correspondent writes,—Perhaps you will insert for two months, because that will make the subsequent numbers to be coeval.

Further extract from the Hebrew and English Almanack for the years 5619 and 5620 from the Creation, corresponding with the C.E. 1858, 1859, and 1860. Heshvan or Macheshvan, (Oct. 29 to Nov. 26).

"In this month three fasts are held by the devout German Jews, on Monday, Thursday, and the following Monday. These fasts have been ordered to take place shortly after the festivals of Tabernacle and Passover, as, during the festivals, we might have been occasionally led to excess, and unmindful of our duty to God ; therefore on those three days are read the prayers of supplications for forgiveness. (Job i. 5.) Macheshvan has no holiday in the month."

Kislev,—(Nov. 27 to Dec. 26.) "25th Hanuca.—The Feast of Dedication, in commemoration of the dedication of the altar and cleansing of the Temple by Judas Maccabeus, 1 Mac. iv. 59. In this month the winter prayer for rain commences. The time for sowing and planting in the Holy Land."

NOTICES OF BOOKS.

Daily Bible Teachings. By THULIA S. HENDERSON. No. 1. London : Knight and Son.

A SIMPLE and attractive manual, that should familiarise the lambs of the flock with the truths of religion, and open a way for those truths to the

early springs of thought and feeling, has been a desideratum. We think that Miss Henderson has succeeded in her effort to meet the case. *Daily Bible Teachings* we believe will be a constant favourite. The little ones will, under the influence of the Holy Spirit, gather as much as their vessel will contain of the same manna as their pious parents and forefathers have fed on in their pilgrimage to heaven, and they will early be led to feel that the Bible must be of God—that the manna is the Bread of Life. The Lord bless all who seek to bless the young!

RECEIVED:—*Peden the Prophet*, a tale of the Covenanters, by Rev. Dr. BROWN. London: Snow.

NOTICES.

COURSE OF LECTURES.

OUR Readers are aware that the Committee have contemplated the delivery of a Course of Lectures embracing subjects of vital, and (at least in some respects) of common interest to Jews and Christians. The Revs. Drs. Alexander, Archer, Hamilton, and Revs. H. Allon A. M. Henderson, R. H. Herschell, Landels, and others, are expected to fulfil this course. Particulars will be given in the *Jewish Herald* for January, as it is at present proposed that the First Lecture shall be delivered in the beginning of February.

The Committee have also much pleasure in announcing that the Rev. Samuel Martin, of Westminster Chapel, has kindly engaged (D.V.) to preach the Annual Sermon.

TO THE OFFICERS OF ASSOCIATIONS, COLLECTORS, AND OTHER FRIENDS OF THE SOCIETY.

The Accounts of the Society for the current year will be closed on the 31st of March. Meanwhile, the Committee respectfully invite attention to the fact that the additions made to the number of Missionaries, and the expenses necessarily incurred by their foreign travels, will render an increase of funds essential.

The continuance, and, if possible, an increase, of those kind and cordial exertions by which the Society has been hitherto sustained, is therefore earnestly solicited. The Resident Secretary will be obliged by early remittances of sums which may come to hand.

All Orders to be payable to Mr. GEORGE YONGE, at the Chief Office.

Collecting Cards for New Year's Gifts will be forwarded on application.

THE MONTHLY PRAYER-MEETING will, D.V., be held in the Office, No. 1, Crescent Place, on Wednesday evening, December 21st, at seven o'clock, when, in addition to united prayer, it is proposed that the monthly reports of the London and other missionaries shall be read. This will give an additional interest to the meeting, and will, it is hoped, induce the attendance of many who delight to watch the progress of Christian effort among the people of the God of Abraham. We ask their presence—we

MEETINGS OF ASSOCIATIONS, &c.

| DATE. | TOWNS—AND WHERE THE SERVICE WAS HELD. | DESCRIPTION OF SERVICE. | DEPUTATION. | CHAIRMAN AND SPEAKERS. | COLLECTION. |
|---------|---------------------------------------|-------------------------|------------------|-------------------------------|-------------|
| Oct. 11 | Tivoli—Ind. Chapel | Lecture | Rev. W. Walton | Revs H. Howard and W. Shank | 2 10 8 |
| Oct. 12 | Appleton White—Ind. Ch. | Lecture | " | " | 2 11 6 |
| Oct. 13 | Stokeley—Wes. Ch. el | Lecture | " | " | 1 14 6 |
| Oct. 19 | Scarbore—Bar. Chu ch | Sermon | " | " | 2 5 0 |
| Oct. 21 | Driffild—Ind. Chapel | Lecture | Rev. R. S. Short | Rev. B. P. Reynolds | 0 6 6 |
| Oct. 17 | Hay—Ind. Chapel | Lecture | " | Rev. E. Griffiths | 1 14 3 |
| Oct. 18 | Bracon—Ind. Chapel | Address | " | Rev. R. Perkins, and Messrs | 2 10 8 |
| Oct. 19 | Llanelli—Ind. Chapel | Address | " | Duncan and Buckley | 0 7 4 |
| Oct. 20 | Elwelly—Cal. Meth. Ch. | Address | " | Revs J. Reynolds and D. Jones | 1 8 0 |
| Oct. 22 | Pembroke—Bethel Chapel | Sermon | " | " | 2 1 0 |
| " | " Tabernacle | Sermon | " | " | " |
| Oct. 24 | Pembroke Dock—Calv. Meth. Chapel | Sermon | " | " | 1 5 0 |
| Oct. 25 | Treby Baptist Chapel | Address | " | " | 2 10 1 |
| Nov. 8 | Wallingboro—Town Hall | Lecture | Rev. W. Barker | " | 1 0 3 |
| Nov. 9 | Briggstock—nd Chapel | Lecture | " | " | 1 8 8 |
| Nov. 11 | Thrapstone Corn Exchange | Lecture | " | " | 1 12 4 |
| Nov. 13 | Market Harborough—Ind. Ch. | Sermons | " | " | 2 0 1 |
| Nov. 14 | Croft—Ind. Chapel | Lecture | " | " | " |
| Nov. 15 | Kettering—Ind. Chapel | Lecture | " | " | " |
| Oct. 16 | Greenwich—Presby. Chapel | Lecture | Rev. J. G. H. | Rev. — Duncan | " |
| Oct. 27 | Lewisham—St. David's Con. Church | Lecture | " | Rev. D. J. Evans | " |
| Oct. 27 | Greenwich—Rev. W. Lucy's | Sermon | " | " | " |
| Nov. 2 | Battle Bridge—Con. Ch. | Lecture | " | " | " |
| Nov. 7 | Blackheath—Dorset Park | Lecture | " | Rev. J. B. Cranham | " |
| Nov. 8 | Claughton Chapel | Lecture | " | Rev. A. M. Henderson | 2 10 2 |
| Nov. 14 | Islington River Terrace | Lecture | " | " | " |
| " | Pembertonian Church | " | " | " | " |
| Nov. 18 | Horbury Chapel | Lecture | " | Rev. W. Roberts, B.A. | 5 2 8 |
| Nov. 19 | Beckington—Mare st. Chapel | Lecture | " | " | 2 5 0 |
| Nov. 21 | Payle Ind. Chapel | Sermon | " | " | 2 8 2 |
| Nov. 22 | Chesham—Camden-st. Ch. | Sermon | " | Rev. T. Hill | 0 8 0 |
| Nov. 23 | Malden—Ind. Chapel | Lecture | " | Rev. J. G. Hughes | " |

CONTRIBUTIONS IN AID OF THE SOCIETY.

From Oct. 23rd to Nov. 23rd, 1859.

| SUBSCRIPTIONS & DONATIONS. | S. & d. | S. & d. | S. & d. |
|-----------------------------|---------|-------------------------------|---------|
| A Friend at Stanwick | 0 10 0 | Hay, collection | 0 6 4 |
| Frimley, Mr. C. E. | 3 0 0 | Polywell | 0 2 0 |
| Gill, Miss A., collected by | 0 4 1 | Hoxton Academy Chapel | 1 10 0 |
| Leas, Miss | 0 0 0 | Hull | 2 12 0 |
| Parcival, Mrs. Hyde | 2 8 0 | Islington | 7 10 0 |
| | | Kettering, collection | 3 0 1 |
| | | Kidwelly | 0 7 4 |
| | | Kingstown, collection | 2 11 0 |
| | | Llanelli, ditto | 2 15 0 |
| | | Ditto, Rev. D. Rem. | 0 11 0 |
| | | Lymington, by Rev. J. M. | " |
| | | Guenett | 1 4 0 |
| | | Manchester | 60 0 0 |
| | | Marlborough Chapel | 2 8 0 |
| | | Marlebone Presb. Church, | " |
| | | collected by Miss Maine | 1 0 0 |
| | | Newark | 23 4 4 |
| | | New Park Road, Brighton | 10 10 0 |
| | | Newport (sex) | 3 10 0 |
| | | Paddington Chapel, collection | 4 10 0 |
| | | Park Chapel, Camden Town, | " |
| | | offerings | 2 1 0 |
| | | Pembroke, collection | 2 10 4 |
| | | Pembroke Dock, coll. & mss. | 9 10 7 |
| | | Pelgate | 7 3 0 |
| | | Scarborough, collection | 4 3 0 |
| | | Shefeld | 20 0 0 |
| | | Sligo, collection | 2 0 0 |
| | | Spe-Fields Chapel, by Miss | " |
| | | Folley | 0 4 0 |
| | | Stokeley, collection | 2 14 0 |
| | | Stroud | 17 10 0 |
| | | Sunday School, by Mr. R. T. | " |
| | | Taylor | 0 2 0 |
| | | Tudbury | 1 0 0 |
| | | Tugmouth, by Rev. C. C. | " |
| | | Worcester | 1 8 0 |
| | | Tomb, collection | 0 0 0 |
| | | Ditto, Mr. J. Davis | 0 10 0 |
| | | Ditto, Mr. W. Davies | 0 10 0 |
| | | Thirsk, collection | 2 10 0 |
| | | Thrapstone, collection | 1 2 0 |
| | | Ditto, scripture | 0 2 0 |
| | | Thurston | 0 10 0 |
| | | Trinity Chap. Adgware Road | 0 10 0 |
| | | by Mrs. Graham | " |
| | | Trinity Presb. Church, South- | " |
| | | gate Road | 1 2 0 |
| | | Wells, collection | 2 10 1 |
| | | Wentbury, Wm., by Rev. T. | " |
| | | Windsor | 2 1 0 |
| | | Winton, H. H. H. H. | 2 2 0 |
| | | Worthing | 4 0 0 |
| | | York Road Chapel, offerings | 2 2 4 |
| | | Ditto, collected by Mrs. R. | " |
| | | Worcester, &c. | 0 0 0 |

LIGHT AT EVENING.

THE Author of this most interesting Memoir having kindly presented the copyright to the Society, a THIRD EDITION, with additions, is now published, price One Shilling. Apply at the Office, or to Mr. Snow, Paternoster Row.

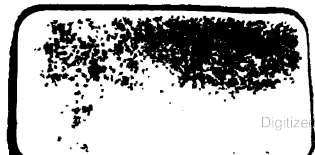
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